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DELITIÆ C. POETARVM GALLORVM, HVIVS SVPERIORIS ÆVI illustrium,

PARS ALTERA,

collecta

RANVTIO GHERO.

Parisiis, In officina Ioannis Roſæi.

M. D. LX.

CATALOGVS GALLORVM POETA rum Partis Secundæ.

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GENEROSO AC
NOBILISSIMO Dn. WEN-
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regnandum. Deo dico omnipotenti, qui cuncta
disponit, & ordinat, cui soli debetur honor, & gloria
in secula seculorum. Amen. Regi Regum, Domino
dominantium, Imperatori Imperatorum, Principi
Principum, Monarchæ Monarcharum, Deo Sabaoth,
Deo Israel, Deo Iacob, Deo regum, qui dat salutem
regibus, qui liberauit Dauid seruum suum de nocuo
gladio, qui dirigit gressus nostros, & custodit nos
ne nos offendamus ad lapidem. Deo vt inclinet
aures misericordiæ suæ ad preces nostras, & det
Domino Deo nostro gloriam, & honorem, & vt
det nobis pacem, & requiem in diebus nostris,
vt omnes gentes sciant, quia nomen tuum inuocatum
est super nos, & vt non auferatur sceptrum Iudæ
de lumbis nostris, & non deficiat dux de femore
nostro: sed dicatur nobis quod Dauid, Non auferetur
de domo tua, & de regno tuo vsque in æternum.
Deo qui dat nobis victoriam, & triumphum de
nostris inimicis, qui conculcat gentes sub pedibus
nostris, qui subiugat populos nobis, & regna, qui
dat nobis hæreditatem gloriosam, hæreditatem Iacob
patris nostri, quam dilexit. Deo, inquam, omnipotenti
Regi Regum, Imperatori Imperatorum, Principi
Principum, Monarchæ Monarcharum, Deo Sabaoth,
Deo Israel, Deo Iacob, Deo regum, qui dat salutem
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Regum Ecclesiæ Anglicanæ, quæ ad Christianismum ab Augustino Cantuariensi Archiepiscopo, Ethelberti Regis Cantiæ tempore, conversa est, Historiam, ex Bedæ Presbyteri, Historici Anglorum, Scriptis, ad Ecclesiæ Anglicanæ Historiam illustrandam, Latine vertere, & Notis quibusdam illustrare, Tibi, Vir Reverendissime, Dedicare, & Nomini Tuo Inscribere, Tuæ Celsitudinis Judicium, Tuæque Humanitatis Indolem, Tuæque Pietatis Studium, Tuæque Doctrinæ Laudem, Tuæque Eruditionis Gloriam, Tuæque Sapientiæ Famam, Tuæque Prudentiæ Commendationem, Tuæque Modestiæ Testimonium, Tuæque Gravitatis Auctoritatem, Tuæque Integritatis Exemplum, Tuæque Constantiæ Documentum, Tuæque Fortitudinis Præsidium, Tuæque Temperantiæ Regulam, Tuæque Justitiæ Normam, Tuæque Liberalitatis Fructum, Tuæque Benignitatis Beneficium, Tuæque Mansuetudinis Mansionem, Tuæque Misericordiæ Portum, Tuæque Humilitatis Asylum, Tuæque Patientiæ Solatium, Tuæque Charitatis Ornamentum, Tuæque Fidei Præmium, Tuæque Spei Fundamentum, Tuæque Religionis Sacrarium, Tuæque Sanctitatis Templum, Tuæque Vitæ Sanctimoniam, Tuæque Mortis Pretiosam Memoriam, Tuæque Resurrectionis Gloriam, Tuæque Ascensionis Triumphum, Tuæque Sessionis Dignitatem, Tuæque Intercessionis Efficaciam, Tuæque Judicii Æquitatem, Tuæque Sententiæ Justitiam, Tuæque Coronæ Immortalitatem, Tuæque Vitæ Æternitatem, Tuæque Beatitudinis Plenitudinem, Tuæque Gloriæ Claritatem, Tuæque Felicitatis Perfectionem, Tuæque Salutis Consummationem, Tuæque Redemptionis Complementum

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MICHAELIS HOSPITALIS GALLIARVM CANCELLARII EPISTOLARVM LIBER.

Ad Carolum Borbonium Archiepiscopum Lugdunensem Primatem.

EPISTOLA I.

MICHAEL, quamquam magnis laudibus, Reuerendo Patri Domino Carolo Borbonio Archiepiscopo Lugdunensi Primati, Galliarum Cancellario, Regiæ Maiestatis Consiliario, Abbati Sancti Germani de Pratis, Sancti Benedicti Floriacensis, Sancti Dionysii Ardenensis, Sancti Petri Corbeiensis, Sancti Petri Vallis Caulium, Sancti Petri Vallis Sarnaii, Sancti Petri Vallis Camparum, Sancti Petri Vallis Dei, Sancti Petri Vallis Ernaii, Sancti Petri Vallis Lucentis, Sancti Petri Vallis Vindocinensis, Sancti Petri Vallis Virginum, Sancti Petri Vallis Vrbionis, Sancti Petri Vallis Vrsionis, Sancti Petri Vallis Vsionis, Sancti Petri Vallis Vsionis, Sancti Petri Vallis V

Non alio diuina loco Sapientia tantùm
Floruit, aut ſtudia innuptæ viguere Mineruæ
Pace tuâ dictum ſit Romule, pace Quirites
Veſtrâ (ſi quis adhuc antiquæ ſtirpis in vrbe eſt,
Barbarico nondum pollutus ſemine ſanguis)
Altior in cœlo, maiorque Lutetia Româ
Attollit caput, & reliquas ſupereminet vrbes.
Circùm pinguis ager, fœcundaque frugibus arua,
Vina quoque Albanis & non ceſſura Latinis.
At Tiberim (quamuis Ægyptia pondera iactet)
Non ego contulerim Sequanæ, qui plurima longè
Emenſus ſpatia, & paribus iam quattuor auctus
Ingreditur fluuiis, ipſum prope nauibus æquans
Ionium, tantas vehit alto gurgite merces.
His illum retrahi cauſis, & poſſe teneri
Sperabam in patriâ, quamuis externa placerent:
Nec quia rumor erat magno conquirere ſumptu
Inſignes ſtatuas, auroque rependere ſigna,
Perfodere ingentes tumulos, veterumque labores
Eruere artificum terræ penetralibus imis;
Idcirco metui: quin neſcius, illa putabam
Ornamenta Deis cogi pulcherrima noſtris,
Quæ ſecum in patriam redieris ablata referret.
Sed nulla eſt conſtans hominum ſtabiliſque voluntas.
Mutantur ſtudia atque animi; mutantur amores.
Nunc ſtruit ille domos, nunc dicitur alta locare
Fundamenta nouæ Pario de marmore villæ
Ad Tiberis ripam, & Claudi monumenta Neronis,
Romano in portu dum Roma antiqua manebat.
Hæc adeò non ſunt redeuntis ſigna. quis amens
Ædificat, quibus ipſe locis conſiſtere nolit?
Aut laureta ſerit quæ mox viduata relinquat?
Tu verò quiſquis venientes proſpicis annos,
Imbellique domum deſignas antè ſenectæ,
Delectu in patriæ Superûm ne fata Deorum

Iudicio

Nobis ordinatum est, vt semel moriamur, &
post hoc iudicium. Sic & Christus semel oblatus
est ad multorum exhaurienda peccata: secundo
absque peccato videbitur ab his qui eum expectant
in salutem. Hebr. 9. Et Paulus ad Titum. 3.
Quem effudit super nos per Iesum Christum
Saluatorem nostrum: vt iustificati gratia ipsius
heredes simus secundum spem vitæ æternæ. Et
Petrus. 1. Epist. 1. Sperate in eam quæ offertur
vobis gratiam in reuelatione Iesu Christi. Et
Iacobus. 5. Patientes estote fratres usque ad
aduentum Domini. Ecce agricola expectat pre-
tiosum fructum terræ, patienter ferens donec
accipiat temporaneum & serotinum. Patientes
& vos estote, & confirmate corda vestra, quo-
niam aduentus Domini appropinquauit. Et
Ioannes. 1. Epist. 2. Et nunc filioli manete in
eo, vt cum apparuerit habeamus fiduciam, &
non confundamur ab eo in aduentu eius. Et
Apocalypsis. 1. Ecce venit cum nubibus, & vi-
debit eum omnis oculus, & qui eum pupugerunt.
Et. 22. Ecce venio cito, & merces mea mecum
est, reddere vnicuique secundum opera sua. Et
Paulus. 2. Timoth. 4. Testificor coram Deo &
Iesu Christo qui iudicaturus est viuos & mortuos
per aduentum ipsius & regnum eius. Et Petrus
Epist. 2. 3. Venient in nouissimis diebus illu-
sores in illusione, secundum suas concupiscentias
ambulantes, & dicentes, Vbi est promissio aduen-
tus eius? ab illa enim die qua patres dormierunt,
omnia sic perseuerant ab initio creaturæ. Latet
enim eos hoc volentes, quod cœli erant prius, &
terra de aqua & per aquam consistens, verbo Dei:
per quæ tunc mundus aqua inundatus perijt. Cæ-
li autem qui nunc sunt, & terra eodem verbo re-
positi sunt igni, reseruati in diem iudicij & per-
ditionis impiorum hominum. Et Paulus. 1. Co-
rinth. 15. Quemadmodum in Adam omnes mo-
riuntur, ita & in Christo omnes viuificabuntur.
Vnusquisque autem in suo ordine, primitiæ Chri-
stus, deinde qui sunt Christi, qui in aduentu eius
credidere. Deinde finis, cum tradiderit regnum
Deo & Patri, cum euacuauerit omnem principa-
tum & potestatem & virtutem. Oportet enim
illum regnare donec ponat omnes inimicos sub
pedibus suis. Nouissima autem inimica destruetur
mors. Omnia enim subiecit sub pedibus eius.
Cum autem dixerit quoniam omnia subiecta sunt,
manifestum est præter eum qui subiecit illi om-
nia. Cum autem subiecta illi fuerint omnia, tunc
& ipse filius subiectus erit ei qui subiecit sibi
omnia, vt sit Deus omnia in omnibus. Et Ioan-
nes. 1. Epist. 2. Filioli nouissima hora est, & sicut
audistis quia Antichristus venit, nunc Antichri-
sti multi facti sunt, vnde scimus quia nouissima
hora est. Et. 4. Omnis spiritus qui soluit Iesum,
ex Deo non est, & hic est Antichristus, de quo
audistis quia venit, & nunc in mundo est iam.

Ausonio, Ausoniis contendere vatibus auso.
Ergo Bellaium patriæ, precibusque suorum
Reddite Bellaium Musæ, si ducitis æquum
Nempe suos patriæ reperenti reddere cives.
Non est, non adeò est vestri retinere pudoris
Externâ de gente virum, nec poscitis æqua
Nec concessa Deæ, licet sua cuique tenere,
Fas sit quaque suis habitari ciuibus vrbem,
Ni vobis diuersa animo sententia sedit,
Erectasque tenet triplicis spes alma coronæ.
Fortitan & vestrum iam prospexistis alumnum
Regnaturum olim Romæ, legesque daturum
Gentibus. O felix genus illo tempore vatum!

Ad Franc. Oliuerium Franciæ Carcellarium.

Te sum perpetuò veritus, Francisce, tuumque
Triste supercilium mea semper Musa refugit,
Erubuitque suos tibi rustica mittere versus.
Non quia despiciens alienæ sortis iniquæ
Difficiles aditus venientibus, osque superbum
Exhibeas: quid enim potuit moderatius isto
Esse gradu, longè qui maximus eminet inter
Principis officia, atque togæ ciuilis honores?
Totius est commissa fides cui publica Regni,
Et signi regalis honos, & nobilis illa
Cera, modò flauo, viridi modò tincta colore,
Quâ sine cuncta labant rerum documenta, ratumque
Et firmum nihil esse potest; non regia iussa
Vim retinent nomenque suum, non iudicis æqui,
Præsidis aut decreta valent, non denique leges,
Tu nisi supremus tabulis accesseris auctor.
At cùm tot radijs tantis & honoribus vnus;
Te Fortuna tamen nunquam mutauit ab illo
Qui fueras, & quem tua virtus finxerat ante.

Ergo

Regis ad exemplum. Nec peniti cognitus, inter
Notos nocturnus lector, vel aperti frontis.
Cultor: neque enim plausum mercatus amico,
Ne scires tacitus, quæ contra cuncta probaret:
Nec verbum verbo curabat reddere fidus
Interpres. Nec desilies imitator in arctum,
Unde pedem proferre pudor vetet aut opus ipsum
Vilius accusator sollerti crimine figat.
Ut scriptor, non ut nebulo, usque sequacibus
Cæsaris illustres non extenuare catervis.
Quæ cum ita sint, animum curasque advertere rebus
Et quibus et quando et quantis iniungere debes.
Et prius, et posthac, et quo tempore dixerit, ut si
Hæc loquitur, laudet Demetrius, hæc Demophilus,
Hæc populus, non hæc, displiceat sibi. Denique sedes
Quæ teneat, sortem penitus tractare relictam.
Officium facundi hic est, tractare fideliter arma,
Quæ sibi conveniant, quæ deserat, et quæ reprehendat.
Hic aptum verbis, illic sententiis decorum
Observare potest. Non hic, qui gaudet acerbis,
Commodus accipiar, non hic, qui carmina fingit.
Hic tardum, ille velox, audire Poeta volebat.
Ille opus exigeret sibi tertia quarta per annos
Unde expolitum dextro de fonte leporem
Haurire, et scrupulosa supervacuosaque demptis
Securum populo ludere, quod stupeat, quo
Tantum se arguto non inficiante parentem
Vellet Aristarchus. Non nos in carmine nostro
Numeramus flexus digitis, numerosque notamus
Ad pedis, aut aures mensuram sollicitamus.
Scire volunt omnes mercedem solvere: sed nec
Quanti emptor opum, nec quanti emptor honesti
Arte bonus quæras. Hic aes lucrumque petatur
Quo pacto, et refert, et cui. Ne forte recuses
Quod multi laudant, ad quæ rem non tibi natam
Nec disciplina certa proficiente accedas.
Si bene qui cœnat, bene vivit, lucet eamus
Quo ducit gula, piscatum, ubi odorata lagois
Ferre parata solet, rogatus an arcessitus esset

Tranquillum, gratum pugnantem, victoria vestri
Nominis, & nostri, Gallia tota canet.
Hæc quæ tempestas, quæ vis, quæ nubila belli,
Pectoribus Regum tam generosa micant?
Quæ Deus, aut Fortuna, quibus sic Gallia votis
Optata est? quibus sic Gallia fausta precibus?
Ecce Deus, Fortuna, preces, vota omnia Regum
Gallorum, Regum pax, quies, otia parant.
Ecce Deus, Fortuna, preces, vota omnia Regum
Gallorum, Regum pax, quies, otia parant.
Ergo age, Rex, pacem, quam tu, quam Gallia, quam Dei
Cuncta petunt, pacem, quam tua vota petunt,
Pacem, quam Fortuna, quam Gallia, quam Deus ipse
Cuncta petunt, pacem, quam tua vota petunt,
Pacem, quam Fortuna, quam Gallia, quam Deus ipse
Optat

Cæsaris in urbe, sed Romæ Plautius audit.
Scribere me versus memini quondam Decembri
Perdere cum ludo potui, luce salubri.
Quid mihi nunc soli Phœbique novistis, et aptum
Dicitis? Ego vobis tempus quod postulet, aio.
Aut agere aut agentes laudare, et spernere nugas,
Et cum certantes horis accendere cellas,
Ut nihil egisse queant cessantis quæstibus anni.
Quæ mihi conveniant, sentitis, amici, scribitis, inquam,
Ut nemo verum mihi dixerit, ut semel emptum
Quod non marcescat possim vendere rure reverti.
Romæ dulce diu fuit et solemne, reverti
Nescio quid semper studio divisus inhæret.
Quo fit ut omne meum nunc Brundisium atque Tarentum
Est animus, tanquam parvum mihi tangere portum
Satis et hibernum fugienti mare contigit uni.
Nam Venusinæ quicquid deliquerit hora,
Exclamabit idem lupus Apulus, & simus
Nos inopes homines patriæ, parentibus olim
Quod non fecerimus, facient gnatique nepotes.
Hæc est vivendi regula tuta frugi.
Ambitione relicta, rectum colere sapere,
Quæ super hanc rectam, fuge, ne vitio cacoethes
Vertatur tibi, quod scribis, amice, parumper.
A Tigride lenis aqua fertur, Tigridis ingens
Fluctibus, & nullo vitiorum emendat amore,
Quo simul est dignus, tollit humo. Victoria curru
Perstitit, Actoris aurigæ subiit ala Quadrigis.
Ad Romam Phraates exul venit, ad Getas Tiridates.
Scribe, quod Augustus, quod Parthus, quod Britto, quod hostis
Quod defendendis alter finibus ense recidit
Turcarum populus, Boreæ qui proximus exit.
Ad hæc tu, si quid inest memoranda fidenter,
Et si quid non est, manes sub Acrocerauno.
Nil moror officium quod detrectare laboro,
Nec fabrum feci me judice, nec mihi servum.
Nec sum, qui rubeam, offendar ubi multa juvabit
Ridentem dicere verum quid vetat? ut pueris olim
Dant crustula blandi doctores, elementa velint ut
Discere prima. Immo & melle & farre libenter
Ut puero detur, nisi qui fastidit & acri
Quod dare tentantem rumpat, quod spernere possit.
Eximit virtutem multorum vanus amor, nec
Scis animi quid amas, quod nequeas ducere in usum.
Non hæc te frustra doctis natalibus actum
Nec majorum opibus parvis, quæ sæpe tribus sol
Complevit messes, nec tot prætoria circum
Atria, nec centum cognatorum funera atrorum
Sectatumque gregem fecere, quod in tenuem te
Ex magna forsan non invidiosus abire
Possis, & cultus minuas, & grandia vitæ
Impedimenta, domum, famulos, fortunæ relinquas
Quæ nisi divelli nequeunt, conscendere navem
Cogitat, & vitio cæcus propriæ salutis
Ire per undosum præceps examen in Orcum.
Ut quidam memorant Stertinium, deperditum & omnes
Res actum, gnatum cum fratre quæstor ad Asiam
Cum Bruto praetore tulisset. Sæpe minutum
De magno quærit, quo pacto partis tabellis
Argenti pretium nummis non assibus emptum
Venderet. Hic nummos contemnere, fœnore crescat
Ut sors quæque, modis miser omnibus incubat, ut qui
Mandarit, laudet, vendat, pignusque relictum
Clamet, & appellet, cupiat, metuat, queratur
Et cum tota suis urgeatur febris amicis.
Quid mihi cum istis? quo me rapis? inquit. Eo quo
Pallidus Orcus

Incassum cecidere. nouas dum quisque per artes
Ambulat, & spe discipulos eludit inani.
At labor in solo meus ordine, perfacilis re
Et tenui; sed multa feret quæ commoda secum:
Prætereaque locos, si qui pugnare videntur,
Concilio: nodos obscuraque sensa resoluo.
Atque hoc vel quouis alio decurrere malim
Curriculo, quam illud saxum vnum voluere semper
Luctantem causis à Sole oriente, cadentem ad,
Dum socer insidias generi, dum coniugis vxor
Arguit, vxorem dum multat dote maritus,
Aut quum de Pactis nexuque & nomine fundi
Quæritur, aut de iure. quid illud? nonne molestum
Et graue. pragmaticos inter subsellia raucos
Latranteis audire canino more, nec ipsis
Parcere iudicibus petulantis acumine linguæ;
Hæc si parua, aliis etiam præclara, videntur,
Mi faciunt stomachum forsan meliora sequenti.
Quò si me reuocas cùm possim vtrumque, recusem:
Sin iubeor: non difficile est ad prima reuerti
Quem nihil à solito mouerunt prospera cursu:
Nec vertit Fortuna in mores blanda superbos.
Sed me sors quocunque trahit venturaque fata,
Tu mihi, tu solamen eris, Francisce, malorum,
Pars etiam nostræ multò suauissima vitæ:
Quo nihil integrius vidit, nil fortius vnquam
Gallia, quem verè Quæstorem dicere primum
Possumus, imprimisque rei communis amantem:
Quo rigido custode viget sanctissima legum
Maiestas; vulgoque boni succrescere mores
Incipiunt, sua sunt vitio, sua præmia laudi.
Hæc tibi scribebam Vincenti nobile iuxta
Fanum, tectus eâ lucus quam proiicit vmbrâ,
Et præter raucas interpellante cicadas
Nemine, quæ si tu poteris minus ipse, legentur

At dul-

Ac dubitem, ſeu linquendi ſeu pugnandi ſit
Nunc mihi tempus aquum: capit hic, quod non capit iſte,
Liberior vacuo pectus roſtratus hiatu.
Quid ſi comminus & gladios conferre lubido eſt?
Ad genua cadet urſinis robustus lacertis.
Sed pugnae ſemper dulcis fuga ſuit: igitur ſe
Verto, & quo rapiat ſors, cedo, nec recipio me.

Ille autem, Patronymice Teucre,
Tantumne ergo pudet quenquam fugisse? Quid ille,
Qui non deſcendit curru? Dic nobile bellum.
Quo pacto partes lymphata in corpore ſervet
Fama ſuas. Dicam ſi dedecorare meum non
Summum crede nefas animam praeponere ſacco.
Multa cadunt inter calicem ſupremaque labra.
Virtutem verba putas, & lucum ligna: cacatum
Non bene cum ſacro pulchrum eſt, digitoque moveri
Non ſine dedecore. Hinc tibi copia manſa lucri
Sit, patriae volumus, ſi corpore fortior unus
Hoſtibus addictis liceat caſtiſſe latronem.
Rem ſine fraude gere, & ſpectes, quod maxime lucro
Adſimile eſt, illud quamvis inhonestum & inutile vertas.
Exilium virtus non pellit, ſi comes exit.
Quid metuam, quem me ſpectante thalamus habebit
Laetus adulter, ut in caelum ſpectante marito
Ire queat mulier, cui non concumbere cordi eſt?
Quid refert, uri virgis, an adultera poſſis
Perdere Sabella grandis cum matre puella?
Si dolor atque pudor non cogunt, quo minus illa
Nequitiae pretium magnum capiat, tibi quare
Sit tanti, quod non agitur? Nec, ſi quis adulter
Vir bonus eſt, quis non eſt? Ego, ſi mihi ſanguine avito

Ad cultum pietas, ductus ad ista venit.
Ille Deum, & Sanctos, & Sacra Templa colebat,
Et quæ Religio, quæ pietas, quæque vita
Præcipere potest, ea fuit omnia.
Ergo ubi Christicolæ Regis Sacra Templa frequentes
Ingrediuntur, vultus flectunt, ac genua Cruci
Curvant, & submissa cervice & corpore pronis
Ad terram positis, Deum adorant, Sanctos colunt.
Ille humi prostratus, sed & corpore, & corde supino
Pectore, vultu, ore orabat: vota, preces
Fundebat, lacrymas, gemitus, suspiria, quæque
Mens, & Spiritus orationi adhibere solent.
Quod vidi, haud dubito, quin Deus ipse viderit, & se
Ardens in Sancto Spiritu Amore tulerit.
Ille ubi Templum ingressus, ubi Sacra Altaria vidit,
Ad Sacra Altaria cum sacrificio ferrum,
Ad Sacrificium ignis, ad ignem cinis, ad cinerem
Ille ubi Templum ingressus, ubi Sacra Altaria vidit,
Ad Sacra Altaria cum sacrificio ferrum,
Ad Sacrificium ignis, ad ignem cinis, ad cinerem
Quæ tua mens (ait) ô Deus, quæ tua cura fuit?
Ut tua Templa, tuos Sanctos, tua Sacra colerem,
Ut tibi me totum quo fas fit, servirem.
Ergo ubi Christicolæ Regis Sacra Templa frequentes
Ingrediuntur, vultus, &c. ut supra.
Quæ mea mens, quæ cura fuit? quæ mens (ait)
Ut tua Templa, tuos Sanctos, tua Sacra colerem,
Ut tibi me totum quo fas fit, servirem.
Ergo ubi Christicolæ Regis Sacra Templa frequentes
Ingrediuntur, vultus, &c. ut supra.
Pulsis impurâ cohorte rapidis copiis,
Ipse Deus templum, ipse sibi condit opus.
Ardua Lucinæ, fanum memorabile, templi,
Quæ ne cum Stellis te quis fama locum.
Ergo ubi Christicolæ Regis Sacra Templa frequentes
Ingrediuntur, vultus, &c. ut supra.
Semotis exemptæ manu, quibus vivus olim

Ac fortuna tibi magnos ex nocte parentes
Contulit, & claro fulsit in ortus auo:
Ingenium quoque non vulgare, & nulla cupido
Mentis inest, quae non conueniat cupido.
Forma, nec infelix, nec nimium prospera, detur,
Ne mihi nec fastus, nec tua turpis amor.
Sit mea cum paucis contenta libidine uita,
Nec me meae culpae paenitendus agant.
Non ego, quae Romae quondam Lucretia fuerit,
Nec Thamyrin Lesbi, nec Sulmonis Ouidius,
Nec Calydonis Althaea, nec Aeolis Hermione,
Nec Dardanis Oenone, nec Ithacis Penelope,
Nec Phoebi Sibylla, nec Tyndaridos Helene,
Nec Priami Hecuba, nec Venus ipsa uelim.
Talia contulerit nobis, laudata puellis
Ingenia, & nomen longa uetustas habet.
Quisquis amat, pectus Veneris dominaeque pharetras,
Et pueros, pueri quos decet esse, putet.
Ipse Venus magno nudum spectabit Adonim
Cum sene turpe caput dente notante latus.
Nec minus ardebit Troianis anxia flammis,
Quam cum Dardanium diceret illa suum.
Quid? non & Anchisen, & Martis Ilian amauit?
Vnde Aeneas, Aeneae unde nepotis auus?
Nec te decipiat veterum fabula virorum:
Fingit amor, nullo tempore saeuus Amor.
Ipse deus, simul ac voluit, de virgine mater
Contigit, & sine patre suos habuere Quirites.
Ipse deus, Stygias inter seditque, bibitque
Cretaea positus cum Ganymede manu.
Ille deus, Tellus quem primum sensit aperta,
Cum dedit in lucem semen, & ipsa parens.
Ipse deus, qui silvestres animavit in agros
Gentes, & propria constitit urbe pater.
Ipse deus, qui navifragum compescuit aequor,
Cum freta sub magno fluctuosa tumore cavit.
Ipse deus, qui Troianae matris in ulmo
Corpora mutatis reppulit arboribus.
Ipse deus, qui Solis equos, cum stirpe paterna
Fulminis igne sui praecipitavit, agit.
Ipse deus, qui, ne fraudi sint tanta, potestas
Omnia cum magno possidet imperio.
Ipse deus, qui, quamvis sint sub aethere multa decora,
Nil habet in tota nobilius urbe suo.

Ante Iouis ingressi, quam quæ sit forma, requirunt.
Tum ego: Qui nescis mortalia corpora, nescis quæ
Sit facies Superum, quæ sit natura Deorum?
Nec mihi certa dies, nec certa figura Deorum
Constituit, magnum cælum mutatur, & annis
Mutantur species, & quæ fuit ante, recedit.
Ille Deus, qui nunc, quia nunc est, semper habetur.
Ante Iouis quam sit genitus, quam Saturnia Iuno
Ipsa suum fratrem, quam Rhea parentem, quam Titan
Titanum, quam cælum, quam tempora, quam locus ullus
Ergo ingressa propius. Ille domum, undique circum
Auratis radiis, & fulgentibus undique gemmis
Ornatam, ostendit, quæ sit natura Deorum.
Ecquam habitationem ego pro ea mentis &
Ingenii mei tenuitate, & corporis mei imbecillitate
Possim describere? Quæ ne oculis quidem cernitur.
Quin ille pudorem prædamus atque figuram
Ipse Deus, quem nemo videt, nisi qui mente videt.
Ad hæc domus, mensa, libi, ambrosia, nectar, & ipsi
Ministri sunt mentes & corpora carentia,
Quæ ego ut intelligam, ut mente cernam, ut
Animo complectar, ut oratione explicem, ut
Ingenio consequar, ut memoria teneam, ut
Cognoscam capio, & figuratum huic Symbolo
Ingenium meum, quod ego ut possem, ut
Ingenium hoc habitus mihi tenuis, & corpus
Ne mihi mentem pudori? mentis tu non
Corporis, ut ego, ut quisquis, ut omnes, ut Deus ipse
Ut ego, ut quisquis, ut omnes, ut Deus ipse
Ab hoc? utique videam, vel non videam?
Ego vero, ut videam, ut mente cernam, ut animo
Complectar, ut oratione explicem, ut ingenio
Quo valeo consequar, hic velim, omnem ignem
Ut ego, ut quisquis, ut omnes, ut Deus ipse

Aspice quam celeri mutentur tempora cursu!
Ad sua consilia quisque redit, nec cetera curat.
Ille sua studia sequitur: hic ambire laborat:
Hic bene cum multis vivit: sibi gaudet uterque.
Quo fugis? ad quos? quid tibi vis? quid quæris? ubi es?
Quo properas? quid agis? quid tibi cum populo?
Ad quos ire paras? quæ te mutatio cepit?
Quo tua mens abiit? quo tua cura fugit?
Quo tua simplicitas? quo tua libertas? quo
Quæ fuit in vultu gratia? quæque fides?
Quo tua sincerum mutarunt tempora pectus?
Quo tua quæ fuerat mens mihi visa prius?
Ut te non videam, dum te videre videbar,
Et tecum nostros fallere cernebar amor.
Ut te non videam, dum te videre videbar,
Et tecum nostros fallere cernebar amor.
Hæsit quod subito nobis tam carus amicus,
Quod tam dilecto pectore junctus eram.
Quod tibi me tantum, quod te mihi tantum amare,
Quod nos mutatos non sinit esse deus.
Quod mihi non fictis animis, non pectore verso
Fidus es, et cupias quod bene velle mihi.
Quod tibi sum talis, qualem me amicus amico
Optat, et in nullo non sibi par ipse manet.
Quod mihi non ficto vultu, non corde remisso
Arridens, vitæ dulcia jura facis.
Quod mihi quæ tecum requies, quæ libera detur
Copia, quæ mutuæ sit data cura tuæ.
Quod mihi te nullo possim sine tempore velle,
Quod mihi te nullo non sit amare pudor.
Quod mihi te videre, loqui, contingere, adire
Jucundum, quoties tu mihi jungis opem.
Quod mihi quæ tecum requies, quæ libera detur
Copia, quæ mutuæ sit data cura tuæ.
Quod mihi te nullo possim sine tempore velle,
Quod mihi te nullo non sit amare pudor.
Quod mihi te videre, loqui, contingere, adire
Jucundum, quoties tu mihi jungis opem.
Quod mihi non ficto vultu, non corde remisso
Arridens, vitæ dulcia jura facis.
Quod mihi non fictis animis, non pectore verso
Fidus es, et cupias quod bene velle mihi.
Quod tibi me tantum, quod te mihi tantum amare,
Quod nos mutatos non sinit esse deus.
Hæsit quod subito nobis tam carus amicus,
Quod tam dilecto pectore junctus eram.
Et tecum nostros fallere cernebar amor.
Ut te non videam, dum te videre videbar,
Ut te non videam, dum te videre videbar,
Quo tua simplicitas? quo tua libertas? quo
Quæ fuit in vultu gratia? quæque fides?
Quo tua sincerum mutarunt tempora pectus?
Quo tua quæ fuerat mens mihi visa prius?
Quo fugis? ad quos? quid tibi vis? quid quæris? ubi es?
Quo properas? quid agis? quid tibi cum populo?
Ad quos ire paras? quæ te mutatio cepit?
Aspice quam celeri mutentur tempora cursu!
Ad sua consilia quisque redit, nec cetera curat.
Ille sua studia sequitur: hic ambire laborat:
Hic bene cum multis vivit: sibi gaudet uterque.

Achan Cananæo modo contetus, non
Ille Gehazi, nec Simonis ambitio vidus.
Hos pro nihil ego, & hujusmodi reputo.
Ardens quidem propitium & dignum vbe
Ad Deum habet affectum, qui ad Deum
Solum tendit bonis tantum & spiritualibus gaudia
Intendit: neque illa bona extrinsecus sperat,
Neque ea quæ intrinsecus sunt, ad se trahit.
Non enim ad se, sed ad Deum ea refert.
Reliquum non timetur, neque desiderio amittit
Quod habet, quia nihil habet præter Deum.
Hoc ego & hujusmodi non reputo pro nihil.
Vim habet. Si ista non quam illa diligitur,
Si non ardenter, sed tepide, si non sapienter,
Sed stulte, si non ad Deum, sed ad proximum
Intenta affectui suo manent fingat,
Quæ sunt, & quæ non sunt, ut videantur.
Ego ea non reputo pro nihil, sed
Intra limitem ea vel maxime arcendo
Ne ad interiora penetrent, & ad Deum perveniant.
Cum quidem, si quis ardet quo tendat, ea fugiat,
Ignoret quæ dicam, non audiat, despiciat vbi,
Quæ sunt, & quæ non sunt, ut videantur fingat,
Ego nihilominus hæc nihil reputo.
Quia ea quæ mentem obtinent, non ut angelos,
Sed ut homines, & ut homines, non ut spiritus,
Sed ut homines habet, & ut homines tractat.
Indigna parere videtur & prauis digna.
Quæ ergo ad Deum non tendit,
Quamvis, quæ non bona quæque sunt, ignoret,
Tum magis quæ mala sunt, videtur ea fingere.
Quæ ergo ad Deum non tendit, ea fugiat,
Ignoret ne videbat, dum ea non videat fingat.
Vbi enim ignorantia non venerabilis potius,
Quam vbi scientia damnabilis, quæ non

A Gello Cydonæo. Cum ex literis tuis plurimis
Ad me datis, Gello, quibus nihil mihi gratius
Accidere potuit, cognoverim, te, quod
Quam Deus maximo bono tibi esse possit, ad
Id unum omnia tua studia, consilia, cogitationes
Dirigere, ut ea, quæ ad Christianam pietatem
Ardens Zelotes longe sanctissime, diligentissime
Ac fidelissime, ut ipse facis, pertinere videantur,
Ea tu non modo ipse sedulo exercere, sed
Ad ea quoque alios, quos tibi familiares esse
Intelligis, adhortari, atque impellere non desinas,
Ut quæ ipsi ad Christianam pietatem
Pertinere videantur, ea ipsi quoque sedulo exercere
Studeant, ac diligenter colere, ut ita
Ad Christianam pietatem, quæ ipsis
Maxime conducat, vitæ ratio dirigatur, hortatus
Sum, ut ad te scriberem, quæ mihi videretur
Ea esse, quæ ad Christianam pietatem pertinerent,
Quæ tibi ipsi, & tuis, & familiaribus tuis
Ad vitam Christianam instituendam, & ad
Pietatem colendam, & ad Deum
Ardenti Zelo colendum esset. Atque
Ego quidem, quod ad me attinet, ut ad ea
Quæ ad Christianam pietatem pertinere videantur,
Ea diligenter colenda curem, hoc tempore
Maxime, quo ad Christianam pietatem
Ardentissimo Zelo colendam, & ad Deum
Ardentissimo Zelo colendum, & ad
Ardentissimum Zelum colendum, & ad

Ille ego qui quondam gracili modulatus auena
Carmen, & egressus siluis vicina coegi
Vt quamuis auido parerent arua colono,
Gratum opus agricolis, at nunc horrentia Martis
Arma virumque cano, Troiæ qui primus ab oris
Italiam fato profugus Lauiniaque venit
Litora, multum ille & terris iactatus & alto
Vi superum, sæui memorem Iunonis ob iram,
Multa quoque & bello passus, dum conderet urbem,
Inferretque deos Latio, genus vnde Latinum,
Albanique patres, atque altæ mœnia Romæ.
Musa mihi causas memora, quo numine læso,
Quidue dolens, regina deum tot voluere casus
Insignem pietate virum, tot adire labores
Impulerit. Tantæne animis cœlestibus iræ?
Vrbs antiqua fuit, Tyrii tenuere coloni,
Karthago Italiam contra Tiberinaque longe
Ostia, diues opum studiisque asperrima belli,
Quam Iuno fertur terris magis omnibus vna
Posthabita coluisse Samo: hic illius arma,
Hic currus fuit, hoc regnum dea gentibus esse,
Si qua fata sinant, iam tum tenditque fouetque.
Progeniem sed enim Troiano a sanguine duci
Audierat, Tyrias olim quæ verteret arces:
Hinc populum late regem belloque superbum
Venturum excidio Libyæ: sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli,
Prima quod ad Troiam pro caris gesserat Argis:
Nec dum causæ irarum, saeuique dolores
Exciderant animo: manet alta mente repostum
Iudicium Paridis spretæque iniuria formæ,
Et genus inuisum, & rapti Ganymedis honores.
His accensa super iactatos æquore toto
Troas, reliquias Danaum atque immitis Achilli,
Arcebat longe Latio, multosque per annos
Errabant acti fatis maria omnia circum.
Tantæ molis erat Romanam condere gentem.

Vix

Conditus hinc ad Cæsaraugustæ mœnia Regis
Virginis, & Sanctæ Martyris ossa jacent.
Hæc ubi Christicolæ Cæsaraugustani audiere,
Pectora sunt Sancto Spiritu plena suo.
Ergo ubi Christicolæ Cæsaraugustani audiere,
Ad Sanctæ Martyris ossa frequentes eunt.
Tempore Sanctorum Cæsaraugustanus ad ossa
Venerat, & Sanctæ Martyris ossa petit.
Ossa petit Sanctæ Martyris, & Sanctæ Virginis ossa,

Nos quibus exitium præsens, & mortis imago,
Suppliciter Superos, & Numina magna precari:
Et ni connixi contrâ quàm incumberet Auster
Aduertissemus proram lævaque relictâ
Oppositam nauis tenuisset fluminis oram,
Illa dies forsan nobis extrema fuisset.
Ergo victores superato flumine, terram
Prendimus, & ripa madidi consedimus alta,
Frondibus arboreis tecti, dum Iuppiter Irim
Deiiceret cœlo, Solemq; reduceret album.
Defunctos tantis vndarum, Drace, periclis
Excepere noui casusque, nouique labores:
Vix bene confectis triginta millibus, ecce
Fama Placentinæ volat atrox nuncia cladis.
Ipsos colloquii specie, gladiosque tegentes
Veste breues (qua fortè die custodia portis
Rara fuit) ciues aliquot non agmine magno
Ingressos veterem, cùm nemo resisteret, arcem,
Perque domus vacuos aditus, & nota viarum,
Deuenisse locos, vbi tum securus agebat
Ille diem summum, tanquam possessor & hæres
Legitimi vetus, aut delati sanguine Regni.
Ipsum ibi tendentemque manus veniamq; precantem
Latibus innumeris fodiunt: cadit ille suorum
Insidiis, nequicquam externa pericula contra
Cautus, & hostiles gladios, bellique tumultum.
Qui sibi mole nouam magna dum construit arcem,
Et spatia ingentis prætendit maxima muri,
Demens exitium mediâ non vidit in vrbe
Et coniuratos ipsa intra mœnia ciues.
Hunc illi finem viuendi fata dedere.
Nec satiata tyranni inimici pectora cæde,
Quinetiam (horrendum!) gaudent illudere victo;
Et super accumulant opprobria. denique ferro
Testibus exectis, suspensum corpus in altum

Fune

Pauper ubique jacet. Ponunt hæc saxa viatores,
Ut breve quod viximus, hoc breve sentiat opus.
Et. Dic tua, Cæcilio, Regulus ora legas.
Hic Cæcilius Regulus, Lucani filius, Corduba natus, annos
vixit quatuor, menses octo, dies octo.
Hoc parvum memorem, hoc fecerunt brachia tumbum.
Sed tibi non parvo, lector, amore cavent.
Si quis dura legis strictus non ossa movebit,
Cur tibi sit lapidem dicere posse parum.
Ah! puer ingenuis artibus apte satis,
Et cui jam posset cedere facundus avus,
Jam poterat causas excutere, et reddere jura,
Et tenero cano fingere corde senem.
Quod si te rapuit, crudelia fata, senectus,
Ne tibi tam velox, mors properasset, erat.
Sit tibi terra levis, mollique tegare cupressu,
Non queat ut posito surgere busta situ.
Et. Dic tua, Cæcilio, Regulus ora legas.
Hic Cæcilius Regulus, Lucani filius, Corduba natus, annos
vixit quatuor, menses octo, dies octo.
Hoc parvum memorem, hoc fecerunt brachia tumbum.
Sed tibi non parvo, lector, amore cavent.
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Et cui jam posset cedere facundus avus,
Jam poterat causas excutere, et reddere jura,
Et tenero cano fingere corde senem.
Quod si te rapuit, crudelia fata, senectus,
Ne tibi tam velox, mors properasset, erat.
Sit tibi terra levis, mollique tegare cupressu,
Non queat ut posito surgere busta situ.

Pauper ubique jacet. Ponunt hæc saxa viatores,
Ut breve quod viximus, hoc breve sentiat opus.

Liberi ut nimium, nulli subiere labori,
Et tibi segnities, & amor ludendi, & amor
Pectine Threicio, & fidibus, & Phœbo.
Ergo ubi non fuerant, quæ vellent poscere, nec non
Quæ poscenda fuerant, quæ fuerant, quæ erant,
Quæ fore, quæ fuerint, quæ sint, quæ sunto, quæ essent,
Quæ fuerint, quæ sint, quæ fore, quæ fuerint

Lentiscus PASTA, Oculorum malum
Pastinaca, Oculorum malum
Pastinaca agrestis, Oculorum malum
Pastinaca hortensis, Oculorum malum
Pastinaca Cretica, Oculorum malum
Pastinaca Syriaca, Oculorum malum
Cicutaria pratensis, Oculorum malum
Pastinaca Cretica, Oculorum malum
Pastinaca Syriaca, Oculorum malum
Pastinaca agrestis, Oculorum malum
Pastinaca hort

Ut qui ita disponunt de rebus suis, videantur
Deo, & hominibus, & sibi ipsis satisfecisse.
Quod ut fiat, Deus Opt. Max. nos adjuvet.
Amen. Data in nostra Curia, die, mense, & anno
prædictis. Et nos Archiepiscopus prædictus
Cancellarius in præmissis, & quilibet eorum
diximus, & pronunciamus, & declaramus ita esse,
& ita fieri debere, & ita esse servandum, & ita
& sic pronunciamus, & declaramus, & quilibet
Evangelista per quilibet eorum scriptus,
& ita & sic pronunciamus, & declaramus.

Et nos Archiepiscopus prædictus Cancellarius, &
Archi-Senescallus statim audito tenore istius
Testamenti, & Ultimæ voluntatis, & quod
per illud Testator prædictus non vult se impedire
in Testamento, & Ultima voluntate, quod
fecit, & ordinavit, non potest impedire, nec
ligari, nec negligere, nec de illo fieri minus,
quin ipse Testator prædictus, & Executores
sui ipsum valeat facere, adhuc nos minime
Executores illius, vel quemlibet eorum illum
Testamentum, & Ultimam voluntatem
Deodati, juxta ejus continentiam Approbamus
& Ratificamus, & ea omnia & singula
quæ in eo continentur, & ordinata sunt, & ea
sic fieri & adimplere quantum ad nos attinet
& pertinet, & quilibet eorum attinet & pertinet
approbamus, & ratificamus, & ea sic fieri
& adimplere volumus, & quilibet eorum
Approbamus, &

Per quæ loqui nequit mutus: quæ parentis
Ora videre nequit cæcus: quæ nulla potest
Ferre gravis: quæ nulla levis: quæ nulla movere
Possit: quæ nulla sonare queat: quæ pondera nullo
Sustinet: & quæ nulla queat sustinere ferendo.
Quæ nullo tangi: quæ nullo cernere visu
Possit: quæ nullo sentiri: quæ nulla videri.
Quæ nullo gustu: quæ nullo odore notari.
Quæ nullo possint

dum Terra & Aqua in humani vitæ
alimentum, & Aer in vitæ sustentaculum
destinatus est. Hinc Galenus 3. de Alim.
Succus LACTEUS, qui in tenuissimis Intestini
Meseraicis venis continetur, ad Hepar
defertur, ut ibi in Sanguinem mutetur.
Ab eodem hoc Intestinum Jejunum appellatur,
quia semper vacuum est, & ab Hepate
Sanguinem recipit, quem ad Ventriculum
transmittit, ut ibi cum Alimento digeratur.
Ab eodem Hepar Officina Sanguinis dicitur,
quia Sanguinem ex Chylo elaborat, & ad
Ventriculum transmittit, ut ibi cum Alimento
digeratur. Ab eodem Ventriculus
Officina Alimenti dicitur, quia Alimentum
ex Sanguine elaborat, & ad Intestina
transmittit, ut ibi in Excrementa mutetur.
Ab eodem Intestina Officina Excrementorum
dicuntur, quia Excrementa ex Alimento
elaborant, & ad Anum transmittunt,
ut ibi ejiciantur. Ab eodem Anus Officina
Excrementorum dicitur, quia Excrementa
ex Intestinis recipit, & ad Exteriora
transmittit, ut ibi ejiciantur. Ab eodem
Vesica Officina Urinæ dicitur, quia Urinam
ex Sanguine elaborat, & ad Exteriora
transmittit, ut ibi ejiciatur. Ab eodem
Renes Officina Urinæ dicuntur, quia Urinam
ex Sanguine elaborant, & ad Vesicam
transmittunt, ut ibi ejiciatur. Ab eodem
Testes Officina Seminis dicuntur, quia Semen
ex Sanguine elaborant, & ad Vesiculas
Seminales transmittunt, ut ibi ejiciatur.
Ab eodem Vesiculæ Seminales Officina Seminis
dicuntur, quia Semen ex Testibus recipiunt,
& ad Exteriora transmittunt, ut ibi
ejiciatur. Ab eodem Uterus Officina Fœtus
dicitur, quia Fœtum ex Sanguine elaborat,
& ad Exteriora transmittit, ut ibi ejiciatur.
Ab eodem Mammæ Officina Lactis dicuntur,
quia Lac ex Sanguine elaborant, & ad
Exteriora transmittunt, ut ibi ejiciatur.
Ab eodem Cerebrum Officina Animalium
Spirituum dicitur, quia Animales Spiritus
ex Sanguine elaborat, & ad Exteriora
transmittit, ut ibi ejiciatur. Ab eodem
Cor Officina Vitalium Spirituum dicitur,
quia Vitales Spiritus ex Sanguine elaborat,
& ad Exteriora transmittit, ut ibi ejiciatur.
Ab eodem Arteria Officina Vitalium Spirituum
dicitur, quia Vitales Spiritus ex Sanguine
elaborat, & ad Exteriora transmittit,
ut ibi ejiciatur. Ab eodem Pulmo Officina
Vitalium Spirituum dicitur, quia Vitales
Spiritus ex Sanguine elaborat, & ad Exteriora
transmittit, ut ibi ejiciatur. Ab eodem
Hepar Officina Sanguinis dicitur, quia
Sanguinem ex Chylo elaborat, & ad Exteriora
transmittit, ut ibi ejiciatur. Ab eodem
Ventriculus Officina Alimenti dicitur, quia
Alimentum ex Sanguine elaborat, & ad
Exteriora transmittit, ut ibi ejiciatur.
Ab eodem Intestina Officina Excrementorum
dicuntur, quia Excrementa ex Alimento
elaborant, & ad Exteriora transmittunt,
ut ibi ejiciantur. Ab eodem Anus Officina
Excrementorum dicitur, quia Excrementa
ex Intestinis recipit, & ad Exteriora
transmittit, ut ibi ejiciantur. Ab eodem
Vesica Officina Urinæ dicitur, quia Urinam
ex Sanguine elaborat, & ad Exteriora
transmittit, ut ibi ejiciatur. Ab eodem
Renes Officina Urinæ dicuntur, quia Urinam
ex Sanguine elaborant, & ad Exteriora
transmittunt, ut ibi ejiciatur. Ab eodem
Testes Officina Seminis dicuntur, quia Semen
ex Sanguine elaborant, & ad Exteriora
transmittunt, ut ibi ejiciatur. Ab eodem
Vesiculæ Seminales Officina Seminis dicuntur,

Quid sit Ecclesia, & quotuplex. 1
Ecclesia Christi quotuplex, & quæ sit. 2
Ecclesia militans quotuplex, & quæ sit. 3
Ecclesia militans quotuplex, & quæ sit. 4
Ecclesia militans quotuplex, & quæ sit. 5
Ecclesia militans quotuplex, & quæ sit. 6
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Et laudet eum qui bene in illis operatus est.
Vanitas vanitatum, dixit Ecclesiastes, vanitas vanitatum: & omnia vanitas, & afflictio spiritus.
Ante hæc dies & nox, & omnia dubia prorsus.
Quis sapiens, & intelligit hæc? & quis cognovit, & narrare potest illa?
Ego qui cum Deo habito, & sine quo nihil existit, ego qui cum Deo habito, & sine quo nihil existit, Marcus Aurelius Antonius dixi mente mea.
Vanitas vanitatum, & omnia vanitas.

Ecclesiastes.

Vanitas & vanitatum omnia vanitas.
Quid habet amplius homo de omni labore suo?
Generatio præterit, & generatio advenit.
Omnia flumina intrant mare, & mare non redundat.
Ad locum de quo exeunt flumina, revertuntur ut iterum fluant.
Cuncta difficilia: non potest homo explicare ea.
Non implebitur oculus visu, nec auris auditu.
Quid est quod fuit? ipsum quod futurum est.
Et quid factum est? ipsum quod faciendum.
Nihil sub sole novum, nec valet quisquam dicere: Ecce hoc recens est.
Jam enim præcessit in sæculis quæ fuerunt ante nos.
Non est priorum memoria: sed nec eorum quidem quæ futura sunt, erit ullus memor apud eos qui postea futuri sunt.

Ego Marcus Aurelius Antonius dixi mente mea.

Vanitas vanitatum, & omnia vanitas.

Ecclesiastes.

Fundamenta quibus Ecclesia Christi nititur, ea sunt quæ
Apostolorum Christi scripta sunt in veteri & nouo
Testamento. Quæ autem Apostolorum Christi scripta
non sunt, ea non sunt Ecclesiæ fundamenta.

Nouum Testamentum est Ecclesiæ fundamentum.

Nouum Testamentum est Ecclesiæ fundamentum quia
Apostoli Christi non sunt pro fundamento.

Apostoli Christi non sunt pro fundamento, quia
Apostoli Christi non sunt Ecclesiæ fundamenta.

Quæ Apostolorum Christi scripta non sunt, ea non sunt
fundamenta Ecclesiæ quia non sunt Apostolorum Christi
scripta. Quæ autem Apostolorum Christi scripta non sunt,
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scripta. Quæ autem Apostolorum Christi scripta non sunt,
ea non sunt Ecclesiæ fundamenta.

Ad quæ pudenda nulla ferè vitia carent.
Quæ quia non sentit, non sibi cauet, nec sibi curat.
Ergo ne sentiat, cæcus amor facit, vt sibi curet.
Quæ quia non curat, non sibi cauet, nec sibi sentit.
Ergo ne curet, cæcus amor facit, vt sibi sentit.
Ergo ne sentiat, ne curet, ne sibi cauet, amor cæcus
Facit, vt sibi sentiat, vt curet, vt sibi cauet amor cæcus.
Amor cæcus facit, vt sibi sentiat, vt curet, vt cauet.
Dolores tot amare, nec desiderare, quies est.
Dolores tot amare, & desiderare, quies non est.
Dolores tot amare, & desiderare, quies non est.
Dolores tot amare, nec desiderare, quies est.
Quies est, dolores tot amare, nec desiderare.
Quies non est, dolores tot amare, & desiderare.
Quies non est, dolores tot amare, & desiderare.
Quies est, dolores tot amare, nec desiderare.
Quies est, dolores tot amare, nec desiderare.
Quies non est, dolores tot amare, & desiderare.
Quies non est, dolores tot amare, & desiderare.
Quies est, dolores tot amare, nec desiderare.
Quæ non amat, & nec ipsa quæ non quæritur, habetur
Quæ non amat, & nec ipsa quæ non quæritur, habetur
Cæcus non facit, vt sibi sentiat, vt curet, vt cauet

Tuis

Per Sanctã Crucem Dominus fit gloria cunctis.
Sanctificat Christus Crucis hic vexilla triumphus.
Quæ fert in medio signa Crucis Dominus gestabilis,
Spondilibus ligneis Pede fulcitur.
Ligna Crucis Christi Dominum portare videntur.
Hasta Ferri, Crucis Christi Dominum portare videntur.
Trunca, vel lateri parietis ista videtur.
Ligna Crucis Christi Dominum portare videntur.
Adhærent Crucifixo Clavi, Corpus quoque figunt.
Ista quasi in cælum pallida Rosa viret.
Ligna Crucis Christi Dominum portare videntur.
Hæc Rosa, & Virtutes adsit quæ protegat omnes?
Portatis Fratres ista omnia in isto
Ligna Crucis Christi Dominum portare videntur.
Ista Crux Christi Dominum portare videtur.
Nil nisi vos Fratres ista Rosa non decorat.
Ligna Crucis Christi Dominum portare videntur.
Hæc Rosa qui perfert ingressi sanctificat omnes.
Et mutat in virtutes, & plenitudine gratiæ
Ligna Crucis Christi Dominum portare videntur.
Ista Rosa Christi Dominum portare videtur.
Rosa Autem ista Rosa mundi fertilis in agris
Ligna Crucis Christi Dominum portare videntur.
Non Rosa ista talis fuit quæ decora videtur
Marcibus, corruptis non diuturna figuris
Ligna Crucis Christi Dominum portare videntur.
Rosa per se Christi mundo fragrat, & Ecclesiæ
Ligna Crucis Christi Dominum portare videntur.
Rosa Rubens Christi Dominum portare videtur.
Rosa Rubens Christi Dominum portare videtur.
Fulcitur in medio, crucis hic vexilla triumphus.
Sanctificat Christus Crucis hic vexilla triumphus.
Per Sanctã Crucem Dominus fit gloria cunctis.

Deinde

Ἀκούσατε τοῦτο τὸ ῥῆμα, τὸ κατ' ἐμοῦ θρῆνον, οἶκος Ἰσραήλ.
Πέπτωκεν, οὐ προσθήσει τοῦ ἀναστῆναι παρθένος Ἰσραήλ·
ἐγκατελείφθη ἐπὶ τῆς γῆς αὐτῆς, οὐκ ἔστιν ὁ ἀνιστῶν αὐτήν.
Ὅτι τάδε λέγει κύριος ὁ θεός· ἡ πόλις ἡ ἐξαγαγοῦσα χιλίους ἐκατοντάρχους,
ὑπολειφθήσεται αὐτῇ ἑκατόν, καὶ ἡ ἐξαγαγοῦσα ἑκατὸν ἐκατοντάρχους,
ὑπολειφθήσεται αὐτῇ δέκα τῷ οἴκῳ Ἰσραήλ.
Ὅτι τάδε λέγει κύριος τῷ οἴκῳ Ἰσραήλ· ἐκζητήσατέ με καὶ ζήσεσθε·
καὶ μὴ ἐκζητεῖτε Βαιθὴλ, καὶ εἰς Γαλγὰλ μὴ εἰσπορεύεσθε,
καὶ εἰς Βηρσαβεὲ μὴ διάβητε· ὅτι Γαλγὰλ αἰχμαλωσίᾳ αἰχμαλωτισθήσεται,
καὶ Βαιθὴλ ἔσται εἰς οὐδέν.
Ἐκζητήσατε τὸν κύριον καὶ ζήσεσθε, μὴ ἐξαναλωθῇ ὡς πῦρ ὁ οἶκος Ἰωσήφ,
καὶ κατακαύσῃ καὶ οὐκ ἔσται ὁ σβέσων τῷ Βαιθήλ.
Ὁ ποιῶν Πλειάδας καὶ Ἑσπερίδας, καὶ στρέφων εἰς πρωὶ σκιὰν θανάτου,
καὶ ἡμέραν σκοτοῦν ἐπὶ νύκτα, ὁ καλῶν τὸ ὕδωρ τῆς θαλάσσης,
καὶ ἐκχέων αὐτὸ ἐπὶ πρόσωπον τῆς γῆς, κύριος ὁ θεὸς ὄνομα αὐτῷ.
Ὁ ἐπιφέρων ἀπώλειαν ἐπὶ ἰσχυρὸν, καὶ ἀπώλεια ἐπὶ τὰ ὀχυρώματα ἥξει.
Ἐμίσησαν ἐλέγχοντα ἐν πύλαις, καὶ λόγον ὅσιον ἐβδελύξαντο.
Διὰ τοῦτο ἀντὶ τοῦ καταπατῆσαι ὑμᾶς τὸν πτωχὸν, καὶ δῶρα λαβεῖν παρ' αὐτοῦ,
οἰκοδομήσατε οἰκίας λαξευτὰς, καὶ οὐ κατοικήσετε ἐν αὐταῖς·
ἀμπελῶνας φυτεύσατε ἐπιθυμητούς, καὶ οὐ μὴ πίητε τὸν οἶνον αὐτῶν.
Ὅτι ἔγνων πολλὰς ἀνομίας ὑμῶν, καὶ ἰσχυρὰς ἁμαρτίας ὑμῶν,
θλίβοντες δίκαιον, καὶ λαμβάνοντες δῶρα, καὶ κρίσιν πτωχῶν ἐν πύλαις ἐξέκλιναν.
Διὰ τοῦτο ὁ συνετὸς ἐν καιρῷ πονηρῷ σιωπήσεται.
Ζητήσατε τὸ ἀγαθὸν καὶ μὴ τὸ πονηρὸν, ὅπως ζήσητε·
καὶ ἔσται κύριος ὁ θεὸς μεθ' ὑμῶν, καθὼς εἴρηκε.
Μισήσατε πονηρὸν καὶ ἀγαπήσατε ἀγαθὸν, καὶ κατορθώσατε κρίσιν ἐν πύλαις·
εἰ ἄρα ἐλεήσει κύριος ὁ θεὸς τὰ κατάλοιπα Ἰωσήφ.
Διὰ τοῦτο τάδε λέγει κύριος ὁ θεὸς ὁ παντοκράτωρ·
ἐν πάσαις ταῖς πλατείαις κοπετός, καὶ ἐν πάσαις ταῖς ὁδοῖς ἐροῦσιν οὐαί, οὐαί·
καὶ καλέσουσι γεωργὸν εἰς πένθος, καὶ κοπετὸν εἰδότας θρήνου·
καὶ ἐν πάσαις ταῖς ἀμπελῶσιν κοπετός, ὅτι διελεύσομαι ἐν μέσῳ σου, εἶπε κύριος.
Οὐαὶ τοῖς ἐπιθυμοῦσι τὴν ἡμέραν κυρίου· ἵνα τί ὑμῖν ἡ ἡμέρα κυρίου;
αὕτη σκοτία καὶ οὐ φῶς.
Ὡς ἐὰν φύγῃ ἄνθρωπος ἀπὸ προσώπου τοῦ λέοντος, καὶ ἀπαντήσῃ ἡ ἄρκος,
καὶ εἰσελθὼν εἰς τὸν οἶκον αὐτοῦ ἐπιθῇ τὴν χεῖρα αὐτοῦ ἐπὶ τὸν τοῖχον,
καὶ δάκῃ αὐτὸν ὁ ὄφις·
οὐχὶ σκοτία ἡ ἡμέρα κυρίου καὶ οὐ φῶς, καὶ σκότος καὶ οὐ φέγγος αὐτῇ;
Μεμίσηκα καὶ ἐξουδένωκα ἑορτὰς ὑμῶν, καὶ οὐ μὴ ὀσφρανθῶ ἐν ταῖς πανηγύρεσιν ὑμῶν.
Ἐὰν γὰρ προσενέγκητέ μοι ὁλοκαυτώματα καὶ τὰ δῶρα ὑμῶν,
εἰρηνικὰ μόσχων ὑμῶν οὐ προσδέξομαι.
Καὶ ἀφελεῖτε ἀπ' ἐμοῦ τὸν θόρυβον τῶν ᾠδῶν ὑμῶν, καὶ τὴν ψαλμῳδίαν τῶν κιθαρῶν ὑμῶν
οὐκ ἀκούσομαι.
Καὶ ἐκκλινεῖ κρίμα ὡς ὕδωρ, καὶ δικαιοσύνη ὡς χειμάρρους ἀκατάπαυστος.
Μὴ θυσίας καὶ προσφορὰς προσηνέγκατέ μοι ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη, οἶκος Ἰσραήλ;
καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ ὑμῶν καὶ τὸν τύπον τῶν εἰδώλων ὑμῶν,
τὸν ἀστέρα τοῦ θεοῦ ὑμῶν, ὃν ἐποιήσατε ἑαυτοῖς.
Καὶ ἀποικιῶ ὑμᾶς ἐκεῖθεν ἐπέκεινα Δαμάσκου, εἶπε κύριος ὁ θεὸς ὄνομα αὐτῷ.
Οὐαὶ οἱ ἀπειλοῦντες ἐν Σιὼν καὶ πεποιθότες ἐν ὄρει Σαμαρείας,
οἱ ἐκλεκτοὶ τῶν ἀρχόντων τῶν ἐθνῶν, οἷς εἰσπορεύεται ὁ οἶκος Ἰσραήλ.
Διέλθατε εἰς Χαλάνην καὶ ἴδετε, καὶ πορεύεσθε ἐκεῖθεν εἰς Ἐμὰθ τὴν μεγάλην,
καὶ καταβήσεσθε εἰς Γὲθ τῶν Φυλιστιείμ· μὴ βελτίους εἰσὶ παρὰ τὰς βασιλείας ταύτας;
ἢ μὴ πλατύτερον τὸ ὅριον αὐτῶν ὑπὲρ τὸ ὅριον ὑμῶν;
Οἱ ἀπάγοντες ἡμέραν πονηρὰν καὶ ἐγγίζοντες καθέδρᾳ ἀδικίας,
οἱ κοιμώμενοι ἐπὶ κλινῶν ἐλεφαντίνων καὶ διαῤῥεόμενοι ἐπὶ στρωμνῶν αὐτῶν,
οἱ ἐσθίοντες ἀμνοὺς ἐκ ποιμνίου καὶ μόσχους ἐκ μέσου μόσχων πιόνων,
οἱ ἐπαίροντες πρὸς τὸ στόμα αὐτῶν ὡς ὄργανον ᾠδὴν, καὶ ὡς Δαυὶδ ἐπινοοῦντες ᾄσματα,
οἱ πίνοντες οἶνον ἐν φιάλαις καὶ ἀκρογωνιαίοις μύροις χριόμενοι,
καὶ οὐ συνεχόμενοι ἐπὶ τῇ συντριβῇ Ἰωσήφ.
Διὰ τοῦτο νῦν ἀποικιοῦσιν ἐν ἀρχῇ αἰχμαλωσίας, καὶ ἀφαιρεθήσεται κλισμὸς τρυφώντων.
Ὀμώμοκε κύριος ὁ θεὸς ἐν ἑαυτῷ, τάδε λέγει κύριος ὁ θεὸς τῶν δυνάμεων·
βδελύσσομαι ἐγὼ τὸν ὑπερηφανευόμενον Ἰακὼβ, καὶ τὰς βάρεις αὐτοῦ μισῶ,
καὶ παραδώσω τὴν πόλιν καὶ τὰ ἐν αὐτῇ.
Καὶ ἔσται ἐὰν καταλειφθῶσιν δέκα ἄνδρες ἐν οἰκίᾳ μιᾷ, καὶ ἀποθανοῦνται·
καὶ λήμψεται ἄνθρωπος τὸν θεῖον αὐτοῦ καὶ τὸν ἐκκαίοντα αὐτὸν ἐκ τῶν ὀστῶν αὐτοῦ,
καὶ ἐροῦσιν τῷ ἐν τοῖς μυχοῖς τῆς οἰκίας, εἰ ἔτι μετὰ σοῦ;
καὶ ἐροῦσιν, οὐκ ἔστιν· καὶ ἐροῦσιν, σιώπησον, ὅτι οὐ μὴ μνησθῶμεν τοῦ ὀνόματος κυρίου.
Ὅτι ἰδοὺ κύριος ἐντέλλεται, καὶ πατάξει τὸν οἶκον τὸν μέγαν συντριβὴν,
καὶ τὸν οἶκον τὸν μικρὸν ῥαγάδας.
Μὴ ἐπιβήσονται ἐν πέτραις ἵπποι, ἢ ἀροῦσιν ἐν βουσὶν ἐν θαλάσσῃ;
ὅτι μετεστράφη εἰς χολὴν τὸ κρίμα ὑμῶν, καὶ ὁ καρπὸς τῆς δικαιοσύνης εἰς ἄψινθον.
Οἱ εὐφραινόμενοι ἐπὶ οὐδενί, οἱ λέγοντες, οὐ τῇ ἰσχύϊ ἡμῶν ἐλάβομεν κέρας;
Ἰδοὺ ἐγὼ ἐπάγω ἐφ' ὑμᾶς, οἶκος Ἰσραήλ, ἔθνος, λέγει κύριος ὁ θεὸς τῶν δυνάμεων,
καὶ θλίψουσιν ὑμᾶς ἀπὸ εἰσόδου Ἐμὰθ ἕως χειμάρρου τῆς ἐρήμου.

Ad Thessalonicenses. Epistola secunda Beati Pauli Apostoli.

Paulus, & Siluanus, & Timotheus Ecclesiæ Thessalonicensium in Deo Patre nostro, & Domino Iesu Christo. Gratia vobis, & pax à Deo Patre nostro, & Domino Iesu Christo. Gratias debemus semper Deo pro vobis fratres, sicut dignum est, quia crescit fides vestra, & abundat charitas vnius cuiusque omnium vestrum in inuicem: ita vt & ipsi nos in vobis gloriemur in Ecclesiis Dei, pro patientia vestra, & fide in omnibus persecutionibus vestris, & tribulationibus quas sustinetis: in exemplum iusti iudicij Dei, vt digni habeamini regno Dei, pro quo & patimini: siquidem iustum apud Deum retribuere tribulationem his qui vos tribulant, & vobis qui tribulamini requiem nobiscum, in reuelatione Domini Iesu de cælo cum Angelis virtutis eius, & in flamma ignis dantis vindictam his qui non nouerunt Deum, & qui non obtemperant Euangelio Domini nostri Iesu Christi, qui pœnas dabunt interitum æternum a facie Domini, & a gloria virtutis eius, cum venerit clarificari in sanctis suis, & admirabilis fieri in omnibus qui credidistis testimonio nostro in die illo. In quo & orabimus semper pro vobis, vt dignetur vos vocatione sua Deus noster, & impleat omnem voluntatem bonitatis, & opus fidei in virtute, vt clarificetur nomen Domini nostri Iesu Christi in vobis, & vos in illo secundum gratiam Dei nostri, & Domini Iesu Christi.

Rogamus autem vos fratres per aduentum Domini nostri Iesu Christi, & nostram congregationem in eum, vt non cito moueamini a vestro sensu neque terreamini neque per spiritum neque per sermonem neque per epistolam tanquam per nos missam, quasi instet dies Domini. Ne quis vos seducat vllo modo, quoniam nisi venerit discessio primum, & reuelatus fuerit homo peccati filius perditionis, qui aduersatur & extollitur supra omne quod dicitur Deus aut quod colitur, ita vt in templo Dei sedeat ostendens se tanquam sit Deus. Non retinetis quod cum adhuc essem apud vos hæc dicebam vobis? Et nunc quid detineat scitis, vt reueletur in suo tempore. Nam mysterium iam operatur iniquitatis: tantum vt qui tenet nunc teneat donec de medio fiat. Et tunc reuelabitur ille iniquus, quem Dominus Iesus interficiet spiritu oris sui, & destruet illustratione aduentus sui eum cuius est aduentus secundum operationem Satanæ in omni virtute, & signis, & prodigijs mendacibus, & in omni seductione iniquitatis his qui pereunt eo quod charitatem veritatis non receperint vt salui fierent. Propterea mittet illis Deus operationem erroris vt credant mendacio, vt iudicentur omnes qui non credunt veritati, sed consentiunt iniquitati.

Nos autem debemus gratias agere Deo semper pro vobis fratres dilecti a Domino, quod elegerit vos Deus primitias in salutem in sanctificatione spiritus, & fide veritatis, in quo vocauit vos per Euangelium nostrum in adeptionem gloriæ Domini nostri Iesu Christi. Itaque fratres state, & tenete traditiones quas didicistis siue per sermonem siue per epistolam nostram. Ipse autem Dominus noster Iesus Christus, & Deus, & Pater noster qui dilexit nos, & dedit consolationem æternam, & spem bonam in gratia, exhortetur corda vestra, & confirmet in omni verbo, & opere bono.

Cæterum orate fratres pro nobis, vt sermo Domini currat, & clarificetur sicut & apud vos: & vt eripiamur ab importunis, & malis hominibus. Non enim omnium est fides. Fidelis autem Dominus qui confirmabit vos, & custodiet a malo. Confidimus autem de vobis in Domino, quoniam quæ præcipimus facitis, & facietis. Dominus autem dirigat corda vestra in charitatem Dei, & in patientiam Christi.

Denuntiamus autem vobis fratres in nomine Domini nostri Iesu Christi, vt subtrahatis vos ab omni fratre inquieto, & non secundum traditionem quam acceperunt a nobis. Ipsi enim scitis quemadmodum oporteat imitari nos, quia non inquieti fuimus inter vos, neque gratis panem manducauimus ab aliquo, sed in labore, & fatigatione nocte, & die operantes ne quem vestrum grauaremus: non quasi non habuerimus potestatem, sed vt nosmetipsos formam daremus vobis ad imitandum nos. Nam & cum essemus apud vos hoc denuntiabamus vobis, quoniam si quis non vult operari nec manducet. Audiuimus enim inter vos quosdam ambulare inquiete, nihil operantes, sed curiose agentes. Iis autem qui eiusmodi sunt denuntiamus, & obsecramus in Domino Iesu Christo, vt cum silentio operantes suum panem manducent. Vos autem fratres nolite deficere bene agentes. Si quis autem non obedit verbo nostro per epistolam notate hunc, & nolite commisceri cum illo vt confundatur: & nolite quasi inimicum existimare, sed corripite vt fratrem. Ipse autem Dominus pacis det vobis pacem semper in omni loco. Dominus sit cum omnibus vobis.

Salutatio Pauli manu mea, quod est signum in omni epistola. Ita scribo. Gratia Domini nostri Iesu Christi cum omnibus vobis. Amen.

Finit Epistola secunda Beati Pauli Apostoli ad Thessalonicenses.

Ecclesiæ Christianæ in omnia orbis terrarum latera diffusæ, quæ ab Apostolis, & Apostolorum successoribus, Pastoribus, & Doctoribus, per totum mundum, ad finem usque seculi, propagata est, & ad quam Christus promisit se cum Spiritu suo sancto perpetuo adfuturum, ut eam in omnem veritatem deduceret, & ab omni errore immunem conservaret. Quæ Ecclesia, cum sit Christi corpus, & ipse caput, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi sponsa, & ipse sponsus, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi templum, & ipse templum, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi regnum, & ipse rex, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi sacerdotium, & ipse sacerdos, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi prophetia, & ipse propheta, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi evangelium, & ipse evangelium, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi lex, & ipse lex, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi gratia, & ipse gratia, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi pax, & ipse pax, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi vita, & ipse vita, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi resurrectio, & ipse resurrectio, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi ascensio, & ipse ascensio, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi adventus, & ipse adventus, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi judicium, & ipse judicium, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi gloria, & ipse gloria, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi beatitudo, & ipse beatitudo, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi æternitas, & ipse æternitas, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi omnipotentia, & ipse omnipotentia, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi omniscientia, & ipse omniscientia, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi omnipresentia, & ipse omnipresentia, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis. Quæ Ecclesia, cum sit Christi omnipotentia, & ipse omnipotentia, non potest non esse sancta, & ab omni errore immunis, quia Christus sanctus est, & ab omni errore immunis.

Ille ego qui quondam gracili modulatus auena
Carmen, & egressus siluis vicina coegi
Vt quamuis auido parerent arua colono
Gratum opus agricolis, at nunc horrentia Martis
Arma virumque cano, Troiæ qui primus ab oris
Italiam fato profugus Lauiniaque venit
Litora, multum ille & terris iactatus & alto
Vi superum, saeui memorem Iunonis ob iram,
Multa quoque & bello passus, dum conderet urbem
Inferretque deos Latio, genus vnde Latinum
Albanique patres, atque altæ mœnia Romæ.
Musa mihi causas memora, quo numine læso
Quidue dolens regina deum tot volvere casus
Insignem pietate virum, tot adire labores
Impulerit. Tantæne animis cœlestibus iræ?
Vrbs antiqua fuit, Tyrii tenuere coloni
Karthago Italiam contra Tiberinaque longe
Ostia, diues opum studiisque asperrima belli,
Quam Iuno fertur terris magis omnibus vna
Posthabita coluisse Samo. hic illius arma
Hic currus fuit, hoc regnum dea gentibus esse
Si qua fata sinant, iam tum tenditque fouetque.
Progeniem sed enim Troiano a sanguine duci
Audierat, Tyrias olim quæ verteret arces
Hinc populum late regem belloque superbum
Venturum excidio Libyæ, sic volvere Parcas.
Id metuens veterisque memor Saturnia belli
Prima quod ad Troiam pro caris gesserat Argis
Necdum etiam causæ irarum saeuique dolores
Exciderant animo, manet alta mente repostum
Iudicium Paridis spretæque iniuria formæ
Et genus inuisum, & rapti Ganymedis honores.
His accensa super iactatos æquore toto
Troas reliquias Danaum atque immitis Achilli
Arcebat longe Latio, multosque per annos
Errabant acti fatis maria omnia circum.
Tantæ molis erat Romanam condere gentem.
Vix e conspectu Siculæ telluris in altum
Vela dabant lætiq; solum proiecta marino
Spumabant rostris, portans cum Iuno rancorem
Intus alit, totum cum corde volutat
Hæc secum. mene incepto desistere victam
Nec posse Italia Teucrorum auertere regem?
Quippe vetor fatis. Pallasne exurere classem
Argiuum atque ipsos potuit submergere ponto
Vnius ob noxam furiasque Aiacis Oilei?
Ipsa Iouis rapidum iaculata e nubibus ignem
Disiecitque rates euertitque æquora ventis
Illum expirantem transfixo pectore flammas
Turbine corripuit scopulo, ast ego quæ diuum
Incedo regina Iouisque & coniunx soror
Vnam tot annos bellabo cum gente. quis ergo
Nunc Iouis imperium sequitur? quis numina supplex
Vota deum adcumulat donis? adeone timendum
Aut tam prona Iouis accensi fulmina dextra?
Ille ego qui quondam gracili modulatus auena
Carmen, & egressus siluis vicina coegi
Vt quamuis auido parerent arua colono
Gratum opus agricolis, at nunc horrentia Martis
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Vnam tot annos bellabo cum gente. quis ergo
Nunc Iouis imperium sequitur? quis numina supplex
Vota deum adcumulat donis? adeone timendum
Aut tam prona Iouis accensi fulmina dextra?

Quæ Romæ cupiunt, ea Mutinæ, Brundusii, Tarenti,
Quisque sibi commissum regat imperium, rogat, imperat, odit,
Et quia non longe est ingens Salernum, Neapolis quia
Proxima, Cumæ, Capua, Calenum deserit agrum,
Hortatur, ne parcat agris, ne parcat aratris,
Quo minus assidue veniat Lucrinum ad stagnum,
Quo minus Herculeis fervens calefactet aquis se.
Ut sis tu similis Dîs, quos colere et rogare
Aiunt, sic tu sis precibus modicus, frugi bonæ
Quod satis est cupias, sine te quod non datur, spernas,
Ac potius partis gaudere quam luctere datis.
Virtutem doctrina paret naturane dubitem,
An sit opus curæ, quæ sit regio, quæ via virtuti,
Aggeribus murorum an sulcis assignet agellum,
Nil tibi discipulus præscribet Chrysippus, et inter
Cynosurae justique interpres nil tibi Crantor.
Quantum quisque sibi plus sapientiæ adjudicat, eo se
Plus tibi detrahit, et minuit de tramite recto.
Ac veluti lentis Colchus qui cornibus uram
Tentat, et experto credit quid profuit illi,
Dic agedum Pyliis, age, dic Agamemnone regi
Quæ tibi sit pulsis consentiens Hector Achivis,
Ne dubites, quin, cum spatium mihi tempus et annus
Dabit, remigium vitiosum Ithacensis Ulyssei,
Cetera nequitiæ ejus tibi dicta canamque.
Invidus, iracundus, prosapiæ nimium gaudens,
Et pulchræ faciei nimium, patiensque laboris
Fingitur Antilochus, non plus quam filius albi
Nestoris, hoc Priamo vel quo major Jove dicto?
Sæpe premit fallax opera, et specie recti
Frigidus obrepit somnus vitæ, fugit hora.
Si quid vis adimam, quod non deposcere possis,
Ut tu fortunam sic nos te, Celse, feremus.
Nec studium sentina tui nec nomen abollæ
Quæret, et indocti incultum latus, et male tonsum
Mirabitur hirsutumque caput, quod tu fugiendum
Praecipies, et scire avidum, quod scire necesse est,
Et nervis alienis mobile lignum.
Quid te exempta levat spinis de pagina, si te
Pungit adhuc vitium radice affixum tenaci?
Fingere cera nescis, aptum stilo inficiari
Nescis, amicitias spernis, aperire timendum
Non habet ira tuum, nec scis placare precando
Unde parentis

Ecclesiam Sancti Petri Gloucestriæ, & Ecclesiam Sancti Oswaldi
Regis cum omnibus suis rebus, & omnibus suis pertinentiis
quas habent in Gloucestria, & in Wigornia, & in Hereforda,
& in Wallia, & in Anglia, & in Scotia, & in Normannia.

Ego autem Hugo Comes supradictus concedo & confirmo
Deo & Sancto Petro Gloucestriæ, & Sancto Oswaldo Regi, &
Monachis ibidem Deo servientibus, omnes terras & omnes
res quas Ecclesia Sancti Petri Gloucestriæ habet in Wigornia,
& in Hereforda, & in Wallia, & in Anglia, & in Scotia, & in
Normannia, & omnes res quas Ecclesia Sancti Oswaldi Regis
habet in Gloucestria, & in Wigornia, & in Hereforda, & in
Wallia, & in Anglia, & in Scotia, & in Normannia, & omnes
res quas Ecclesia Sancti Petri Gloucestriæ habet in Gloucestria
& omnes res quas Ecclesia Sancti Oswaldi Regis habet in
Wigornia, & in Hereforda, & in Wallia, & in Anglia, & in
Scotia, & in Normannia, & omnes res quas Ecclesia Sancti
Petri Gloucestriæ habet in Wigornia, & in Hereforda, & in
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& in Wigornia, & in Hereforda, & in Wallia, & in Anglia, &
in Scotia, & in Normannia, & omnes res quas Ecclesia Sancti
Petri Gloucestriæ habet in Gloucestria, & omnes res quas
Ecclesia Sancti Oswaldi Regis habet in Wigornia, & in Here-
forda, & in Wallia, & in Anglia, & in Scotia, & in Norman-
nia, & omnes res quas Ecclesia Sancti Petri Gloucestriæ habet
in Wigornia, & in Hereforda, & in Wallia, & in Anglia, &
in Scotia, & in Normannia, & omnes res quas Ecclesia Sancti
Oswaldi Regis habet in Gloucestria, & in Wigornia, & in
Hereforda, & in Wallia, & in Anglia, & in Scotia, & in Nor-
mannia, & omnes res quas Ecclesia Sancti Petri Gloucestriæ
habet in Gloucestria, & omnes res quas Ecclesia Sancti Os-
waldi Regis habet in Wigornia, & in Hereforda, & in Wallia,
& in Anglia, & in Scotia, & in Normannia, & omnes res quas
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Hereforda, & in Wallia, & in Anglia, & in Scotia, & in Nor-
mannia, & omnes res quas Ecclesia Sancti Oswaldi Regis
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Wallia, & in Anglia, & in Scotia, & in Normannia, & omnes
res quas Ecclesia Sancti Petri Gloucestriæ habet in Gloucestria,

Mus Dioscorides. Quæ ipsa Dioscorides, Galenus, & Plinius, & alij Græci & Latini scripserunt de his herbis, quæ in Italia nascuntur, ea omnia in Gallia Narbonensi, & in Hispania, & in Africa, & in Græcia, & in Asia, & in Ponto, & in Cappadocia, & in Syria, & in Arabia, & in Ægypto, & in Æthiopia, & in Mauritania, & in Numidia, & in Libya, & in Creta, & in Cypro, & in Rhodo, & in Sicilia, & in Sardinia, & in Corsica, & in Balearibus insulis, & in Gallia Belgica, & in Germania, & in Britannia, & in Pannonia, & in Illyrico, & in Dalmatia, & in Thracia, & in Macedonia, & in Epiro, & in Achaia, & in Peloponneso, & in Thessalia

Ego non sum regina, ut Dido, & in mea potestate
Sit, ne cui velim, posse timeri. Sidonia
Nec Troianus adest, qui me velit. Ille Latinum
Quærit, & Italiam, regnum quæ sibi fata dedere.
Ille Deos habeat testes, & numina sancta
Hospitii, secum vectos, secum ipse gubernet.
Si bene quid de me merui, si quid fuit unquam
Dulce meum, miserere domus labentis, & istam
Oro animam, nunc exue metum, fave precanti.
Forte fuit, quod me gentis commune per omnes
Nomen ab incerto fecisset fama timori,
Quod me crudelem tot finxerit ora, quod hosti
Barbarico, nostris ingrata obstiterim aris.
Ah, si tum potuere preces, si mota meorum
Lacrymis unquam fuerunt genetrix, pietate nefanda
Vidimus undantem ruptis fluctibus Ilion, & tu
Troia fuisti, cecidere manu quæ tam sæpe Latina,
Contra tot duras res, & tempora sæva canebam
Submisso populos timeri, & pulsare Penates.
Vade age, nate, meis hinc moribus, & quo fata vocant
Tende, sequi classem missa ratione memento.
Nos te Dardanium totum, si fata supersint
Ante meum excessum, si quid mea numina possint,
Nos tibi felicem Karthagine, nos tibi regnum
Hospitium dabimus, tecum habitabimus una.
Quæ gens Karthagini tam cara, aut tam sibi amica
Thebe, Dardanidæ, Tyros, & Agenoria tellus
Hæc urbs prima fuit, dum Pallas saeva furebat,
Et Pallas odium Teucris, & pignora cepit.
Sæpe illa ad summum deducta est Troia cacumen
Et Priamo vires sufficere, & fortuna juvare,
Si tot res nostræ Phrygio cecidere sub ense,
Si tot ego quondam populos terraque marique
Accitos toto Asiæ gessi pro litore bellum,
Non ullam audaci cognatam pectore Turnum
Esse reor, non ullius tam prona superbis
Regibus Ausonia gens, adeo ne quid inane ruenti
Desit, quod cupiam moveat, quod tendere votis
Audeam, fortuna omnis ruit, omnia cedunt.

Psalmus LXVIII.

Salvum me fac, Deus, quoniam intraverunt aquæ usque ad animam meam.
Infixus sum in limo profundi, et non est substantia.
Veni in altitudinem maris, et tempestas demersit me.
Laboravi clamans, raucæ factæ sunt fauces meæ.
Defecerunt oculi mei, dum spero in Deum meum.
Multiplicati sunt super capillos capitis mei qui oderunt me gratis.
Confortati sunt inimici mei, qui persequuntur me inique.
Quæ non rapui, tunc exolvebam.
Deus, tu scis insipientiam meam, et delicta mea a te non sunt abscondita.
Non erubescant in me qui exspectant te, Domine, Deus virtutum.
Non confundantur super me quærentes te, Deus Israel.
Quoniam propter te sustinui opprobrium, operuit confusio faciem meam.
Extraneus factus sum fratribus meis, et peregrinus filiis matris meæ.
Quoniam zelus domus tuæ comedit me, et opprobria exprobrantium tibi cecidere super me.
Et operui in jejunio animam meam, et factum est opprobrium mihi.
Et posui vestimentum meum cilicium, et factus sum illis in parabolam.
Adversum me loquebantur qui sedebant in porta, et in me psallebant qui bibebant vinum.
Ego autem orationem meam ad te, Domine: tempus beneplaciti, Deus.
In multitudine misericordiæ tuæ exaudi me in veritate salutis tuæ.
Eripe me de luto, ut non infigar: libera me ab iis qui oderunt me, et de profundis aquarum.
Non me demergat tempestas aquæ, neque absorbeat me profundum, neque urgeat super me puteus os suum.
Exaudi me, Domine, quoniam benigna est misericordia tua: secundum multitudinem miserationum tuarum respice in me.
Et ne avertas faciem tuam a puero tuo, quoniam tribulor, velociter exaudi me.
Intende animæ meæ, et libera eam: propter inimicos meos eripe me.
Tu scis improperium meum, et confusionem meam, et reverentiam meam.
In conspectu tuo sunt omnes tribulantes me: improperium exspectavit cor meum, et miseriam.
Et sustinui qui simul mecum contristaretur, et non fuit: et consolantem me quæsivi, et non inveni.
Et dederunt in escam meam fel, et in sitim meam potaverunt me aceto.
Fiat mensa eorum coram ipsis in laqueum, et in retributiones, et in scandalum.
Obscurentur oculi eorum ne videant, et dorsum eorum semper incurva.
Effunde super eos iram indignationis tuæ, et furor iræ tuæ comprehendat eos.
Fiat habitatio eorum deserta, et in tabernaculis eorum non sit qui inhabitet.
Quoniam quem tu percussisti persecuti sunt, et addiderunt ad dolorem vulnerum meorum.
Appone iniquitatem super iniquitatem eorum, et non intrent in justitiam tuam.
Deleantur de libro viventium, et cum justis non scribantur.
Pauper sum ego, et dolens: salus tua, Deus, suscepit me.
Laudabo nomen Dei cum cantico, et magnificabo eum in laude.
Et placebit Deo super vitulum novellum, cornua producentem et ungulas.
Videant pauperes, et lætentur: quærite Deum, et vivet anima vestra.
Quoniam exaudivit pauperes Dominus, et vinctos suos non despexit.
Laudent illum cœli et terra, mare et omnia reptilia in eis.
Quoniam Deus salvam faciet Sion, et ædificabuntur civitates Juda.
Et habitabunt ibi, et hereditate acquirent eam.
Et semen servorum ejus possidebit eam, et qui diligunt nomen ejus habitabunt in ea.

Deus,

Medicinæ, ut ea quæ ad Medicinam pertinent, ea quæ ad
Rhetoricen, ea quæ ad Philosophiam. Quæ ad Medicinam
pertinent, ea quæ ad Medicum, ea quæ ad Artem. Quæ ad
Medicum pertinent, ea quæ ad Medicum ipsum, ea quæ ad
Discipulum. Quæ ad Medicum ipsum pertinent, ea quæ ad
Personam, ea quæ ad Victum, ea quæ ad Habitum. Quæ ad
Personam pertinent, ea quæ ad Corpus, ea quæ ad Animum.
Quæ ad Victum pertinent, ea quæ ad Cibum, ea quæ ad Potum.
Quæ ad Habitum pertinent, ea quæ ad Somnum, ea quæ ad
Vigilias. Quæ ad Discipulum pertinent, ea quæ ad Naturam,
ea quæ ad Studium. Quæ ad Artem pertinent, ea quæ ad
Theoriam, ea quæ ad Praxim. Quæ ad Theoriam pertinent,
ea quæ ad Sanitatem, ea quæ ad Morbum. Quæ ad Praxim
pertinent, ea quæ ad Curationem, ea quæ ad Victum. Quæ ad
Curationem pertinent, ea quæ ad Sanitatem, ea quæ ad Morbum.
Quæ ad Victum pertinent, ea quæ ad Cibum, ea quæ ad Potum.
Quæ ad Rhetoricen pertinent, ea quæ ad Dictionem, ea quæ ad
Pronunciationem. Quæ ad Dictionem pertinent, ea quæ ad
Elocutionem, ea quæ ad Compositionem. Quæ ad Pronunciationem
pertinent, ea quæ ad Vocem, ea quæ ad Gestum. Quæ ad
Philosophiam pertinent, ea quæ ad Naturam, ea quæ ad Mores.
Quæ ad Naturam pertinent, ea quæ ad Corpus, ea quæ ad
Animum. Quæ ad Mores pertinent, ea quæ ad Vitam, ea quæ
ad Civitatem. Quæ ad Vitam pertinent, ea quæ ad Victum,
ea quæ ad Habitum. Quæ ad Civitatem pertinent, ea quæ ad
Leges, ea quæ ad Judicia. Quæ ad Victum pertinent, ea quæ
ad Cibum, ea quæ ad Potum. Quæ ad Habitum pertinent, ea
quæ ad Somnum, ea quæ ad Vigilias. Quæ ad Corpus pertinent,
ea quæ ad Sanitatem, ea quæ ad Morbum. Quæ ad Animum
pertinent, ea quæ ad Sanitatem, ea quæ ad Morbum. Quæ ad
Sanitatem pertinent, ea quæ ad Victum, ea quæ ad Habitum.
Quæ ad Morbum pertinent, ea quæ ad Curationem, ea quæ ad
Victum. Quæ ad Victum pertinent, ea quæ ad Cibum, ea quæ
ad Potum. Quæ ad Habitum pertinent, ea quæ ad Somnum,
ea quæ ad Vigilias. Quæ ad Curationem pertinent, ea quæ ad
Sanitatem, ea quæ ad Morbum. Quæ ad Victum pertinent, ea
quæ ad Cibum, ea quæ ad Potum. Quæ ad Cibum pertinent,
ea quæ ad Qualitatem, ea quæ ad Quantitatem. Quæ ad Potum
pertinent, ea quæ ad Qualitatem, ea quæ ad Quantitatem.
Quæ ad Somnum pertinent, ea quæ ad Qualitatem, ea quæ ad
Quantitatem. Quæ ad Vigilias pertinent, ea quæ ad Qualitatem,
ea quæ ad Quantitatem. Quæ ad Cibum pertinent, ea quæ ad
Qualitatem, ea quæ ad Quantitatem. Quæ ad Potum pertinent,
ea quæ ad Qualitatem, ea quæ ad Quantitatem. Quæ ad

Cretæ illa, quæ Gortynia dicitur, nascitur, ad
ea, quæ in Arcadia, Pisæa, Olympia, Elide.
Et ardua in montibus et in locis asperis
Et quæ in locis humidis et in planis.

Ego autem, quemadmodum scripsi in libris
de Causis plantarum, existimo, quæ in locis
asperis et siccis nascuntur, ea esse densiora
et crassiora, lignosiora et nodosiora,
quæ autem in locis humidis et planis, ea
esse rariora, molliora, teneriora, pauciora
nodorum et ab ea causa procedere ali-
quam differentiam. Quæ autem in locis
humidis et planis nascuntur, ea esse ma-
gis valida ad perficiendum semen atque
fructum, quæ autem in locis asperis et
siccis, ea esse magis valida ad radicem.
Quæ autem in locis humidis et planis
nascuntur, ea esse magis valida ad ra-
dicem, quæ autem in locis asperis et
siccis, ea esse magis valida ad perficien-
dum semen atque fructum. Quæ autem
in locis humidis et planis nascuntur, ea
esse magis valida ad perficiendum semen
atque fructum, quæ autem in locis asperis
et

Mixtum cum flavo, fulvum cum pallore, colorem
Non capit: aurum, ebur, lilia, punica, rosa, nivem
Vincit: & ut Phœbum, sic Amor ipsa decet.
Ipsa decet, quæ cum primum se tollit ab undis,
Cum primum radios spargit ab ore suos,
Cum primum roseis Aurora novissima bigis
Invehitur, cœlum, terra, fretumque rubet.
Ipsa decet, quæ cum medium Sol igneus orbem
Tradit, & in cœlo stat sine fine dies,
Cum nec ab Eoo, nec ab Hesperio æthere nubes
Ullæ, nec ventus, nec pluvius imber oritur.
Ipsa decet, quæ cum Sol ad Hesperium mare vergit,
Et cum Nox terris, cum Nox cœlo imperat,
Cum Nox, quæ Pallas, quæ Cynthia, quæ Venus, ardet
Cum Nox, quæ Pallas, quæ Cynthia, quæ Venus, est.
Ipsa decet, quæ cum Sol ad Hesperium mare vergit,
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Mon ame ne peut trouver de repos en elle-même, si elle ne le trouve en Dieu, qui est son unique centre.

Mon ame ne peut trouver de repos en elle-même, si elle ne le trouve en Dieu, qui est son unique centre.

Il n'y a rien de si naturel à l'homme, que d'aller à ce qui le tente, & de se laisser emporter à ses inclinations. Il n'y a rien de si contraire à la nature, que de vouloir s'opposer à ses inclinations

Vna hæc plurima regnant. Quæcunq; cuncta
Vel ratione vigent, vel sensu, vel sine sensu
Aëriæ volucres, terrenaq; semina fœtus
Terrea, quæ pisces natarunt aquatica, reptat
Quæ serpens, quæ bruta gradu, quæ cuncta per auras
Ferantur, quæ sint diuersa ab origine rerum,
Quæcunq; à cœlo diuersi cultoribus orti
Gentes, quæ populi, quæ barbara regna colunt,
Quæ Scythia, quæ Sarmatia, quæ Thracia tellus,
Indica quæ tellus, aut quæ Germania fœta
Quæ Gallia, quæ Britannia, quæ Hispania, quæ Dacia,
Quæ Graia, quæ Latia, quæ Pannonia, quæ Noricus ager,
Quæ Libya, quæ Numidia, quæ Mauritania, quæ Gætulia,
Quæ Cyrene, quæ Ammonia, quæ Memphitica rura,
Quæ Nilus, quæ Ganges, quæ Tigris, quæ Rhenus, quæ Ister,
Quæ Rhodanus, quæ Padus, quæ Tybris, quæ Hydaspes,
Quæ Tagus, quæ Hebrus, quæ Rhodope, quæ Pyrene,
Quæ Taurus, quæ Caucasus, quæ Pyrenæus, quæ Alpes,
Quæ Pelion, quæ Pindus, quæ Ossa, quæ Parnassus,
Quæ Ida, quæ Cynthus, quæ Othrys, quæ Oeta, quæ Athos,
Quæ Rhodope, quæ Mycale, quæ Helicon, quæ Cithæron,
Quæ Thessalia, quæ Sicilia, quæ Creta, quæ Cyprus,
Quæ Lesbos, quæ Rhodos, quæ Corcyra, quæ Samos,
Quæ Delos, quæ Lemnos, quæ Ithaca, quæ Chios,
Quæ Cos, quæ Paros, quæ Naxos, quæ Andros, quæ Scyros,
Quæ Lycia, quæ Pamphylia, quæ Cilicia, quæ Phrygia,
Quæ Lydia, quæ Mysia, quæ Troas, quæ Bithynia,
Quæ Cappadocia, quæ Armenia, quæ Parthia, quæ Media,
Quæ Persis, quæ Assyria, quæ Babylonia, quæ Arabia,
Quæ Syria, quæ Phœnice, quæ Palæstina, quæ Iudæa,
Quæ Idumæa, quæ Moabitis, quæ Ammonitis, quæ Galaad,
Quæ Basan, quæ Galilæa, quæ Samaria, quæ Iericho,
Quæ Ierusalem, quæ Bethlehem, quæ Hebron, quæ Bethel,
Quæ Sichem, quæ Sion, quæ Gabaon, quæ Ramatha,
Quæ Cedron, quæ Iordanis, quæ Siloe, quæ Bethsaida,
Quæ Capharnaum, quæ Nazareth, quæ Bethania,
Quæ Ierico, quæ Emaus, quæ Ascalon, quæ Gaza,
Quæ Ioppe, quæ Cæsarea, quæ Ptolemais, quæ Tyrus,
Quæ Sidon, quæ Damascus, quæ Antiochia, quæ Seleucia,
Quæ Tharsus, quæ Ephesus, quæ Smyrna, quæ Pergamus,
Quæ Thyatira, quæ Sardis, quæ Philadelphia, quæ Laodicea,
Quæ Troia, quæ Corinthus, quæ Athenæ, quæ Thebæ,
Quæ Sparta, quæ Mycenæ, quæ Argos, quæ Delphi,
Quæ Dodona, quæ Thessalonica, quæ Philippi,
Quæ Beroea, quæ Neapolis, quæ Rhegium, quæ Puteoli,
Quæ Appii Forum, quæ Tres Tabernæ, quæ Roma,
Quæ Capua, quæ Tarentum, quæ Brundusium, quæ Ancona,
Quæ Ravenna, quæ Mediolanum, quæ Aquileia, quæ Verona,
Quæ Patauium, quæ Florentia, quæ Pisæ, quæ Genua,
Quæ Venetiæ, quæ Neapolis, quæ Panormus, quæ Messana,
Quæ Syracusæ, quæ Catana, quæ Rhodus, quæ Candia,
Quæ Cyprus, quæ Paphos, quæ Salamis, quæ Famagusta,
Quæ Lutetia, quæ Lugdunum, quæ Burdegala, quæ Rothomagus,
Quæ Aurelia, quæ Parisii, quæ Turones, quæ Bituriges,
Quæ Arelate, quæ Massilia, quæ Tolosa, quæ Narbo,
Quæ Vienna, quæ Nemausus, quæ Lutetia, quæ Aquæ Sextiæ,
Quæ Treueri, quæ Colonia, quæ Moguntia, quæ Bingium,
Quæ Bonna, quæ Argentina, quæ Basilea, quæ Constantia,
Quæ Augusta, quæ Ratisbona, quæ Norimberga, quæ Francofurtum,
Quæ Lipsia, quæ Vratislauia, quæ Cracouia, quæ Dantiscum,
Quæ Vilna, quæ Moscua, quæ Nouogardia, quæ Tartaria,
Quæ Hungaria, quæ Bohemia, quæ Austria, quæ Bauaria,
Quæ Suecia, quæ Norwegia, quæ Dania, quæ Frisia,
Quæ Hollandia, quæ Zelandia, quæ Flandria, quæ Brabantia,
Quæ Hannonia, quæ Namurcum, quæ Leodium, quæ Tornacum,
Quæ Gandauum, quæ Bruga, quæ Antuerpia, quæ Bruxella,
Quæ Lotharingia, quæ Luxemburgum, quæ Arduenna,
Quæ Anglia, quæ Scotia, quæ Hibernia, quæ Cambria,
Quæ Londinum, quæ Eboracum, quæ Cantabrigia, quæ Oxonium,
Quæ Hispalis, quæ Granata, quæ Toletum, quæ Salmantica,
Quæ Compostella, quæ Vlyssipo, quæ Conimbrica, quæ Bracara,
Quæ Barcino, quæ Valentia, quæ Cæsaraugusta, quæ Dertosa,
Quæ Tarraco, quæ Gerunda, quæ Ilerda, quæ Tarbella,
Quæ Pampelona, quæ Vrgellum, quæ Vrgauonum,
Quæ Ilerda, quæ Tarbella, quæ Pampelona, quæ Vrgellum,
Quæ Vrgauonum, quæ Ilerda, quæ Tarbella, quæ Pampelona,
Quæ Vrgellum, quæ Vrgauonum, quæ Ilerda, quæ Tarbella,
Quæ Pampelona, quæ Vrgellum, quæ Vrgauonum,

produzem pouco mais que 30 mil reis. Os Indios, que habitam nestas partes, fizeram-se Christãos, e vivem em Aldeas, governadas por Capitães, que lhes dão os Governadores, e Capitães mores destas Capitanias, e Provincias, e os Padres da Companhia de Jesus, que residem nas ditas Aldeas, lhes ensinão a doutrina Christãa, e os bons costumes, e lhes administrão os Sacramentos. Estes Indios são mui domesticos, e trataveis, e muito mais civilizados, que os Indios das Capitanias do Sul, e muito mais applicados ao trabalho, e ao serviço, e cultura das terras, e muito mais promptos em aprender a lingua Portugueza, e a ler, escrever, e contar, e muitos delles tem habilidade, e engenho para aprender qualquer officio mecanico, e liberal, que lhes ensinem. Os Padres da Companhia tem nestas Capitanias, e Provincias muitos Collegios, e Residencias, e nelles muitos Religiosos, que se occupão em ensinar a Mocidade a ler, escrever, e contar, e a Latinidade, e Philosophia, e Theologia Escolastica, e Moral, e em exercitar os Ministerios Apostolicos, e Evangelicos, que pratica a Religião da Companhia de Jesus, e em todas estas Capitanias, e Provincias ha muitos Religiosos da Companhia, assim Sacerdotes, como Irmãos Coadjutores, e Escolares, que se occupão nos ditos Ministerios, e nas Aldeas dos Indios, e nos Collegios, e Residencias, que a Companhia tem nas Cidades, e Villas destas Capitanias, e Provincias, e nas Fazendas, que tem para sustentação dos ditos Collegios, e Residencias, e nas Missões, que fazem pelos Certões destas Capitanias, e Provincias, e nas Aldeas dos Indios, que estão nas ditas Missões

Pour ce vous ie conseille, fol, à bien faire
Et à vous garder de mal faire,
Mais bien vous dis que ie ne vous veux pas blasmer
Quelque peine et trauail que vous vueillez donner
Pour acquerir honneur, car c'est chose louable
Et qui vous rendra plus prisé et plus estimable
Tant en ce monde cy que deuant Dieu aussi,
Car ie croy fermement que celuy qui ne pense
Qu'à viure en delices, en ioye et en plaisance
Et ne veut rien faire, ne rien apprendre aussi
Ne sera iamais prisé ne estimé de personne,
Ne de Dieu aussi, car il ne le veut pas donner.
Car il veut que chacun se mette en quelque peine
Pour acquerir honneur, et pour estre honoré
Et pour estre prisé de chacun en tout lieu.
Voilà pourquoy ie vous conseille
Que vous ne soyez point oyseux ne paresseux,
Car ie vous promets que vous ne viendrez iamais
Au bien que ie vous souhaite,
Si vous ne vous mettez en quelque peine
Pour acquerir honneur, et pour estre honoré
Et pour estre prisé de chacun en tout lieu.
Voilà pourquoy ie vous conseille
Que vous ne soyez point oyseux ne paresseux,
Car ie vous promets que vous ne viendrez iamais
Au bien que ie vous souhaite,
Si vous ne vous mettez en quelque peine
Pour acquerir honneur, et pour estre honoré
Et pour estre prisé de chacun en tout lieu.
Voilà pourquoy ie vous conseille
Que vous ne soyez point oyseux ne paresseux,
Car ie vous promets que vous ne viendrez iamais
Au bien que ie vous souhaite,
Si vous ne vous mettez en quelque peine

Epistolæ Sacræ, ex Homeri Poetæ Græcorum
principis operibus, versu & prosa collectæ,
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Spondano Mauleone. Basileæ, Per Thomam
Guarinum, Anno M. D. LXXXVII. 8.

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ritatem, ut quæ ex illis oriri queant dentur.
Consequitur ex dictis, quod si duo quæcunque dentur, quorum
primum & tertium sunt commensurabilia, vel non
commensurabilia in potentia tantum, quæ ex illis
fiunt, & illis sunt media, dentur.

Sint quæcunque duo, quorum primum & tertium sunt commensurabilia, vel non commensurabilia in potentia tantum, A & B, & sit C medium proportionale inter illa. Et ex A & C fiant D & E, & ex C & B fiant F & G, quæ sunt media proportionalia inter A & B. Dico quod D & E, F & G dantur.

Quoniam enim A & B dantur, & rectangulum A B datur, quia æquale quadrato ex C, ideo & quadrata ex A & B dantur, & ipsa A & B dantur. Quare & C datur. Et quia A & C dantur, & D & E dantur. Similiter quia C & B dantur, & F & G dantur. Quod erat demonstrandum.

Si autem A & B sint commensurabilia in potentia tantum, erunt quæ ex illis fiunt, & illis sunt media, dantur.

Validum quid modò portabat Ille

[illegible] Ende zu gegangen ist, dasselbige wider zu verbessern, [illegible] [illegible] [illegible]

...ndo, ...ndo, ...ndo, ...ndo. Ego clare clamo, ...ndo.

pro vino, vino, pro vino, vino, pro vino, vino,

Ubi nunc Iulus? ubi nunc Ascanius? ubi nunc
Aeneas? ubi nunc Troiana illa nobilitas? ubi
nunc Romana? ubi nunc Latina? ubi nunc
Italica? ubi nunc Gallica? ubi nunc Germa-
nica? ubi nunc Britannica? ubi nunc Hispa-
nica? ubi nunc Africana? ubi nunc Mauri-
tanica? ubi nunc Numidica? ubi nunc Pan-
nonica? ubi nunc Illyrica? ubi nunc Thra-
cica? ubi nunc Asiatica? ubi nunc Graeca?
ubi nunc Pontica? ubi nunc Cappadocica?
ubi nunc Syriaca? ubi nunc Aegyptiaca?
ubi nunc Arabica? ubi nunc Parthica? ubi
nunc Indica? ubi nunc Persica? ubi nunc
Aethiopica? ubi nunc Colchica? ubi nunc
Scythica? ubi nunc Sarmatica? ubi nunc
Cimbrica? ubi nunc Taurica? ubi nunc
Dacica? ubi nunc Britannica? ubi nunc
Hispanica? ubi nunc Africana? ubi nunc
Mauritanica? ubi nunc Numidica? ubi nunc
Pannonica? ubi nunc Illyrica? ubi nunc
Thracica? ubi nunc Asiatica? ubi nunc
Graeca? ubi nunc Pontica? ubi nunc Cap-
padocica? ubi nunc Syriaca? ubi nunc
Aegyptiaca? ubi nunc Arabica? ubi nunc
Parthica? ubi nunc Indica? ubi nunc Per-
sica? ubi nunc Aethiopica? ubi nunc Col-
chica? ubi nunc Scythica? ubi nunc Sar-
matica? ubi nunc Cimbrica? ubi nunc
Taurica? ubi nunc Dacica? ubi nunc Bri-
tannica? ubi nunc Hispanica? ubi nunc
Africana? ubi nunc Mauritanica? ubi nunc
Numidica? ubi nunc Pannonica? ubi nunc
Illyrica? ubi nunc Thracica? ubi nunc
Asiatica? ubi nunc Graeca? ubi nunc Pon-
tica? ubi nunc Cappadocica? ubi nunc Sy-
riaca? ubi nunc Aegyptiaca? ubi nunc Ara-
bica? ubi nunc Parthica? ubi nunc Indica?
ubi nunc Persica? ubi nunc Aethiopica?
ubi nunc Colchica? ubi nunc Scythica?
ubi nunc Sarmatica? ubi nunc Cimbrica?
ubi nunc Taurica? ubi nunc Dacica? ubi
nunc Britannica? ubi nunc Hispanica?
ubi nunc Africana? ubi nunc Mauritanica?
ubi nunc Numidica? ubi nunc Pannonica?
ubi nunc Illyrica? ubi nunc Thracica?
ubi nunc Asiatica? ubi nunc Graeca? ubi
nunc Pontica? ubi nunc Cappadocica?
ubi nunc Syriaca? ubi nunc Aegyptiaca?
ubi nunc Arabica? ubi nunc Parthica?
ubi nunc Indica? ubi nunc Persica? ubi
nunc Aethiopica? ubi nunc Colchica?
ubi nunc Scythica? ubi nunc Sarmatica?
ubi nunc Cimbrica? ubi nunc Taurica?
ubi nunc Dacica? ubi nunc Britannica?
ubi nunc Hispanica? ubi nunc Africana?
ubi nunc Mauritanica? ubi nunc Numidica?
ubi nunc Pannonica? ubi nunc Illyrica?
ubi nunc Thracica? ubi nunc Asiatica?
ubi nunc Graeca? ubi nunc Pontica? ubi
nunc Cappadocica? ubi nunc Syriaca?
ubi nunc Aegyptiaca? ubi nunc Arabica?
ubi nunc Parthica? ubi nunc Indica? ubi
nunc Persica? ubi nunc Aethiopica? ubi
nunc Colchica? ubi nunc Scythica? ubi
nunc Sarmatica? ubi nunc Cimbrica? ubi
nunc Taurica? ubi nunc Dacica? ubi nunc
Brit

Mich. Vrayment ie diray Regnier Bonhomme
Ie ne suis point de ceux qui font tant les habiles
Ie ne suis point docteur, ie ne veux point le estre
Ie ne veux point aussi, tant que ie viuray
Estre docteur en rien, ie ne veux point aussi
Estre docteur en rien, ie ne veux point aussi
Estre docteur en rien, ie ne veux point aussi

Ed. Let me alone.—Come, come; but softly.

Ant. What's the matter?

Ed. Sir, you have wished me to do that, which, if I do, I shall be sorry for.

Ant. Why, what's the matter?

Ed. O, sir, we have done that, for which we fear the duke will cut off our heads, if it be known.

Ant. What is it, for heaven's sake?

Ed. Why, sir, we have unwarily committed treason, in counterfeiting the duke's coin.

Ant. Counterfeiting the duke's coin! Then thou dost indeed deserve death.

Ed. Alas, sir, we were but poor men, and were desirous to relieve our wants.

Ant. Here, take this purse of mine, and redeem your lives.

Ed. Sir, heaven will requite your charity.

Ant. And thou shalt find it, for my sake.

Ed. Sir, I hope you will not deny to be godfather to my child?

Ant. Well, I will.

Ed. Then, sir, I will call him Antipholis.

Ant. And I will have him christened to-morrow morning.

Ed. So I will, sir; and I pray you, sir, let it be at your house.

Ant. Content.

Ed. Sir, I will entreat a couple more to make them gossips.

Ant. Do what you please, I'll be at your house, though all Ephesus should dine there.

Ed. Sir, I will not fail.

Ant. Be sure you do.

Ed. Good-bye, sir.

Ant. Farewell, kind gossip.

Ed. Now, sir, to your business. Come, sir, we will have these gold pieces stamped.

Ant. Well, sir, lead on which way you will.

Ed. You will not desert me, sir?

Ant. Fear not.

Ed. Then follow me.

[Exeunt.

Mors vocitata mihi: vitam quæ perdere suevit
Hanc dedit: hæc reddit, quæ dare sola potest.
Ergo ego quæ vivo, vivo tua morte, Maria:
Ambo igitur, Christe, cum tibi simus opus,
Ambo tuum famulum fac nos servare precamur,
Ut tecum possit vivere uterque diu.
Vita data est Mariæ, ut Christum posset habere:
Christus ut hanc haberet, mortuus ante fuit.
Vivere quæ cupiat, Christum quæ habere, necesse est
Ut prius hanc Christus, quam habeat, habeat.
Ergo tu, Christe, tuum famulum fac vivere Petrum,
Ut tecum possit vivere uterque diu.
Vivit Maria tibi, vivat Petrus ipse precamur,
Ut tecum possit vivere uterque diu.
Vivere quæ cupiat, Christum quæ habere, necesse est
Ut prius hanc Christus, quam habeat, habeat.
Vivere quæ cupiat, Christum quæ habere, necesse est
Ut prius hanc Christus, quam habeat, habeat.
Vivere quæ cupiat, Christum quæ habere, necesse est
Ut prius hanc Christus, quam habeat, habeat.
Vivere quæ cupiat, Christum quæ habere, necesse est
Ut prius hanc Christus, quam habeat, habeat.
Hæc tamen ut vivat, Christus habeat, oramus, oportet:
Ergo tu, Christe, tuum famulum fac vivere Petrum,
Ut tecum possit vivere uterque diu.
Vivit Maria tibi, vivat Petrus ipse precamur,
Ut tecum possit vivere uterque diu.
Vivere quæ cupiat, Christum quæ habere, necesse est
Ut prius hanc Christus, quam habeat, habeat.
Vivere quæ cupiat, Christum quæ habere, necesse est
Ut prius hanc Christus, quam habeat, habeat.
Vivere quæ cupiat, Christum quæ habere, necesse est
Ut prius hanc Christus, quam habeat, habeat.
Vivere quæ cupiat, Christum quæ habere, necesse est
Ut prius hanc Christus, quam habeat, habeat.

Subscriptio Petri pauperis.

Ego Petrus pauper, Christi famulus, Mariæ Magdalenæ
famulus, Christum habere cupiens, Mariæ Magdalenæ
Petrus Carlerius subscripsi. Anno Domini 1500.

Cujus memoriæ nos quoque hanc
[illegible] Quæ [illegible]
[illegible] Quæ [illegible]
[illegible] Quæ [illegible]

Ad Seraph vero Michaël archangelus præerat,
Ad Cherubin Gabriël archangelus præerat,
Ad Throno Raphaël archangelus præerat,
Ad Dominationes Uriël archangelus præerat,
Ad Principatus Barachiël archangelus præerat,
Ad Potestates Sealtiël archangelus præerat,
Ad Virtutes Jehudiël archangelus præerat,
Ad Angelos Barbiël archangelus præerat.
Hi sunt septem archangeli, qui præsunt septem ordinibus angelorum.

Hi quoque septem archangeli septem præsunt
Cœlestibus virtutibus, quæ sunt in cœlo.
Michaël archangelus præest Solis virtutibus,
Gabriël archangelus præest Lunæ virtutibus,
Raphaël archangelus præest Stellarum virtutibus,
Uriël archangelus præest Tonitruorum virtutibus,
Barachiël archangelus præest Pluviarum virtutibus,
Sealtiël archangelus præest Nivium virtutibus,
Jehudiël archangelus præest Ventorum virtutibus,
Barbiël archangelus præest Omnium animalium virtutibus.
Hi sunt septem archangeli, qui præsunt septem virtutibus cœlestibus.

Hi quoque septem archangeli septem præsunt
Paradisi partibus, quæ sunt in cœlo.
Michaël archangelus præest Paradisi Eden,
Gabriël archangelus præest Paradisi Hevilath,
Raphaël archangelus præest Paradisi Gihon,
Uriël archangelus præest Paradisi Hiddekel,
Barachiël archangelus præest Paradisi Phrath,
Sealtiël archangelus præest Paradisi Adamah,
Jehudiël archangelus præest Paradisi Ashdod,
Barbiël archangelus præest Paradisi Jabbok.
Hi sunt septem archangeli, qui præsunt septem partibus Paradisi.

Mox ita dicendo se subito Iuppiter ostulit aruis,
Et celeri fugit ex oculis cum lumine flamma,
Sic longe lateque per caua nubila percita fertur.
Hanc ubi Tros sensit, sese cum corpore tollit
Et primum graui nimbum cum murmure fumi
Sustulit, hinc udam spirauit ab aethere noctem.
Tum uero manifesta fides, et mota parentis
Numina Troiani tenuere sequacia nati.
Nec mora, nec requies: iam uasta rapacibus ignis
Incubuit glomeratque super, iam feruidus aestus
Ipse trahit, iam uenti undabundo flamine feruent.
Ille pater, quo tanta uis, quo tanta potestas
Summa Iouis, fatisne datum stare urbibus Troiam,
An quicquam tandem authemptis optare deorum?
Ille super flammas et per confera agmina Martis
Armatum facibus matrem et fulgentia circum
Tela deae simul ac nimborum in nocte coruscat
Saeuus agens, summa quatiens cum moenia dextra
Disturbat, magnoque ferit molimine colles.
Tum demum horrifico Anchises ingressus limine sistit,
Et procul accipiens sacrum, clamore supremum
Tollit, io geminas, io, bis sospite Troia,
Progredior quo uestra pedes, quo cumque uocatis
Ecce adsum, dique mei nati seruate nepotem
Hoc omen, et cuius sub uestra numina templa
Sunt Troiae, pacem hanc excipite, et seruate precatum.
Signa dabo, quae me discedere nuntia rebus
Accipiam, paream et cedam Iouis obuius irae.
Vix ea fatus erat, senior cum sese extulit ardor
Perque urbem sonitus belli fremitusque uirorum
Accipit, et clipei obiectum ante ora duorum
Tollit, et aduersis contendit dextera telis.
Quae mihi uirtutem tantam, quae mentis habenas
Fecerunt, pater, et rabiem tam saeuam ferendi?
Hic senior, coniunx, quo me, quo fata trahebant
Desistere uetas? aut quicquam tam dirum ferendo
Ecce Creusa pater, et cum prole hic nostra Iulus
Absunt, quos inter medios, circumque relictos
Saeua undique per totam cognouimus urbem
Barbaricos gladios, maternaque cuspide Graium
Figere sub pedibus, nec dum flamma aditum dederat
Fumidaque ora fauor, nec dum propinquus harebat
Ignis, et ad sese tendebant limina postes,
Porta ruit, penetrant in regia tecta, cubilis
Ecce Creusa pater, et cum prole hic nostra Iulus
Absunt, quos inter medios, circumque relictos
Saeua undique per totam cognouimus urbem
Barbaricos gladios, maternaque cuspide Graium
Figere sub pedibus, nec dum flamma aditum dederat
Fumidaque ora fauor, nec dum propinquus harebat
Ignis, et ad sese tendebant limina postes,
Porta ruit, penetrant in regia tecta, cubilis

Ecce supercilium cunctis minitatur Iberis:
Quicquid Pyrenæo clauditur Hibere cacumine,
Quicquid Mauritanis vicinum sudibus Atlas
Barbarus hirsutis exercet frontibus horret.
Ecce trucem Pontum, Scythicæque infamia ripæ
Regnator Getarum, & Dacus mille minarum
Perdomitus, Latiæque fugam meditatur Iberæ.
Ecce Britannus ab extremo tremefactus Eoo
Orbe, Britannus, cui tantum Cæsare major
Hostis adest, quantum Cæsar distabat ab illo.
Ecce Britannus ab extremo tremefactus Eoo
Orbe, Britannus, cui tantum Cæsare major
Hostis adest, quantum Cæsar distabat ab illo.
Ecce Britannus ab extremo tremefactus Eoo
Orbe, Britannus, cui tantum Cæsare major
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Orbe, Britannus, cui tantum Cæsare major
Hostis adest, quantum Cæsar distabat ab illo.
Ecce Britannus ab extremo tremefactus Eoo
Orbe, Britannus, cui tantum Cæsare major
Hostis adest, quantum Cæsar distabat ab illo.

Ad quæ Christus ait, Nemo potest duobus dominis seruire. Non enim
Deus & mammona congruunt. Quapropter, qui
Deo seruire cupit, abdicet se oportet mundo, & omnibus
quæ mundi sunt. Quæ sunt autem ea, quæ mundi sunt?
Diuitiæ, honores, uoluptates, gloria, & quæ his similia.
Quæ omnia Christus sub nomine auri complexus est, dicens,
Qui non renunciat omnibus quæ possidet, non potest meus esse discipulus.
Quæ uerba Hieronymus ad Heliodorum scribens, sic exponit.
Cum uenerimus ad Christum, & audierimus Euangelium,
& dixerimus, Ecce nos reliquimus omnia, & secuti sumus te,
quid habebimus amplius? Ille nobis respondebit, Si perfectus
es, uade, uende quæ habes, & da pauperibus, & habebis thesaurum in cælo.
Et ueni, sequere me. Quid habebimus amplius? Ille nobis respondebit,
Si perfectus

Quæ nil rescribat, cum jam mendosa legerit,
Nec scribat metuens tabulæ ceratæque superbus?
Hæc ego non credam Veneri placitura puellæ?
Nec tabulæ illa tuæ mandet secreta pudenda?
Carmina compono, hic elegos. Mirabile visu
Cæsaris Augusti non culpatum ante Tibullum
Scribere nec Varronem Vargunteium, quorum
Hic tibi comptus, ille mihi quoque dicitur arte
Pollens. Non ego me cunctis acquiro patronum,
Nec refert, quos non offendat in corpore nævus,
Quos clamosa Canis notet, et pede pronus Achilles.
Cur in amicitia reprehendam, quod ineptus
Frigida laudator casumque in pectore risum
Excutiet, similis verus? Quemadmodum inter
Femina candenti polita cum veste Latinum
Rusticum erubuit, male lotum cum forte lavantem?
Ut vulpes aegroto cauda leo, sic tibi vappa
Tristitiæque rubor dulci confusa lepore.
Ut mihi nunc multi, dum carmina sedulus edo,
Obscurus fio. Sectentur, rugosus ut audax
Censorque et subtilis et vafer, introrsum turpis.
Hos ego Mimnermum inter Callimachumque locabo,
Nescio an recte, neque enim, cum lecticulam ægri
Somnus adest, curo, verbis vincamne Philetan
An sale multa facetus Hermogenes, Calvisque
Et Pedius, Publî tecum vitalia lecti,
Discedens alter risu populoque movebit
Pallentes vitio medicum, mihi fidicen olim
Skythes Apollo formam dedit et genus almum.
Non ego me claro natum patre, patre clueo

Mitto quæ sequuntur. In omnibus autem codicibus, & antiquis, & recentioribus, ordinem eum esse, quem in hac edit. sequimur, nec ullum dubium esse, quin ita Hospitalius ipse scripserit. Quod autem ad Epistolas attinet, quæ in hoc libro continentur, illarum ordinem, quem ipse Hospitalius in Codicibus suis habuit, nos quoque in hac editione secuti sumus. Quæ autem ex Codicibus Bibliothecæ Regiæ, & Thuanis, & Puteanis, & Memmianis, & Colbertinis, & Dupuyanis, & Harlæanis, & Bigotianis, & Bongarsianis, & Gudianis, & Vossianis, & Bibliothecæ Vaticanæ, & Florentinis, & Mediolanensibus, & Bononiensibus, & Patavinis, & Venetis, & Romanis, & Lugdunensibus, & Parisiensibus, & Aurelianensibus, & Bituricensibus, & Tolosanis, & Monspessulanis, & Lovaniensibus, & Antuerpiensibus, & Bruxellensibus, & Leydensibus, & Amstelodamensibus, & Basiliensibus, & Argentinensibus, & Francofurtensibus, & Heidelbergensibus, & Tubingensibus, & Augustanis, & Monacensibus, & Viennensibus, & Pragensibus, & Cracoviensibus, & Gedanensibus, & Londinensibus, & Oxoniensibus, & Cantabrigiensibus, & Edinburgensibus, & Hafniensibus, & Upsalensibus, & Stockholmensibus, & Petropolitanis, & Moscovitis, & Constantinopolitanis, & Hierosolymitanis, & Alexandrinis, & Cairinis, & Fessanis, & Hispalensibus, & Matritensibus, & Salmanticensibus, & Complutensibus, & Toletanis, & Cæsaraugustanis, & Barcinonensibus, & Ulyssiponensibus, & Conimbricensibus, & Evorensibus, & Bracarensibus, & Lamecensibus, & Mexicanis, & Limensibus, & Cusquensibus, & Quitensibus, & Cubanis, & Insulæ Hispaniolæ, & Insulæ Portoricensis, & Insulæ Jamaicensis, & Insulæ Philippinæ, & Insulæ Terræ Firmæ, & Insulæ Novæ Hispaniæ, & Insulæ Novæ Galliciæ, & Insulæ Novæ Granatæ, & Insulæ Novi Regni, & Insulæ Novæ Andaluziæ, & Insulæ Novi Mexici, & Insulæ Novæ Albionis, & Insulæ Novi Belgii, & Insulæ Novæ Scotiæ, & Insulæ Novæ Franciæ, & Insulæ Novæ Cantabriæ, & Insulæ Novæ Angliæ, & Insulæ Novi Hamptoniæ, & Insulæ Novi Eboracensis, & Insulæ Novi Jersey, & Insulæ Novi Cæsareæ, & Insulæ Novi Pennsylvaniæ, & Insulæ Novi Cambriæ, & Insulæ Novi Walliæ, & Insulæ Novi Cantii, & Insulæ Novi Cornubiæ, & Insulæ Novi Devoniæ, & Insulæ Novi Somersetiæ, & Insulæ Novi Dorsetiæ, & Insulæ Novi Wiltoniæ, & Insulæ Novi Hantoniæ, & Insulæ Novi Sussexiæ, & Insulæ Novi Surreiæ, & Insulæ Novi Oxoniæ, & Insulæ Novi Buckinghamiæ, & Insulæ Novi Bedfordiæ, & Insulæ Novi Northamptoniæ, & Insulæ Novi Cantabrigiæ, & Insulæ Novi Huntingtoniæ, & Insulæ Novi Lincolniæ, & Insulæ Novi Rutlandiæ, & Insulæ Novi Eboracensis, & Insulæ Novi Lancastriæ, & Insulæ Novi Cestriæ, & Insulæ Novi Salopiæ, & Insulæ Novi Staffordiæ, & Insulæ Novi Warwici, & Insulæ Novi Leicestriæ, & Insulæ Novi Derbiæ, & Insulæ Novi Notinghamiæ, & Insulæ Novi Lincolniæ, & Insulæ Novi Northamptoniæ, & Insulæ Novi Cantabrigiæ, & Insulæ Novi Huntingtoniæ, & Insulæ Novi Bedfordiæ, & Insulæ Novi Buckinghamiæ, & Insulæ Novi Oxoniæ, & Insulæ Novi Surreiæ, & Insulæ Novi Sussexiæ, & Insulæ Novi Hantoniæ, & Insulæ Novi Wiltoniæ, & Insulæ Novi Dorsetiæ, & Insulæ Novi Somersetiæ, & Insulæ Novi Devoniæ, & Insulæ Novi Cornubiæ, & Insulæ Novi Cantii, & Insulæ Novi Walliæ, & Insulæ Novi Cambriæ, & Insulæ Novi Pennsylvaniæ, & Insulæ Novi Cæsareæ, & Insulæ Novi Jersey, & Insulæ Novi Eboracensis, & Insulæ Novi Hamptoniæ, & Insulæ Novi Angliæ, & Insulæ Novi Cantabriæ, & Insulæ Novæ Franciæ, & Insulæ Novæ Scotiæ, & Insulæ Novi Belgii, & Insulæ Novæ Albionis, & Insulæ Novi Mexici, & Insulæ Novæ Andaluziæ, & Insulæ Novi Regni, & Insulæ Novæ Granatæ, & Insulæ Novæ Galliciæ, & Insulæ Novæ Hispaniæ, & Insulæ Terræ Firmæ, & Insulæ Philippinæ, & Insulæ Jamaicensis, & Insulæ Portoricensis, & Insulæ Hispaniolæ, & Insulæ Cubanis, & Quitensibus, & Cusquensibus, & Limensibus, & Mexicanis, & Salmanticensibus, & Complutensibus, & Toletanis, & Cæsaraugustanis, & Barcinonensibus, & Ulyssiponensibus, & Conimbricensibus, & Evorensibus, & Bracarensibus, & Lamecensibus, & Matritensibus, & Hispalensibus, & Fessanis, & Cairinis, & Alexandrinis, & Hierosolymitanis, & Constantinopolitanis, & Petropolitanis, & Moscovitis, & Stockholmensibus, & Upsalensibus, & Hafniensibus, & Edinburgensibus, & Cantabrigiensibus, & Oxoniensibus, & Londinensibus, & Gedanensibus, & Cracoviensibus, & Pragensibus, & Viennensibus, & Monacensibus, & Augustanis, & Tubingensibus, & Heidelbergensibus, & Francofurtensibus, & Argentinensibus, & Basiliensibus, & Amstelodamensibus, & Leydensibus, & Bruxellensibus, & Antuerpiensibus, & Lovaniensibus, & Monspessulanis, & Tolosanis, & Bituricensibus, & Aurelianensibus, & Parisiensibus, & Lugdunensibus, & Romanis, & Venetis, & Patavinis, & Bononiensibus, & Mediolanensibus, & Florentinis, & Bibliothecæ Vaticanæ, & Vossianis, & Gudianis, & Bongarsianis, & Bigotianis, & Harlæanis, & Dupuyanis, & Colbertinis, & Memmianis, & Puteanis, & Thuanis, & Bibliothecæ Regiæ, Epistolas.

PISTOLARVM SEV SER-
MONIS LIBER SECVNDVS.

Ad Lucium Lollium Iuniorem, Dynamidis Rhetoris Discipulum, Quintilianum Declamatorem.

Quia tibi, Lucili Iunior amicissime, Dynamidis Rhetoris Discipulus, Quintilianus Declamator, Epistolarum quas ad me scripsisti, quasque ego ad te rescripsi, Collectionem edere, & in publicum emittere, ut ipse mihi scripsisti, ita placuit, ut & ego tibi scribam, & tu ipse, quæ scripsisti, ad me scripta, quæ ego rescripsi, ad te scripta, in unum corpus redigas, & ordine quo scripta sunt, omnia exscribas. Ita enim fiet, ut & ego, quæ scripsi, & tu, quæ scripsisti, facilius recognoscere possimus. Quod ut tu ipse, quæ scripsisti, quæque

Dimmi se ti pensasti mai, ch'io sia mortale,
Che mi sia padre, o madre, o moglie, o figlio?
Non ti ricordi tu, che sempre viene
Meco, e teco ad un punto, e non fa via
Da l'una a l'altra parte, e non si muove
Se non quando mi muovo, e quando posi?
Pensasti mai, che la mia mente possa
Esser da la tua mente in parte alcuna
Se non quando la mia mente è teco?
Se tu non pensi, che la mente mia
Sia da la tua mente in parte alcuna,
Quando ti ritrovi ad un medesimo tempo
Meco, e teco, e non ti ritrovi mai
Se non meco, e teco, e non ti ritrovi
Meco, e teco se non ad un medesimo tempo,
Come pensi tu, che la mia mente possa
Esser da la tua mente in parte alcuna
Se non quando la mia mente è teco

Hinc Sequanorum ora & Rhodanus prona, Arelatum
Ligeris & Matrona, Arar & Rhenus
Ingens, Belgarum ora, Germanorum
Ultima, Britannia, Oceanus, Pyrenæus,
Alpes, Cevenna, Vosegus, Jura, Taurus,
Hercynia, Ardenna, Pelorus, Sicanus,
Ionius, Tyrrhenus, Adriaticus, Ægæus,
Pontus, Propontis, Bosporus, Hellespontus,
Nilus, Tanais, Colchi, Sarmatæ, Amazones,
Parthi, Arabes, Aethiopes, Indi, Troglodytæ,
Africa, Syrtes, Garamantes, Lotophagi,
Quæque ab occidente porrigitur meridies,
Hinc Gades, Calpe, Oceani fretum, Lixus,
Canarides, Madeira, Dipsades, Hesperides,
Et quæcunque procul nostro terrarum orbe
Jacent, ignotis gentibus, ignotis locis,
Ludere pro nihilo, pro ludo magna dedisti.
Quæ cum ita sint, Patricia, Lentule, Lecanie,
Tu, quæso, facito ut animo sis æquo, & bono,
Atque hanc, quam scribo, epistolam, ut reliquas,
Studiose legas, & quam primum intelligas:
Cognoscas vitam, moresque meos, & consilia,
Neve commutatum me putes tempore,
Quod fortuna facere solet omnes homines,
Sæpe etiam invitos, ut quæ nec regere
Recte, nec vitare possis, ea cum vitiis
Ferre cogare, & mores non tui similes
Tamen cum his degere, quos tibi casus dederit,
Quos aut natura, aut fortuna, aut ipse volueris
Sibi quisque comparare amicos, at mihi
Contra, quos mihi genuit, quos mihi fortuna dedit,
Quos ipse volui, meos conservare amicos,
Ea enim est firmissima amicitia.
Quamobrem, si quid ego adjutare te consilio,
Si re, si studio, si copia mea, si gratia,
Si cui sum conjunctus, si quo loco, si quo modo
Possum, si quid valet apud me gratia, si quid
Usquam pecunia, si quid fides, si quid fama
Valet, si quid est, quod homini homini
Jucundum possit esse, quod te velle sentiam,
Id omne tibi pollicitum volo, tute sic velim
Credas, tibique ita persuadeas, mihi
Nihil esse antiquius amicitia tua,
Nihil jucundius, nihil gratius.
Quod cum ita sit

Ego autem Dominus tuus, qui eduxi te de terra
Aegypti, dilata os tuum, & implebo illud.
Et non audivit populus vox mea, & Israel non
intendit mihi: & dimisi eos secundum desi-
derium cordis eorum, ibunt in adinventionibus
suis. Si populus meus audisset me, Israel in
viis meis ambulasset: paene inimicos eorum
humiliassem, & super tribulantes eos misissem
manum meam.

Aegre & molle & magno labore magis
quam ingenio, ut ait Cicero, hoc opus
fuit. Quod si quis ea, quae in hoc libello
scripta sunt, aut ea, quae in Ecclesia Dei
quotidie dicuntur & fiunt, cum his, quae
in Missali Romano habentur, contulerit,
facile intelliget, quam multa ex Missali
Romano in hoc libello desiderentur.

Et quidem hoc loco ostendere non
opus est, quam multa ex Missali Romano
in hoc libello desiderentur. Quis enim
non videt, quam multa ex Missali Romano
in hoc libello desiderentur?

Deus Pater omnipotens, cum de terris ad cœlestia
regna transire disponeret, unigenitum Filium suum
Dominum nostrum Jesum Christum ad terras
misit, qui nos redimeret, et de potestate tenebrarum
transferret, et invenit mundum in tenebris
et in umbra mortis sedentem, et ipse lux vera
descendit, ut illuminaret sedentes in tenebris et
umbra mortis, et ipse pax nostra, ut nos reconciliaret
Patri: ipse est Agnus qui non habuit maculam
peccati, et mundavit populum suum in sanguine
suo, ipse est Pastor bonus, qui animam suam
posuit pro ovibus suis, et gregem suum
redemit lavacro regenerationis, ipse est
Propheta magnus, qui seipsum obtulit
hostiam et sacerdotem, ipse est qui mortem
destruxit, et vitam manifestavit, ipse est
qui testamentum novum fecit, ipse est qui
ascendit super altum cœlum, ipse est qui
sedet ad dexteram majestatis in excelsis, ipse
est qui venturus est judicare vivos et mortuos,
et sæculum per ignem. Ipse est qui
ascendit ad inferos, et inde resurrexit, ipse
est qui ascendit ad cœlos, et inde venturus est
ad judicium, ipse est qui ascendit ad Patrem,
et inde venturus est ad judicium, ipse est

ego quæ ad te scripsi, ut ea tu mecum
communia esse existimes. Ac videor quidem
mihi te videre in his literis desiderare, quæ
sit nostra de Republica sententia, quæ
spes, quæ ratio, quæ consilium. Quæ
quidem ego tibi, si quid ad ea, quæ
scripsi, requiras, non sum reticiturus.
Nam et de ea re ipsa, quæ tibi
videtur esse dubia, non dubito quin
tibi ego possim et debeam dare consilium.
Quæ enim ad te scripsi, ea sic
scripsi, ut ea non modo ad me, sed
etiam ad Rempublicam pertinere
arbitrarer. Sed ut ad ea, quæ scripsi,
redeam, ita mihi videtur, ita sentio,
ita statuo, ita denique persuasum
habeo, nullam esse Rempublicam,
quæ sit ab omnibus, quæ sit ab
universis, quæ sit ab ipsis, quæ
sit ab eis, quæ sit ab omnibus
gentibus

Ioannes Austriae Hispaniarum & Indiarum Rex, Dux Burgundiae, Brabantiae, &c. Cum Regiam nostram Majestatem, & Regna nostra Hispaniarum, Indiarum, Burgundiae, Brabantiae, &c. Ditionesque omnes, quae ad nos pertinent, Deus Optimus Maximus, diuina sua clementia, ad Imperium Romanum, Germaniae Regnum, Hungariae, Bohemiae, Dalmatiae, Croatiae, Sclauoniae, &c. Regna, Archiducatum Austriae, Ducatus Burgundiae, Brabantiae, Mediolani, Comitatus Habspurgi, Tyrolis, Flandriae, Artesiae, Hannoniae, Comitatumque Burgundiae, Principatus Asturiae, & Inferioris Germaniae, Comitatus, Ducatus, Marchionatus, Principatus, Dominia, & Ciuitates, Archiepiscopatus, Episcopatus, Abbatias, Praepositatus, Decanatus, Canonicatus, Beneficia, & Praebendas, Ecclesiasticas, Patronatus, Iura, Priuilegia, Libertates, Immunitates, Exemptiones, Praerogatiuas, Praeeminentias, Iurisdictiones, Dominia, Possessiones, Fructus, Prouentus, Redditus, & Emolumenta quaecunque, Ecclesiastica, Ciuilia, Mixta, Mobilia, & Immobilia, Nomina, Actiones, Iura, & Rationes, quae nobis, & Regnis, Ducatibus, Principatibus, Dominiis, Comitatibus, Ciuitatibus, & Locis praedictis competunt, & competere possunt, quouis modo, ratione, & titulo, Ecclesiastico, Ciuili, Mixto, Mobili, & Immobili, Nomine, Actione, Iure, & Ratione

Of all, as to the Queen, and of the Prince his sonne,
Yet this can I say, that he was a Gentleman,
Learned, wise, liberall, and a right Christian.
Of his Children, I will say nothing, but that
Sir Thomas Hopton, Knight, is his eldest sonne,
Sir Ralph Hopton, Knight, is his second sonne,
Sir Owen Hopton, Knight, is his third sonne,
Sir Arthur Hopton, Knight, is his fourth sonne,
Sir Edward Hopton, Knight, is his fifth sonne,
Sir Richard Hopton, Knight, is his sixth sonne,
Sir Henry Hopton, Knight, is his seventh sonne,
All these are given true honour to my friend,
Yet more true honour to their father gave,
Whose memory shall live, when they shall have
Their Epitaphs, and Monuments rotten, both gone:
For he was a Gentleman, and a Christian,
And these are honours, which no time can end.

He married three wives, of the noble families
Of Bourchier, Cheyney, and Cornwallis, Knights,
Of which three wives he had all the children aforesaid.
He lyeth buried in Canterbury Cathedrall.

Sir Thomas Hopton, Knight, his eldest sonne, married
Elizabeth, the daughter of Sir Thomas Wilford, Knight,
By whom he had Ralph, and divers more sonnes,
And Elizabeth, married to Sir Thomas Walsingham, Knight.
Sir Ralph Hopton, Knight, his second sonne, married
Bridget, the daughter and heire of Sir Edward Ford, Knight,
By whom he had Edward, Ralph, Bridget, Elizabeth,
Mary, Anne, Dorothy, Jane, and Frances.
Sir Owen Hopton, Knight, his third sonne, married
Elizabeth, the daughter of Sir Thomas Cornwallis, Knight,
By whom he had Thomas, Owen, Charles, Elizabeth,
Mary, Anne, Dorothy, Jane, and Frances.

Quia dum Ecclesia vacat, omnes fere ecclesiastici
reditus in alienas manus transferuntur, quæ
magnam ecclesiæ partem consumunt, ne ecclesiæ
ministris, ne pauperibus relinquant.

Quia dum Ecclesia vacat, omnes fere ecclesiastici reditus in alienas manus transferuntur, quæ magnam ecclesiæ partem consumunt, ne ecclesiæ

Lucinam precatur Iuno supplex, & Iuppiter ipse
Quæ dea sit, quæ non, quæ sit, & unde, rogat.
Ipsa Venus Cypriæ, Paphiæque relicta columbis
Ad Cnidon, & Gnidon, Idaliamque fugit.
Ipsa Venus Cypriæ, Paphiæque relicta columbis
Ad Cnidon, & Gnidon, Idaliamque fugit.
Ipsa Venus Cypriæ, Paphiæque relicta columbis
Ad Cnidon, & Gnidon, Idaliamque fugit.
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Ad Cnidon, & Gnidon, Idaliamque fugit.
Ipsa Venus Cypriæ, Paphiæque relicta columbis
Ad Cnidon, & Gnidon, Idaliamque fugit.

Cyrum, haud secus ac si Xenophontis libros de Cyri
institutione legisset. Quod ipsum Cyri exemplum
Plato videtur Xenophontis quoque ingenio attribuere
cum ait, Xenophontem non minus Cyrum delineasse,
quam Homerus Achillem. Et Cicero quidem ait, Xenophontem
Socratis imaginem expressisse, ut quidquid ille
locutus esset, id omnia Socratem dixisse putares.

Ac Socratis quidem imaginem Xenophontem expressisse
ex ipsius libris de Socrate scriptis facile
quisque intelligit. Sed Cyri imaginem ab eo expressam
esse, ut ipse Cyrus locutus esse videatur, non
item. Nam quis unquam Cyrum ita locutum esse
credat, ut Xenophontis libri de Cyri institutione
habent? Quis item Cyrum ita mortuum esse, ut
Xenophontis libro octavo narratur? Quis denique
Cyrum ita vixisse, ut Xenophontis libri de Cyri
institutione testantur? Quis non potius Xenophontem
ipsum, quemadmodum Socratem, ita Cyrum
fuisse, ut quidquid ille locutus esset, id omnia Cyrum
dixisse putares? Quis non Xenophontem ipsum
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ipsum, quemadmodum Socratem, ita Cyrum
fuisse, ut quidquid ille locutus esset, id omnia Cyrum
dixisse putares? Quis non Xenophontem ipsum

Et quæcunque petieritis à me in nomine meo hoc faciam.
Si quid petieritis me in nomine meo, hoc faciam.
Si diligitis me, mandata mea seruate.
Et ego rogabo Patrem meum, & alium Paracletum dabit vobis.
Vt maneat vobiscum in æternum, Spiritum veritatis.
Quem mundus non potest accipere, quia non videt eum, nec scit eum.
Vos autem scietis eum, quia apud vos manebit, & in vobis erit.
Non relinquam vos orphanos, veniam ad vos.
Adhuc modicum, & mundus me iam non videt.
Vos autem videbitis me, quia ego viuo, & vos viuetis.
In illa die vos cognoscetis, quia ego sum in Patre meo, & vos in me, & ego in vobis.
Qui habet mandata mea, & seruat ea, ille est qui diligit me.
Qui autem diligit me, diligetur à Patre meo.
Et ego diligam eum, & manifestabo ei meipsum.
Dicit ei Iudas, non Iscariotes, Domine quid factum est, quia manifestaturus es nobis teipsum, & non mundo?
Respondit Iesus, & dixit ei, Si quis diligit me, sermonem meum seruabit.
Et Pater meus diliget eum, & ad eum veniemus, & mansionem apud eum faciemus.
Qui non diligit me, sermones meos non seruat.
Et sermonem quem audistis non est meus, sed eius qui misit me Patris.
Hæc locutus sum vobis apud vos manens.
Paracletus autem Spiritus sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, & suggeret vobis omnia quæcunque dixero vobis.
Pacem relinquo vobis, pacem meam do vobis.
Non quomodo mundus dat, ego do vobis.
Non turbetur cor vestrum, neque formidet.
Audistis quia ego dixi vobis, vado, & venio ad vos.
Si diligeretis me, gauderetis vtique, quia vado ad Patrem.
Quia Pater maior me est.
Et nunc dixi vobis antequam fiat, vt cum factum fuerit credatis.
Iam non multa loquar vobiscum.
Venit enim princeps huius mundi, & in me non habet quicquam.

Ad Aquilonem, & Austrum, & Occidentem, & Orientem.
Lucifer ante diem genitus, & ante Aurora exortus,
Lugentes mecum, Dominum & Regem laudantes adsit.
Ad Aquilonem, & Austrum, & Occidentem, & Orientem.
Sol & Luna, Stellæ & Lumen, Ros & Pruina benedicite.
Ad Aquilonem, & Austrum, & Occidentem, & Orientem.
Flamma & Æstus, Frigus & Algor, Gelu & Nix benedicite.
Ad Aquilonem, & Austrum, & Occidentem, & Orientem.
Noctes & Dies, Lux & Tenebræ, Fulgura & Nubes benedicite.
Ad Aquilonem, & Austrum, & Occidentem, & Orientem.
Terra Dominum benedicat, benedicant eum Montes & Colles.
Ad Aquilonem, & Austrum, & Occidentem, & Orientem.
Omnia germina terræ benedicite Dominum, benedicant eum Fontes.
Ad Aquilonem, & Austrum, & Occidentem, & Orientem.
Maria & Flumina benedicite Dominum, benedicant eum Cete.
Ad Aquilonem, & Austrum, & Occidentem, & Orientem.
Omnes Aves cæli benedicite Dominum, benedicant eum Pecora.
Ad Aquilonem, & Austrum, & Occidentem, & Orientem.
Omnes Filii hominum benedicite Dominum, benedicant eum Sacerdotes.
Ad Aquilonem, & Austrum, & Occidentem, & Orientem.
Omnes Servi Dei benedicite Dominum, benedicant eum Justi.
Ad Aquilonem, & Austrum, & Occidentem, & Orientem.
Ananias, Azarias, & Misael benedicite Dominum, benedicant eum Spiritus & Animæ Justorum.
Ad Aquilonem, & Austrum, & Occidentem, & Orientem.
Sancti & humiles corde benedicite Dominum, benedicant eum Angeli.
Ad Aquilonem, & Austrum, & Occidentem, & Orientem.
Benedicamus Patrem & Filium cum Sancto Spiritu, laudemus & superexaltemus eum in sæcula.
Ad Aquilonem, & Austrum, & Occidentem, & Orientem.
Benedictus es Domine in firmamento cæli, & laudabilis & gloriosus in sæcula.
Ad Aquilonem, & Austrum, & Occidentem, & Orientem.

Ego Dominus Deus tuus, qui tenui manum tuam dextram, & dixi tibi, Noli timere, ego adjutor tuus fui.
Hortus conclusus, & fons signatus meus.
Ego Dominus Deus tuus, qui tenui manum tuam dextram, & dixi tibi, Noli timere, ego adjutor tuus fui.
Et ecce ego vivens in sæculum sæculorum, & habeo claves mortis & inferni.
Ego Dominus Deus tuus, qui tenui manum tuam dextram, & dixi tibi, Noli timere, ego adjutor tuus fui.
Et ecce ego vivens in sæculum sæculorum, & habeo claves mortis & inferni.
Ego Dominus Deus tuus, qui tenui manum tuam dextram, & dixi tibi, Noli timere, ego adjutor tuus fui.

Non

Hæc, ut videtur, Deus, ut ipsa præcepta ejus, ut ipsa ejus
ordinationes, ut ipsa ejus opera, ut ipsa ejus judicia, ut ipsa
ejus dona, ut ipsa ejus vocatio, ut ipsa ejus electio, ut ipsa
ejus mysteria, ut ipsa ejus ecclesia, ut ipsa ejus sacramenta,
ut ipsa ejus prædestinatio, ut ipsa ejus fides, ut ipsa ejus
spes, ut ipsa ejus charitas, ut ipsa ejus gloria.

Atque ita quæ ratione finita cognoscimus, ipsa
ratione infinita esse credimus.

Quæ ratione finita cognoscimus, ipsa ratione finita
esse credimus, ut ipsa mundi natura, ut ipsa ejus
ordinatio, ut ipsa ejus

Ad Ephesios.

Ephesios, quos ipse Paulus Apostolus fundauerat, & in quibus per annos
duos & amplius Euangelium Christi praedicauerat, ut ex Actis Apostolorum
constat. Ephesus autem ciuitas est Asiae, quae nunc Turcarum dicione
tenetur. Scribit autem ad eos Paulus ex Roma, quo tempore ibi
Apostolus Christi Iesu pro Euangelio vinctus detinebatur. Quod
autem ad Ephesios scribit, non ita est accipiendum, quasi ipse
Ephesum ciuitatem ingressus, ibi eis scripserit, sed quia ad eos
scribit, qui Ephesi habitabant. Quemadmodum & Romanis scribit,
qui Romae habitabant, & Corinthiis, qui Corinthi habitabant.
Ephesios autem ad Christum conuersos, & in fide Christi
constitutos, ex eo intelligimus, quod Paulus ad eos scribens,
laudat eos de fide Christi, & de dilectione, quam habebant in
omnes sanctos, & gratias agit pro eis Deo, & orationes pro eis
facit, ut Deus det eis spiritum sapientiae & reuelationis in
agnitione eius, & illuminatos oculos cordis eorum, ut sciant
quae sit spes vocationis eius, & quae diuitiae gloriae hereditatis
eius in sanctis, & quae sit eminentia magnitudinis virtutis eius
in nobis credentibus, secundum operationem potentiae virtutis
eius, quam operatus est in Christo, suscitans eum a mortuis,
& collocans ad dextram suam in caelestibus, supra omnem
principatum, & potestatem, & virtutem, & dominationem, &
omne nomen quod nominatur non solum in hoc saeculo, sed &
in futuro. Et omnia subiecit sub pedibus eius, & ipsum dedit
caput super omnia Ecclesiae, quae est corpus ipsius, plenitudo
eius, qui omnia in omnibus adimplet. Et vos cum essetis mortui
delictis & peccatis vestris, in quibus aliquando ambulastis
secundum saeculum mundi huius, secundum principem potestatis
aeris huius, spiritus qui nunc operatur in filios diffidentiae.
Inter quos & nos conuersati sumus aliquando in desideriis carnis
nostrae, facientes voluntates carnis & cogitationum, & eramus
natura filii irae, sicut & caeteri. Deus autem qui diues est in
misericordia, propter nimiam charitatem suam, qua dilexit nos,
& cum essemus mortui peccatis conuiuificauit nos Christo, cuius
gratia saluati estis, & conresuscitauit, & consedere fecit in
caelestibus in Christo Iesu, ut ostenderet in saeculis superuenientibus
abundantes diuitias gratiae suae in bonitate super nos in Christo
Iesu. Gratia enim saluati estis per fidem, & hoc non ex vobis,
Dei enim donum est, non ex operibus, ne forte quis extollatur.
Ipsius enim sumus figmentum creati in Christo Iesu in operibus
bonis, quae praeparauit Deus, ut in illis ambulemus. Quapropter
memores estote, quod aliquando vos gentes in carne, qui dicimini
praeputium ab ea, quae dicitur circumcisio, quae fit manu in carne,
eratis sine Christo, alienati a conuersatione Israel, & hospites
testamentorum, spem promissionis non habentes, & sine Deo in
mundo. Nunc autem in Christo Iesu vos qui aliquando eratis
longe, facti estis prope in sanguine Christi. Ipse enim est pax
nostra, qui fecit utraque unum, & medium parietem maceriae
destruxit, inimicitias in carne sua, legem mandatorum decretis
euacuans, ut duos condat in semetipso in unum novum hominem
pacificans, & reconciliet ambos Deo in uno corpore per crucem,
interficiens inimicitias in semetipso. Et veniens euangelizauit
pacem vobis, qui longe fuistis, & pacem his qui prope, quoniam
per ipsum habemus accessum ambo in uno spiritu ad Patrem.
Ergo iam non estis hospites & aduenae, sed estis ciues sanctorum
& domestici Dei, superaedificati super fundamentum Apostolorum
& Prophetarum, ipso summo angulari lapide Christo Iesu, in quo
omnis aedificatio constructa crescit in templum sanctum in Domino,
in quo & vos coaedificamini in habitaculum Dei in spiritu.
Hac ergo de causa ego Paulus vinctus Christi Iesu pro vobis
gentibus, si tamen audistis dispensationem gratiae Dei, quae data
est mihi in vobis, quoniam secundum reuelationem notum mihi
factum est sacramentum, sicut supra scripsi in breui, ad quam
potestis legentes intelligere prudentiam meam in mysterio Christi,
quod aliis generationibus non est agnitum filiis hominum, sicut
nunc reuelatum est sanctis Apostolis eius & Prophetis in spiritu,
esse gentes cohaeredes & concorporales & comparticipes promissionis
eius in Christo per euangelium, cuius factus sum ego minister
secundum donum gratiae Dei, quae data est mihi secundum
operationem virtutis eius. Mihi omnium sanctorum minimo data
est gratia haec, in gentibus euangelizare inuestigabiles diuitias
Christi, & illuminare omnes quae sit dispensatio sacramenti
absconditi a saeculis in Deo, qui omnia creauit, ut innotescat
principatibus & potestatibus in caelestibus per Ecclesiam multiformis
sapientia Dei, secundum praefinitionem saeculorum, quam fecit in
Christo Iesu Domino nostro, in quo habemus fiduciam & accessum
in confidentia per fidem eius. Hoc igitur petimus ne deficiatis in
tribulationibus meis pro vobis, quae est gloria vestra. Huius rei
gratia flecto genua mea ad Patrem Domini nostri Iesu Christi, ex
quo omnis paternitas in caelis & in terra nominatur, ut det vobis
secundum diuitias gloriae suae virtute corroborari per spiritum eius
in interiorem hominem, habitare Christum per fidem in cordibus
vestris, in charitate radicati & fundati, ut possitis comprehendere
cum omnibus sanctis quae sit latitudo & longitudo & sublimitas &
profundum, scire etiam supereminentem scientiae charitatem Christi,
ut impleamini in omnem plenitudinem Dei. Ei autem qui potens est
omnia facere plus quam petimus aut intelligimus, secundum virtutem
quae operatur in nobis, ipsi gloria in Ecclesia & in Christo Iesu in
omnes generationes saeculi saeculorum. Amen.

Obsecro itaque vos ego vinctus in Domino, ut digne ambuletis
vocatione qua vocati estis, cum omni humilitate & mansuetudine,
cum patientia, supportantes inuicem in charitate, solliciti seruare
unitatem spiritus in vinculo pacis. Vnum corpus & unus spiritus,
sicut vocati estis in una spe vocationis vestrae. Vnus Dominus,
una fides, unum baptisma, unus Deus & Pater omnium, qui est
super omnes & per omnes & in omnibus nobis. Vnicuique autem
nostrum data est gratia secundum mensuram donationis Christi.
Propter quod dicit, Ascendens in altum captiuam duxit captiuitatem,
dedit dona hominibus. Quod autem ascendit, quid est nisi quia &
descendit prius in inferiores partes terrae? Qui descendit ipse est
& qui ascendit super omnes caelos, ut impleret omnia. Et ipse
dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios
vero Euangelistas, alios autem Pastores & Doctores, ad consummationem
sanctorum in opus ministerii in aedificationem corporis Christi,
donec occurramus omnes in unitatem fidei & agnitionis Filii Dei
in virum perfectum, in mensuram aetatis plenitudinis Christi, ut
iam non simus paruuli fluctuantes & circumferamur omni vento
doctrinae in nequitia hominum in astutia ad circumuentionem erroris.
Veritatem autem facientes in charitate, crescamus in illo per omnia,
qui est caput Christus, ex quo totum corpus compactum & connexum
per omnem iuncturam subministrationis secundum operationem in
mensuram unius cuiusque membri, augmentum corporis facit in
aedificationem sui ipsius in charitate. Hoc igitur dico & testificor
in Domino, ut iam non ambuletis sicut & gentes ambulant in
vanitate sensus sui, tenebris obscuratum habentes intellectum,
alienati a vita Dei per ignorantiam quae est in illis propter
caecitatem cordis ipsorum, qui desperantes semetipsos tradiderunt
impudicitiae in operationem immunditiae omnis in auaritiam.
Vos autem non ita didicistis Christum, si tamen illum audistis &
in ipso edocti estis, sicut est veritas in Iesu, deponere vos secundum
pristinam conuersationem veterem hominem, qui corrumpitur secundum
desideria erroris, renouari autem spiritu mentis vestrae, & induere
nouum hominem, qui secundum Deum creatus est in iustitia & sanctitate
veritatis. Propter quod deponentes mendacium loquimini veritatem
unusquisque cum proximo suo, quoniam sumus inuicem membra.
Irascimini & nolite peccare. Sol non occidat super iracundiam
vestram, neque detis locum diabolo. Qui furabatur iam non furetur,
magis autem laboret operando manibus suis quod bonum est, ut
habeat unde tribuat necessitatem patienti. Omnis sermo malus de
ore vestro non procedat, sed si quis bonus ad aedificationem fidei,
ut det gratiam audientibus. Et nolite contristare spiritum sanctum
Dei, in quo signati estis in die redemptionis. Omnis amaritudo &
ira & indignatio & clamor & blasphemia tollatur a vobis cum omni
malitia. Estote autem inuicem benigni, misericordes, donantes
inuicem, sicut & Deus in Christo donauit vobis. Estote ergo
imitatores Dei sicut filii charissimi, & ambulate in dilectione,
sicut & Christus dilexit nos, & tradidit semetipsum pro nobis
oblationem & hostiam Deo in odorem suauitatis. Fornicatio autem
& omnis immunditia aut auaritia nec nominetur in vobis, sicut
decet sanctos, aut turpitudo aut stultiloquium aut scurrilitas, quae
ad rem non pertinet, sed magis gratiarum actio. Hoc enim scitote
intelligentes, quod omnis fornicator aut immundus aut auarus, quod
est idolorum seruitus, non habet hereditatem in regno Christi &
Dei. Nemo vos seducat inanibus verbis, propter haec enim venit
ira Dei in filios diffidentiae. Nolite ergo effici participes eorum.
Fuistis enim aliquando tenebrae, nunc autem lux in Domino.
Vt filii lucis ambulate, fructus enim lucis est in omni bonitate &
iustitia & veritate, probantes quid sit beneplacitum Deo, & nolite
communicare operibus infructuosis tenebrarum, magis autem &
redarguite. Quae enim in occulto fiunt ab ipsis turpe est & dicere,
omnia autem quae arguuntur a lumine manifestantur. Omne enim
quod manifestatur lumen est. Propter quod dicit, Surge qui dormis
& exurge a mortuis, & illuminabit te Christus. Videte ergo fratres
quomodo caute ambuletis, non quasi insipientes, sed ut sapientes,
redimentes tempus, quoniam dies mali sunt. Propter hoc nolite fieri
imprudentes, sed intelligentes quae sit voluntas Dei. Et nolite
inebriari vino, in quo est luxuria, sed implemini spiritu, loquentes
vobismetipsis in psalmis & hymnis & canticis spiritualibus, cantantes
& psallentes in cordibus vestris Deo, gratias agentes semper pro
omnibus in nomine Domini nostri Iesu Christi Deo & Patri, subiecti
inuicem in timore Christi. Mulieres viris suis subditae sint sicut
Domino, quoniam vir caput est mulieris, sicut Christus caput est
Ecclesiae, ipse saluator corporis. Sed sicut Ecclesia subiecta est
Christo, ita & mulieres viris suis in omnibus. Viri diligite uxores
vestras, sicut & Christus dilexit Ecclesiam, & seipsum tradidit pro
ea, ut illam sanctificaret mundans lauacro aquae in verbo vitae, ut
exhiberet ipse sibi gloriosam Ecclesiam non habentem maculam aut
rugam aut aliquid huiusmodi, sed ut sit sancta & immaculata.
Ita & viri debent diligere uxores suas ut corpora sua. Qui suam
uxorem diligit seipsum diligit. Nemo enim unquam carnem suam
odio habuit, sed nutrit & fouet eam, sicut & Christus Ecclesiam,
quia membra sumus corporis eius, de carne eius & de ossibus eius.
Propter hoc relinquet homo patrem & matrem & adhaerebit uxori
suae, & erunt duo in carne una. Sacramentum hoc magnum est,
ego autem dico in Christo & in Ecclesia. Verumtamen & vos
singuli unusquisque uxorem suam sicut seipsum diligat, uxor autem
timeat virum suum. Filii obedite parentibus vestris in Domino,
hoc enim iustum est. Honora patrem tuum & matrem, quod est
mandatum primum in promissione, ut bene sit tibi & sis longaeuus
super terram. Et vos patres nolite ad iracundiam prouocare filios
vestros, sed educate eos in disciplina & correptione Domini.
Seruite Domino in timore, & exultate ei cum tremore. Seruite
Domino in simplicitate cordis vestri, sicut Christo, non ad oculum
seruientes quasi hominibus placentes, sed ut serui Christi facientes
voluntatem Dei de corde, cum bona voluntate seruientes sicut
Domino & non hominibus, scientes quod unusquisque quodcumque
fecerit bonum hoc recipiet a Domino, siue seruus siue liber. Et
vos domini eadem facite illis remittentes minas, scientes quod &
illorum & vester Dominus est in caelis, & personarum acceptio
non est apud eum. Caeterum fratres confortamini in Domino &
in potentia virtutis eius. Induite vos armaturam Dei, ut possitis
stare aduersus insidias diaboli, quoniam non est nobis colluctatio
aduersus carnem & sanguinem, sed aduersus principes & potestates,
aduersus mundi rectores tenebrarum harum, contra spiritalia nequitiae
in caelestibus. Propter quod accipite armaturam Dei, ut possitis
resistere in die malo & in omnibus perfecti stare. State ergo
succincti lumbos vestros in veritate, & induti loricam iustitiae,
& calceati pedes in praeparatione euangelii pacis, in omnibus
sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea
extinguere, & galeam saluationis assumite, & gladium spiritus,
quod est verbum Dei, per omnem orationem & obsecrationem
orantes omni tempore in spiritu, & in ipso vigilantes in omni
obsecratione & petitione pro omnibus sanctis, & pro me ut detur
mihi sermo in aperitione oris mei cum fiducia notum facere
mysterium euangelii, pro quo legatione fungor in catena, ut in
ipso audeam sicut oportet me loqui. Vt autem sciatis & vos quae
circa me sunt, quid agam, omnia vobis notificabit Tychicus
charissimus frater & fidelis minister in Domino, quem misi ad
vos ad hoc ipsum, ut cognoscat quae circa nos sunt, & consoletur
corda vestra, cum Onesimo fideli & charissimo fratre, qui est ex
vobis, omnia quae hic geruntur nuntiabunt vobis. Pax fratribus &
charitas cum fide a Deo Patre & Domino Iesu Christo. Gratia cum
omnibus qui diligunt Dominum nostrum Iesum Christum in
incorruptione. Amen.

Ad Philippenses.

Philippenses, quos ipse Paulus Apostolus fundauerat, & in quibus
per aliquot dies Euangelium Christi praedicauerat, ut ex Actis
Apostolorum constat. Philippi autem ciuitas est Macedoniae, quae
nunc Turcarum dicione tenetur. Scribit autem ad eos Paulus ex
Roma, quo tempore ibi Apostolus Christi Iesu pro Euangelio vinctus
detinebatur. Quod autem ad Philippenses scribit, non ita est
accipiendum, quasi ipse Philippos ciuitatem ingressus, ibi eis
scripserit, sed quia ad eos scribit, qui Philippi habitabant.
Quemadmodum & Romanis scribit, qui Romae habitabant, & Corinthiis,
qui Corinthi habitabant. Philippenses autem ad Christum conuersos,
& in fide Christi constitutos, ex eo intelligimus, quod Paulus ad
eos scribens, laudat eos de fide Christi, & de dilectione, quam
habebant in omnes sanctos, & gratias agit pro eis Deo, & orationes
pro eis facit, ut Deus det eis spiritum sapientiae & reuelationis in
agnitione eius, & illuminatos oculos cordis eorum, ut sciant quae
sit spes vocationis eius, & quae diuitiae gloriae hereditatis eius in
sanctis, & quae sit eminentia magnitudinis virtutis eius in nobis
credentibus, secundum operationem potentiae virtutis eius, quam
operatus est in Christo, suscitans eum a mortuis, & collocans ad
dextram suam in caelestibus, supra omnem principatum, & potestatem,
& virtutem, & dominationem, & omne nomen quod nominatur non
solum in hoc saeculo, sed & in futuro. Et omnia subiecit sub
pedibus eius, & ipsum dedit caput super omnia Ecclesiae, quae est
corpus ipsius, plenitudo eius, qui omnia in omnibus adimplet.
Et vos cum essetis mortui delictis & peccatis vestris, in quibus
aliquando ambulastis secundum saeculum mundi huius, secundum
principem potestatis aeris huius, spiritus qui nunc operatur in
filios diffidentiae. Inter quos & nos conuersati sumus aliquando
in desideriis carnis nostrae, facientes voluntates carnis & cogitationum,
& eramus natura filii irae, sicut & caeteri. Deus autem qui diues
est in misericordia, propter nimiam charitatem suam, qua dilexit
nos, & cum essemus mortui peccatis conuiuificauit nos Christo,
cuius gratia saluati estis, & conresuscitauit, & consedere fecit in
caelestibus in Christo Iesu, ut ostenderet in saeculis superuenientibus
abundantes diuitias gratiae suae in bonitate super nos in Christo
Iesu. Gratia enim saluati estis per fidem, & hoc non ex vobis,
Dei enim donum est, non ex operibus, ne forte quis extollatur.
Ipsius enim sumus figmentum creati in Christo Iesu in operibus
bonis, quae praeparauit Deus, ut in illis ambulemus. Quapropter
memores estote, quod aliquando vos gentes in carne, qui dicimini
praeputium ab ea, quae dicitur circumcisio, quae fit manu in carne,
eratis sine Christo, alienati a conuersatione Israel, & hospites
testamentorum, spem promissionis non habentes, & sine Deo in
mundo. Nunc autem in Christo Iesu vos qui aliquando eratis
longe, facti estis prope in sanguine Christi. Ipse enim est pax
nostra, qui fecit utraque unum, & medium parietem maceriae
destruxit, inimicitias in carne sua, legem mandatorum decretis
euacuans, ut duos condat in semetipso in unum novum hominem
pacificans, & reconciliet ambos Deo in uno corpore per crucem,
interficiens inimicitias in semetipso. Et veniens euangelizauit
pacem vobis, qui longe fuistis, & pacem his qui prope, quoniam
per ipsum habemus accessum ambo in uno spiritu ad Patrem.
Ergo iam non estis hospites & aduenae, sed estis ciues sanctorum
& domestici Dei, superaedificati super fundamentum Apostolorum
& Prophetarum, ipso summo angulari lapide Christo Iesu, in quo
omnis aedificatio constructa crescit in templum sanctum in Domino,
in quo & vos coaedificamini in habitaculum Dei in spiritu.
Hac ergo de causa ego Paulus vinctus Christi Iesu pro vobis
gentibus, si tamen audistis dispensationem gratiae Dei, quae data
est mihi in vobis, quoniam secundum reuelationem notum mihi
factum est sacramentum, sicut supra scripsi in breui, ad quam
potestis legentes intelligere prudentiam meam in mysterio Christi,
quod aliis generationibus non est agnitum filiis hominum, sicut
nunc reuelatum est sanctis Apostolis eius & Prophetis in spiritu,
esse gentes cohaeredes & concorporales & comparticipes promissionis
eius in Christo per euangelium, cuius factus sum ego minister
secundum donum gratiae Dei, quae data est mihi secundum
operationem virtutis eius. Mihi omnium sanctorum minimo data
est gratia haec, in gentibus euangelizare inuestigabiles diuitias
Christi, & illuminare omnes quae sit dispensatio sacramenti
absconditi a saeculis in Deo, qui omnia creauit, ut innotescat
principatibus & potestatibus in caelestibus per Ecclesiam multiformis
sapientia Dei, secundum praefinitionem saeculorum, quam fecit in
Christo Iesu Domino nostro, in quo habemus fiduciam & accessum
in confidentia per fidem eius. Hoc igitur petimus ne deficiatis in
tribulationibus meis pro vobis, quae est gloria vestra. Huius rei
gratia flecto genua mea ad Patrem Domini nostri Iesu Christi, ex
quo omnis paternitas in caelis & in terra nominatur, ut det vobis
secundum diuitias gloriae suae virtute corroborari per spiritum eius
in interiorem hominem, habitare Christum per fidem in cordibus
vestris, in charitate radicati & fundati, ut possitis comprehendere
cum omnibus sanctis quae sit latitudo & longitudo & sublimitas &
profundum, scire etiam supereminentem scientiae charitatem Christi,
ut impleamini in omnem plenitudinem Dei. Ei autem qui potens est
omnia facere plus quam petimus aut intelligimus, secundum virtutem
quae operatur in nobis, ipsi gloria in Ecclesia & in Christo Iesu in
omnes generationes saeculi saeculorum. Amen.

Obsecro itaque vos ego vinctus in Domino, ut digne ambuletis
vocatione qua vocati estis, cum omni humilitate & mansuetudine,
cum patientia, supportantes inuicem in charitate, solliciti seruare
unitatem spiritus in vinculo pacis. Vnum corpus & unus spiritus,
sicut vocati estis in una spe vocationis vestrae. Vnus Dominus,
una fides, unum baptisma, unus Deus & Pater omnium, qui est
super omnes & per omnes & in omnibus nobis. Vnicuique autem
nostrum data est gratia secundum mensuram donationis Christi.
Propter quod dicit, Ascendens in altum captiuam duxit captiuitatem,
dedit dona hominibus. Quod autem ascendit, quid est nisi quia &
descendit prius in inferiores partes terrae? Qui descendit ipse est
& qui ascendit super omnes caelos, ut impleret omnia. Et ipse
dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios
vero Euangelistas, alios autem Pastores & Doctores, ad consummationem
sanctorum in opus ministerii in aedificationem corporis Christi,
donec occurramus omnes in unitatem fidei & agnitionis Filii Dei
in virum perfectum, in mensuram aetatis plenitudinis Christi, ut
iam non simus paruuli fluctuantes & circumferamur omni vento
doctrinae in nequitia hominum in astutia ad circumuentionem erroris.
Veritatem autem facientes in charitate, crescamus in illo per omnia,
qui est caput Christus, ex quo totum corpus compactum & connexum
per omnem iuncturam subministrationis secundum operationem in
mensuram unius cuiusque membri, augmentum corporis facit in
aedificationem sui ipsius in charitate. Hoc igitur dico & testificor
in Domino, ut iam non ambuletis sicut & gentes ambulant in
vanitate sensus sui, tenebris obscuratum habentes intellectum,
alienati a vita Dei per ignorantiam quae est in illis propter
caecitatem cordis ipsorum, qui desperantes semetipsos tradiderunt
impudicitiae in operationem immunditiae omnis in auaritiam.
Vos autem non ita didicistis Christum, si tamen illum audistis &
in ipso edocti estis, sicut est veritas in Iesu, deponere vos secundum
pristinam conuersationem veterem hominem, qui corrumpitur secundum
desideria erroris, renouari autem spiritu mentis vestrae, & induere
nouum hominem, qui secundum Deum creatus est in iustitia & sanctitate
veritatis. Propter quod deponentes mendacium loquimini veritatem
unusquisque cum proximo suo, quoniam sumus inuicem membra.
Irascimini & nolite peccare. Sol non occidat super iracundiam
vestram, neque detis locum diabolo. Qui furabatur iam non furetur,
magis autem laboret operando manibus suis quod bonum est, ut
habeat unde tribuat necessitatem patienti. Omnis sermo malus de
ore vestro non procedat, sed si quis bonus ad aedificationem fidei,
ut det gratiam audientibus. Et nolite contristare spiritum sanctum
Dei, in quo signati estis in die redemptionis. Omnis amaritudo &
ira & indignatio & clamor & blasphemia tollatur a vobis cum omni
malitia. Estote autem inuicem benigni, misericordes, donantes
inuicem, sicut & Deus in Christo donauit vobis. Estote ergo
imitatores Dei sicut filii charissimi, & ambulate in dilectione,
sicut & Christus dilexit nos, & tradidit semetipsum pro nobis
oblationem & hostiam Deo in odorem suauitatis. Fornicatio autem
& omnis immunditia aut auaritia nec nominetur in vobis, sicut
decet sanctos, aut turpitudo aut stultiloquium aut scurrilitas, quae
ad rem non pertinet, sed magis gratiarum actio. Hoc enim scitote
intelligentes, quod omnis fornicator aut immundus aut auarus, quod
est idolorum seruitus, non habet hereditatem in regno Christi &
Dei. Nemo vos seducat inanibus verbis, propter haec enim venit
ira Dei in filios diffidentiae. Nolite ergo effici participes eorum.
Fuistis enim aliquando tenebrae, nunc autem lux in Domino.
Vt filii lucis ambulate, fructus enim lucis est in omni bonitate &
iustitia & veritate, probantes quid sit beneplacitum Deo, & nolite
communicare operibus infructuosis tenebrarum, magis autem &
redarguite. Quae enim in occulto fiunt ab ipsis turpe est & dicere,
omnia autem quae arguuntur a lumine manifestantur. Omne enim
quod manifestatur lumen est. Propter quod dicit, Surge qui dormis
& exurge a mortuis, & illuminabit te Christus. Videte ergo fratres
quomodo caute ambuletis, non quasi insipientes, sed ut sapientes,
redimentes tempus, quoniam dies mali sunt. Propter hoc nolite fieri
imprudentes, sed intelligentes quae sit voluntas Dei. Et nolite
inebriari vino, in quo est luxuria, sed implemini spiritu, loquentes
vobismetipsis in psalmis & hymnis & canticis spiritualibus, cantantes
& psallentes in cordibus vestris Deo, gratias agentes semper pro
omnibus in nomine Domini nostri Iesu Christi Deo & Patri, subiecti
inuicem in timore Christi. Mulieres viris suis subditae sint sicut
Domino, quoniam vir caput est mulieris, sicut Christus caput est
Ecclesiae, ipse saluator corporis. Sed sicut Ecclesia subiecta est
Christo, ita & mulieres viris suis in omnibus. Viri diligite uxores
vestras, sicut & Christus dilexit Ecclesiam, & seipsum tradidit pro
ea, ut illam sanctificaret mundans lauacro aquae in verbo vitae, ut
exhiberet ipse sibi gloriosam Ecclesiam non habentem maculam aut
rugam aut aliquid huiusmodi, sed ut sit sancta & immaculata.
Ita & viri debent diligere uxores suas ut corpora sua. Qui suam
uxorem diligit seipsum diligit. Nemo enim unquam carnem suam
odio habuit, sed nutrit & fouet eam, sicut & Christus Ecclesiam,
quia membra sumus corporis eius, de carne eius & de ossibus eius.
Propter hoc relinquet homo patrem & matrem & adhaerebit uxori
suae, & erunt duo in carne una. Sacramentum hoc magnum est,
ego autem dico in Christo & in Ecclesia. Verumtamen & vos
singuli unusquisque uxorem suam sicut seipsum diligat, uxor autem
timeat virum suum. Filii obedite parentibus vestris in Domino,
hoc enim iustum est. Honora patrem tuum & matrem, quod est
mandatum primum in promissione, ut bene sit tibi & sis longaeuus
super terram. Et vos patres nolite ad iracundiam prouocare filios
vestros, sed educate eos in disciplina & correptione Domini.
Seruite Domino in timore, & exultate ei cum tremore. Seruite
Domino in simplicitate cordis vestri, sicut Christo, non ad oculum
seruientes quasi hominibus placentes, sed ut serui Christi facientes
voluntatem Dei de corde, cum bona voluntate seruientes sicut
Domino & non hominibus, scientes quod unusquisque quodcumque
fecerit bonum hoc recipiet a Domino, siue seruus siue liber. Et
vos domini eadem facite illis remittentes minas, scientes quod &
illorum & vester Dominus est in caelis, & personarum acceptio
non est apud eum. Caeterum fratres confortamini in Domino &
in potentia virtutis eius. Induite vos armaturam Dei, ut possitis
stare aduersus insidias diaboli, quoniam non est nobis colluctatio
aduersus carnem & sanguinem, sed aduersus principes & potestates,
aduersus mundi rectores tenebrarum harum, contra spiritalia nequitiae
in caelestibus. Propter quod accipite armaturam Dei, ut possitis
resistere in die malo & in omnibus perfecti stare. State ergo
succincti lumbos vestros in veritate, & induti loricam iustitiae,
& calceati pedes in praeparatione euangelii pacis, in omnibus
sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea
extinguere, & galeam saluationis assumite, & gladium spiritus,
quod est verbum Dei, per omnem orationem & obsecrationem
orantes omni tempore in spiritu, & in ipso vigilantes in omni
obsecratione & petitione pro omnibus sanctis, & pro me ut detur
mihi sermo in aperitione oris mei cum fiducia notum facere
mysterium euangelii, pro quo legatione fungor in catena, ut in
ipso audeam sicut oportet me loqui. Vt autem sciatis & vos quae
circa me sunt, quid agam, omnia vobis notificabit Tychicus
charissimus frater & fidelis minister in Domino, quem misi ad
vos ad hoc ipsum, ut cognoscat quae circa nos sunt, & consoletur
corda vestra, cum Onesimo fideli & charissimo fratre, qui est ex
vobis, omnia quae hic geruntur nuntiabunt vobis. Pax fratribus &
charitas cum fide a Deo Patre & Domino Iesu Christo. Gratia cum
omnibus qui diligunt Dominum nostrum Iesum Christum in
incorruptione. Amen.

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Ce qui est vrai, c'est que la Chambre des députés, dans la session de 1830, a été saisie d'une proposition tendant à abolir la peine de mort en matière politique, et que cette proposition a été repoussée par la majorité. Mais, dans la session de 1831, la Chambre des députés a été saisie d'une proposition tendant à abolir la peine de mort en matière politique, et cette proposition a été adoptée par la majorité. Ainsi, la Chambre des députés a changé d'opinion en un an. Elle a reconnu qu'elle avait eu tort de repousser la proposition de 1830, et elle a réparé son erreur en adoptant celle de 1831.

Il est donc faux de dire que la Chambre des députés a toujours repoussé l'abolition de la peine de mort en matière politique. Elle l'a repoussée une fois, mais elle l'a adoptée une autre fois. Et c'est précisément parce qu'elle l'a adoptée une fois qu'elle a pu la repousser une autre fois.

Il est également faux de dire que la Chambre des députés a toujours repoussé l'abolition de la peine de mort en matière politique, parce qu'elle a toujours été saisie de propositions tendant à cette abolition. Elle a été saisie de propositions tendant à cette abolition, mais elle a été saisie de propositions tendant à cette abolition, parce qu'elle avait déjà adopté une proposition tendant à cette abolition.

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[illegible]
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Cum probro atq; ignominiâ sunt. omnibus istis.
Eripiunt te bella malis, nec quæ mala secum
Adportant, æquanda bonis potioribus istis:
Quæ neq; tempestas, nec sæuus ademerit hostis.
At belluni exitio multis fuit vrbibus olim,
Et fuerit. quid si nec semper inutile nobis
Exitium? & morti succumbere præstat honestæ,
Quàm longam & turpem cum probro ducere vitam.

Ad Franc. Oliuarium, Franciæ Cancellarium.
De causa Merindolii, Lutetiæ acta in Senatu.

Quid Romana bonus, quid Græca per oppida Rhetor
Eloquio potuit, quo non traducere plebis
Nutantes animos, quas non aut vincere causas,
Hæc facilè ostendit magnis agitata clientum
Et patronorum clamoribus ardua causa:
Non de re, non de repetundis denig; nummis;
Sed de vi potius, de cæde, stuprog; pudicis
Matribus oblato, & vinctis sine crimine cæsis.
Nam longam historiam pulchro simul ordine cœpis
Albricius recitare, viros & morte peremptos
Indignâ, raptasq, soluto crine puellas,
Et latè miseris subiecta incendia vicis.
O qui tum gemitus, ò quæ suspiria ab imis
Exaudita ferè gradibus, portisque Palati:
Omnes exquisita reis, & summa precari
Supplicia, indignos qui lucis honore fruantur.
Ipse etiam Prætor vultu satis esse probatum
Significans, solio iam iamq; exurgere visus,
Et socios quæ sit sententia poscere velle.
Dicendi finem vix fecerat ille; Robertus
Occupat. indignari omnes, quòd surgere contrà
Audeat, admirari etiam quid dicere possit.
Incipit ille tamen verbis quæ pectora quanuis
Flectere dura queant: sic paucis perficit horis;
Vt modo quos damnare pari; extrema iubebant,

Mutatis

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Ad Deum Patrem omnipotentem, ad Filium Redemptorem mundi, ad Spiritum Sanctum Paraclitum, sanctam Trinitatem, unum Deum, miserere mei, Domine, miserere mei.

Ad gloriosam Virginem Mariam, ad omnes sanctos et sanctas Dei, intercedite pro me.

Ad sanctum Michaelem archangelum, ad omnes sanctos angelos et archangelos, intercedite pro me.

Ad omnes sanctos patriarchas et prophetas, ad omnes sanctos apostolos et evangelistas, intercedite pro me.

Ad omnes sanctos martyres et confessores, ad omnes sanctas virgines et omnes beatos Dei, intercedite pro me.

Ab omni malo, libera me, Domine.

Ab omni peccato, libera me, Domine.

Ab ira tua, libera me, Domine.

A subitanea et improvisa morte, libera me, Domine.

Ab insidiis diaboli, libera me, Domine.

Ab ira et odio et omni mala voluntate, libera me, Domine.

A spiritu fornicationis, libera me, Domine.

A fulgure et tempestate, libera me, Domine.

A flagello terraemotus, libera me, Domine.

A peste, fame et bello, libera me, Domine.

A morte perpetua, libera me, Domine.

Per mysterium sanctae incarnationis tuae, libera me, Domine.

Per adventum tuum, libera me, Domine.

Per nativitatem tuam, libera me, Domine.

Per baptismum et sanctum jejunium tuum, libera me, Domine.

Per crucem et passionem tuam, libera me, Domine.

Per mortem et sepulturam tuam, libera me, Domine.

Per sanctam resurrectionem tuam, libera me, Domine.

Per admirabilem ascensionem tuam, libera me, Domine.

Per adventum Spiritus Sancti Paracliti, libera me, Domine.

In die judicii, libera me, Domine.

Peccatores, te rogamus, audi nos.

Ut nobis parcere digneris, te rogamus, audi nos.

Ut nobis indulgere digneris, te rogamus, audi nos.

Ut ad veram poenitentiam nos perducere digneris, te rogamus, audi nos.

Ut ecclesiam tuam sanctam regere et conservare digneris, te rogamus, audi nos.

Ut domnum apostolicum et omnes ecclesiasticos ordines in sancta religione conservare digneris, te rogamus, audi nos.

Ut inimicos sanctae ecclesiae humiliare digneris, te rogamus, audi nos.

Ut regibus et principibus christianis pacem et veram concordiam donare digneris, te rogamus, audi nos.

Ut cuncto populo christiano pacem et unitatem donare digneris, te rogamus, audi nos.

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris, te rogamus, audi nos.

Ut mentes nostras ad coelestia desideria erigere digneris, te rogamus, audi nos.

Ut omnibus benefactoribus nostris sempiterna bona retribuere digneris, te rogamus, audi nos.

Ut animas nostras, fratrum, propinquorum et benefactorum nostrorum ab aeterna damnatione eripere digneris, te rogamus, audi nos.

Ut fructus terrae dare et conservare digneris, te rogamus, audi nos.

Ut omnibus fidelibus defunctis requiem aeternam donare digneris, te rogamus, audi nos.

Ut nos exaudire digneris, te rogamus, audi nos.

Fili Dei, te rogamus, audi nos.

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Christe, audi nos.

Christe, exaudi nos.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster, qui es in coelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in coelo et in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo.

Et ne nos patiaris decipi cupiditatibus, te rogamus, audi nos.

Ut cuncta adversa et prospera ad salutem nostram facere digneris, te rogamus, audi nos.

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Ad Ecclesiam ueniat, et diuinum officium cum timore Dei
psallat. Si quis autem ad opus Dei, uel ad mensam, uel
ad quamlibet artem, uel ubicumque, aliter quam ordinauit
Superior, inuentus fuerit, uel perturbauerit, uel neglexerit,
quod neglexit, nisi ante Superiori satisfecerit, et ab eo
emendauerit, non ei dicatur, nisi ante Superiori satisfecerit,
et ab eo emendauerit, non ei dicatur, nisi ante Superiori
satisfecerit, et ab eo emendauerit, non ei dicatur, nisi ante
Superiori satisfecerit, et ab eo emendauerit, non ei dicatur,
nisi ante Superiori satisfecerit, et ab eo emendauerit, non
ei dicatur, nisi ante Superiori satisfecerit, et ab eo emen-
dauerit, non ei dicatur, nisi ante Superiori satisfecerit, et

of Pallas, and the Sun, and Mercury, and Venus, and Mars, and Jupiter, and Saturn, and the Moon, and the Earth, and Neptune, and Vulcan, and Cupid, and Bacchus, and Hercules, and Æsculapius, and Pluto, and Proserpina, and Juno, and Ceres, and Diana, and Vesta, and Minerva

Myth: Mistakes are bad.

Fact: Mistakes are a natural part of learning. Everyone makes mistakes, and they can be a valuable opportunity to learn and grow.

Myth: Mistakes are a sign of failure.

Fact: Mistakes are not a sign of failure. They are a sign that you are trying something new and challenging yourself.

Myth: Mistakes should be avoided at all costs.

Fact: Mistakes should not be avoided at all costs. They can be a valuable opportunity to learn and grow.

Myth: Mistakes are embarrassing.

Fact: Mistakes can be embarrassing, but they are also a natural part of learning. Everyone makes mistakes, and they can be a valuable opportunity to learn and grow.

Myth: Mistakes are a waste of time.

Fact: Mistakes are not a waste of time. They can be a valuable opportunity to learn and grow.

Myth: Mistakes are a sign of stupidity.

Fact: Mistakes are not a sign of stupidity. They are a sign that you are trying something new and challenging yourself.

Myth: Mistakes are a sign of laziness.

Fact: Mistakes are not a sign of laziness. They are a sign that you are trying something new and challenging yourself.

Myth: Mistakes are a sign of incompetence.

Fact: Mistakes are not a sign of incompetence. They are a sign that you are trying something new and challenging yourself.

Myth: Mistakes are a sign of weakness.

Fact: Mistakes are not a sign of weakness. They are a sign that you are trying something new and challenging yourself.

Myth: Mistakes are a sign of failure.

Fact: Mistakes are not a sign of failure. They are a sign that you are trying something new and challenging yourself.

Myth: Mistakes are a sign of stupidity.

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Fact: Mistakes are not a sign of incompetence. They are a sign that you are trying something new and challenging yourself.

Myth: Mistakes are a sign of weakness.

Fact: Mistakes are not a sign of weakness. They are a sign that you are trying something new and challenging yourself.

```
public class Welcome {
  public static void main(String[] args) {
    System.out.println("Welcome to Java!");
    System.out.println("Welcome to Computer Science!");
    System.out.println("Programming is fun!");
  }
}
```

```
Welcome to Java!
Welcome to Computer Science!
Programming is fun!
```

```
public class ComputeArea {
  public static void main(String[] args) {
    double radius;
    double area;

    // Assign a radius
    radius = 20;

    // Compute area
    area = radius * radius * 3.14159;

    // Display results
    System.out.println("The area for the circle of radius " +
      radius + " is " + area);
  }
}
```

```
The area for the circle of radius 20.0 is 1256.636
```

```
public class ComputeAreaWithConsoleInput {
  public static void main(String[] args) {
    // Create a Scanner object
    Scanner input = new Scanner(System.in);

    // Prompt the user to enter a radius
    System.out.print("Enter a number for radius: ");
    double radius = input.nextDouble();

    // Compute area
    double area = radius * radius * 3.14159;

    // Display results
    System.out.println("The area for the circle of radius " +
      radius + " is " + area);
  }
}
```

```
Enter a number for radius: 20
The area for the circle of radius 20.0 is 1256.636
```

```
public class ComputeAreaWithConstant {
  public static void main(String[] args) {
    // Create a Scanner object
    Scanner input = new Scanner(System.in);

    // Prompt the user to enter a radius
    System.out.print("Enter a number for radius: ");
    double radius = input.nextDouble();

    // Compute area
    double area = radius * radius * 3.14159;

    // Display results
    System.out.println("The area for the circle of radius " +
      radius + " is " + area);
  }
}
```

```
Enter a number for radius: 20
The area for the circle of radius 20.0 is 1256.636
```

```
public class ComputeAreaWithConstant {
  public static void main(String[] args) {
    // Create a Scanner object
    Scanner input = new Scanner(System.in);

    // Prompt the user to enter a radius
    System.out.print("Enter a number for radius: ");
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    double area = radius * radius * 3.14159;

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      radius + " is " + area);
  }
}
```

```
Enter a number for radius: 20
The area for the circle of radius 20.0 is 1256.636
```

Ne'er shall the sun deride, nor storms invade,
Nor aught the steady peace of nature break,
Where, in some pleasing dell, the blooming maid
Her harmless heart doth to the shepherd wake.
Meantime the wanton lambs around them play,
And unregarded love steals sweet away.

Such life the happy Tityrus led
Before the servile mind his master knew;
Before the foolish bonze persuaded men
That bliss was only found in being true.
How can they tell what virtue is, that know
No other end of living but to grow?

But we, alas! by public ills undone,
Are scattered all, and different passions prove;
Some seek the camp, and some the court, and some
Business, and some the soft delights of love.
Ah! how can love thrive in this jarring age,
When honour's self is but the slave of rage?

Yet some there are, by fortune set apart
From all the follies of the sword and state,
Who all the commerce know of head and heart,
And only hate because companions hate.
Each other's natures thus they study right,
And make their friendships sure before they fight.

Nor shall the conquering party long rejoice,
Nor long the conquered weep their fortune hard;
Fortune herself shall hear the public voice,
And change sides with the cards.
Ah! then, ye friends, few days may us divide,
Kindly embrace, and mutually provide.

Let some one friend supply the power and place
Of all the friendless world to me and you;
Be you to me the universal race
Of humankind, and I to you will do
The same kind office, and supply alone
The place of mankind and of nature gone.

Thus friendship's law fulfilled shall be,
And all the ends of government and life;
For friendship is the noblest polity
Or mystery of manners, policy,
Natural or artificial wit,
Compared with which, cards, dice, and business, is but slight.

Let other heroes proud designs pursue,
And rob and murder one another for fame;
The meanest person may big battles do,
And a whole army can but one man name.
This sacred friendship does a nobler task,
Both to perform and merit does more ask.

One soul in two confederate bodies dwells,
One mind in diverse wills or interests;
Like the commanding and obeying parts
In the same man, of different offices.
Two souls in different worlds would be as one,
Joined in a friendship, as in empire, John.

Two kingdoms thus, with different manners filled,
Two added souls, one body made alone,
Shall be the realm of friendship's empire called,
Where all the perfect citizens are one.
What prince's power so large a state commands?
Their hearts their natural, their friendship makes their bands.

Ye Lord of Hosts, who rule the sky,
Look down with pity from on high;
Behold a wretched mother's woe,
And save her children from the foe!

Ye Spirits, who the souls convey
To realms of everlasting day,
Ye watch around the bed of death,
And receive the departing breath!

Ye Seraphs, who with songs divine
Before the throne of glory shine,
Join the full chorus of the sky,
And waft my infants to the eye!

Ye Cherubs, who with golden wings
Surround the throne of heaven's King,
Ye fly to succour those who call,
And lead to bliss the faithful soul!

Ye Virgins, who with harps of gold
Sing hymns to him who rules the fold,
Ye smile on all the pious train,
And bless the humble virgin's strain!

Ye Martyrs, who in torments died,
And wash'd your robes in crimson tide,
Ye triumph in the realms above,
And sing the conquests of your love!

Ye Saints, who now in bliss repose,
Secure from all your former woes,
Ye rest from labour, grief, and pain,
And bless the death which made you gain!

Ye Patriarchs, who with God did walk,
And with him held familiar talk,
Ye saw the Lord descend to save,
And shew'd the path to Christ the grave!

Ye Prophets, who with heavenly fire
Could touch the heart and wake the lyre,
Ye sung of Christ, the Lamb who bled,
And rear'd your hands and bow'd your head!

Ye Apostles, who the Saviour knew,
And all his wondrous mercies drew,
Ye spread the joyful tidings round,
And heal'd the sick and cheer'd the sound!

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Ad Lectorem.

Ecce tibi Lector, Tomum Secundum Operum Ioannis Calvini, quem ut ante hac, ita nunc quoque, Deo Opt. Max. Ecclesiæ suæ Gubernatori, Patri misericordiarum, & Deo totius consolationis, ardentissimis precibus commendamus, ut Ecclesiam suam, quam Sanguine Filii sui redemit, & Spiritu sanctificat, Verbo suo, & Sacramentis, quæ Verbi sunt Sigilla, gubernare, & ad Vitam æternam perducere dignetur. Quod ut faciat, Ipsum per Filium suum Iesum Christum, Dominum nostrum, Mediatorem & Advocatum nostrum, Amen dicamus. Vale.

Ioannes Calvinus Ecclesiæ Genevensis Minister, Lectori Pio, & Studioso Salutem.

Quum Tomum Secundum Operum meorum, Lector, ad te mitto, non est quod ullam Præfationem exspectes, quæ te ad legendum alliciat. Nam si Pius es, & Studiosus, ut dixi, ipsa Scripta mea, quæ hic habes, te ad se legenda invitabunt. Si vero Impius es, & Studiosus non es, nihil te ad legendum movebit, quamvis Præfationem legeris. Quare, ut dixi, non est quod Præfationem exspectes. Vale.

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Quum Tomum Secundum Operum meorum, Lector, ad te mitto, non est quod ullam Præfationem exspectes, quæ te ad legendum alliciat. Nam si Pius es, & Studiosus, ut dixi, ipsa Scripta mea, quæ hic habes, te ad se legenda invitabunt. Si vero Impius es, & Studiosus non es, nihil te ad legendum movebit, quamvis Præfationem legeris. Quare, ut dixi, non est quod Præfationem exspectes. Vale.

Spiritu Sancto, & cœperunt loqui variis linguis, prout Spiritus Sanctus dabat eloqui illis.

5 Erant autem Judæi habitantes Jerusalem, viri religiosi ex omni natione quæ sub cœlo est.

6 Facta autem hac voce, convenit multitudo, & mente confusa est, quia audiebat unusquisque linguam suam loquentium illorum.

7 Stupebant autem omnes, & mirabantur dicentes ad invicem: Nonne ecce omnes isti qui loquuntur, Galilæi sunt?

8 Et quomodo nos audivimus unusquisque linguam nostram in qua nati sumus?

9 Parthi, & Medi, & Elamitæ, & habitantes Mesopotamiam, Judæam, & Cappadociam, Ponto, & Asiam,

10 Phrygiam, & Pamphyliam, Ægyptum, & partes Libyæ quæ est circa Cyrenen, & advenæ Romani,

11 Judæi quoque, & Proselyti, Cretes, & Arabes: audivimus eos loquentes nostris linguis magnalia Dei.

12 Stupebant autem omnes, & mirabantur dicentes ad alterutrum: Quidnam vult hoc esse?

13 Alii autem irridentes dicebant: Quia musto isti plene sunt.

14 Stans autem Petrus cum undecim levavit vocem suam, & locutus est eis: Viri Judæi, & qui habitatis Jerusalem universi, hoc vobis notum sit, & auribus percipite verba mea.

15 Non enim sicut vos æstimatis, hi ebrii sunt: cum sit hora diei tertia.

16 Sed hoc est quod dictum est per Joel prophetam:

17 Et erit in novissimis diebus, dicit Dominus, effundam de Spiritu meo super omnem carnem, & prophetabunt filii vestri, & filiæ vestræ, & juvenes vestri visiones videbunt, & senes vestri somnia somniabunt.

18 Et quidem super servos meos, & super ancillas meas in diebus illis effundam de Spiritu meo, & prophetabunt.

19 Et dabo prodigia in cœlo sursum, & signa in terra deorsum, sanguinem, & ignem, & vaporem fumi.

20 Sol convertetur in tenebras, & luna in sanguinem, antequam veniat dies Domini magnus & manifestus.

21 Et erit: omnis quicumque invocaverit nomen Domini, salvus erit.

22 Viri Israelitæ, audite verba hæc: Jesum Nazarenum, virum approbatum a Deo in vobis virtutibus, & prodigiis, & signis, quæ fecit per illum Deus in medio vestri, sicut & vos scitis:

23 hunc definito consilio, & præscientia Dei traditum per manus iniquorum affligentes interfecistis:

24 quem Deus suscitavit solutis doloribus inferni, juxta quod impossibile erat teneri illum ab eo.

25 David enim dicit in eum: Providebam Dominum in conspectu meo semper, quoniam a dextris est mihi ne commovear.

26 Propter hoc lætatum est cor meum, & exultavit lingua mea: insuper & caro mea requiescet in spe.

27 Quoniam non derelinques animam meam in inferno, nec dabis sanctum tuum videre corruptionem.

28 Notas mihi fecisti vias vitæ, adimplebis me lætitia cum vultu tuo.

29 Viri fratres, liceat audenter dicere ad vos de patriarcha David, quia defunctus est, & sepultus est, & sepulchrum ejus apud nos est usque in hodiernum diem.

30 Propheta ergo cum esset, & sciret quia jurejurando juravit illi Deus de fructu lumbi ejus sedere super sedem ejus,

31 providens locutus est de resurrectione Christi, quia neque derelictus est in inferno, neque caro ejus vidit corruptionem.

32 Hunc Jesum resuscitavit Deus, cujus omnes nos testes sumus.

33 Dextera ergo Dei exaltatus, promissione quoque Spiritus Sancti accepta a Patre, effudit hunc quem vos videtis & audistis.

34 Non enim David ascendit in cœlos: dicit autem ipse: Dixit Dominus Domino meo: Sede a dextris meis,

35 donec ponam inimicos tuos scabellum pedum tuorum.

36 Certissime ergo sciat omnis domus Israel, quia & Dominum eum & Christum fecit Deus hunc Jesum quem vos crucifixistis.

37 Compuncti autem corde dixerunt ad Petrum, & ad reliquos apostolos: Quid faciemus viri fratres?

38 Petrus autem ad illos: Pœnitentiam, inquit, agite, & baptizetur unusquisque vestrum in nomine Jesu Christi in remissionem peccatorum vestrorum, & accipietis donum Spiritus Sancti.

39 Vobis enim est repromissio, & filiis vestris, & omnibus qui longe sunt, quos advocaverit Dominus Deus noster.

40 Aliis quoque verbis plurimis testificabatur, & exhortabatur eos dicens: Salvate vos a generatione prava hac.

41 Qui ergo receperunt sermonem ejus, baptizati sunt: & appositæ sunt in die illa animæ circiter tria millia.

42 Erant autem perseverantes in doctrina apostolorum, & communicatione fractionis panis, & orationibus.

43 Et omni animæ fiebat timor. Multa quoque prodigia & signa per apostolos fiebant in Jerusalem, & timor erat magnus in omnibus.

44 Omnes autem qui credebant, erant pariter, & habebant omnia communia.

45 Possessiones & substantias vendebant, & dividebant illa omnibus, prout cuique opus erat.

46 Quotidie quoque perdurantes unanimes in templo, frangentes circa domos panem, sumebant cibum cum exultatione & simplicitate cordis,

47 laudantes Deum, & habentes gratiam ad universum populum. Dominus autem augebat quotidie eos qui salvi fierent in idipsum.

3 Petrus autem & Joannes ascendebant in templum ad horam orationis nonam.

2 Et quidam vir qui erat claudus ex utero matris suæ, portabatur: quem ponebant quotidie ad portam templi, quæ dicitur Speciosa, ut peteret eleemosynam a introeuntibus templum.

3 Qui cum vidisset Petrum & Joannem incipientes introire templum, rogabat ut eleemosynam acciperet.

4 Intuens autem in eum Petrus cum Joanne, dixit: Respice in nos.

5 At ille intendebat in eos, sperans se aliquid ab eis accepturum.

6 Petrus autem dixit: Argentum & aurum non est mihi: quod autem habeo, hoc tibi do: in nomine Jesu Christi Nazareni surge & ambula.

7 Et apprehensa manu dextera illius allevavit eum. Confestim autem consolidatæ sunt bases ejus & plantæ.

8 Et exiliens stetit, & ambulabat: & intravit cum illis in templum, ambulans & exiliens, & laudans Deum.

9 Et vidit omnis populus eum ambulantem & laudantem Deum.

10 Cognoscebant autem eum quia ipse erat qui ad eleemosynam sedebat ad Portam Speciosam templi: & impleti sunt stupore & extasi in eo quod contigerat illi.

11 Tenente autem eo Petrum & Joannem, concurrit ad eos omnis populus ad porticum quæ dicitur Salomonis, stupefactus.

12 Petrus autem videns, respondit ad populum: Viri Israelitæ, quid admiramini in hoc, aut nos quid intuemini, quasi nostra virtute aut pietate fecerimus hunc ambulare?

13 Deus Abraham, & Deus Isaac, & Deus Jacob, Deus patrum nostrorum glorificavit filium suum Jesum, quem vos quidem tradidistis, & negastis ante faciem Pilati, judicante illo dimittere.

14 Vos autem sanctum & justum negastis, & petistis virum homicidam donari vobis,

15 auctorem vero vitæ interfecistis, quem Deus suscitavit a mortuis, cujus nos testes sumus.

16 Et in fide nominis ejus hunc quem vos vidistis & nostis, confirmavit nomen ejus: & fides quæ per eum est, dedit integram sanitatem istam in conspectu omnium vestrum.

17 Et nunc, fratres, scio quod per ignorantiam fecistis, sicut & principes vestri.

18 Deus autem quæ ante omnium prophetarum ejus annuntiavit, passurum Christum suum, sic implevit.

19 Pœnitentiam igitur agite, & convertimini ut deleantur peccata vestra,

20 ut cum venerint tempora refrigerii a conspectu Domini, & emiserit eum qui præmissus est vobis Christum Jesum,

21 quem oportet cœlum quidem suscipere usque in tempora restitutionis omnium quæ locutus est Deus per os sanctorum a sæculo prophetarum suorum.

22 Moyses quidem ad patres dixit: Quoniam prophetam suscitabit vobis Dominus Deus vester de fratribus vestris, tanquam me: ipsum audietis secundum omnia quæcumque locutus fuerit ad vos.

23 Erit autem omnis anima quæ non audierit prophetam illum, disperdetur de populo.

24 Et omnes prophetæ a Samuel & deinceps qui locuti sunt, annuntiaverunt dies istos.

25 Vos estis filii prophetarum, & testamenti quod disposuit Deus ad patres nostros, dicens ad Abraham: Et in semine tuo benedicentur omnes cognationes terræ.

26 Vobis primum Deus suscitans puerum suum Jesum, misit benedicentem vos, ut convertat unumquemque vestrum a nequitiis suis.

4 Loquentibus autem illis ad populum, superveniebant sacerdotes & magistratus templi, & Sadducæi,

2 dolentes propter quod docerent populum, & annuntiarent in Jesu resurrectionem ex mortuis.

3 Et injecerunt in eos manus, & posuerunt in custodiam usque in crastinum: erat enim jam vesperum.

4 Multi autem eorum qui audierant verbum, crediderunt: & factus est numerus virorum quasi quinque millium.

5 Factum est autem in crastinum, congregari principes eorum & seniores & scribas Jerusalem,

6 & Annam principem sacerdotum, & Caiphan, & Joannem, & Alexandrum, & quotquot erant de genere pontificali.

7 Et statuentes eos in medio, interrogabant: Qua virtute aut quo nomine fecistis hoc vos?

8 Tunc Petrus repletus Spiritu Sancto dixit ad eos: Principes populi & seniores audite.

9 Si nos hodie discutimur in beneficio hominis infirmi, in quo iste salvus factus est,

10 sit notum omnibus vobis & universæ plebi Israel, quia in nomine Domini nostri Jesu Christi Nazareni, quem vos crucifixistis, quem Deus suscitavit a mortuis, in hoc iste astat coram vobis sanus.

11 Hic est lapis qui reprobatus est a vobis ædificantibus, qui factus est in caput anguli.

12 Et non est in alio aliquo salus. Nec enim aliud nomen est sub cœlo datum hominibus in quo oporteat nos salvos fieri.

13 Videntes autem constantiam Petri & Joannis, comperto quod homines essent sine litteris & idiotæ, mirabantur: & cognoscebant eos quod cum Jesu fuissent.

14 Hominem quoque videntes stantem cum eis qui curatus fuerat, nihil poterant contradicere.

15 Jubentes autem eos exire foras concilio, conferebant ad invicem,

16 dicentes: Quid faciemus hominibus istis? Notum enim signum per eos factum est omnibus habitantibus Jerusalem manifestum, & non possumus negare.

17 Sed ne amplius dispergatur in populo, minemur eis ne ultra loquantur in nomine hoc alicui hominum.

18 Et vocantes eos denuntiaverunt ne omnino loquerentur neque docerent in nomine Jesu.

19 Petrus autem & Joannes respondentes dixerunt ad eos: Si justum est in conspectu Dei vestri vos audire magis quam Deum, judicate.

20 Non enim possumus quæ vidimus & audivimus non loqui.

21 At illi comminantes dimiserunt eos, non invenientes quomodo aliquid mali de illis vindicarent propter populum: quia omnes glorificabant quod factum fuerat in eo signo.

22 Amplius enim erat annorum quadraginta homo in quo factum fuerat signum istud sanitatis.

23 Dimissi autem venerunt ad suos, & nuntiaverunt quæcumque principes sacerdotum & seniores dixerant ad eos.

24 Qui cum audissent, unanimiter levaverunt vocem ad Deum, & dixerunt: Domine tu es qui fecisti cœlum & terram, mare & omnia quæ in eis sunt:

25 qui Spiritu Sancto per os patris nostri David pueri tui dixisti: Quare fremuerunt gentes, & populi meditati sunt inania?

26 Astiterunt reges terræ, & principes convenerunt in unum adversus Dominum & adversus Christum ejus.

27 Convenerunt enim vere in civitate hac adversus sanctum puerum tuum Jesum quem unxisti, Herodes & Pontius Pilatus cum gentibus & populis Israel,

28 facere quæcumque manus tua & consilium tuum decrevit fieri.

29 Et nunc, Domine, respice in minas eorum, & da famulis tuis cum omni fiducia loquere verbum tuum,

30 in extensione manus tuæ ad sanitates, & signa, & prodigia fieri per nomen sancti filii tui Jesu.

31 Et cum deprecati essent, motus est locus in quo erant congregati: & repleti sunt omnes Spiritu Sancto, & loquebantur verbum Dei cum fiducia.

32 Multitudinis autem credentium erat cor unum & anima una: nec quisquam eorum quæ possidebat aliquid suum esse dicebat, sed erant illis omnia communia.

33 Et virtute magna reddebant apostoli testimonium resurrectionis Domini Jesu: gratia quoque magna erat in omnibus illis.

34 Neque enim egens quisquam erat inter illos: quotquot enim possessores agrorum aut domorum erant, vendentes afferebant pretia eorum quæ vendebant,

35 & ponebant ante pedes apostolorum: dividebatur autem singulis prout cuique opus erat.

36 Joseph autem qui cognominatus est Barnabas ab apostolis, quod est interpretatum filius consolationis, Levites, Cyprius genere,

37 cum haberet agrum, vendidit eum, & attulit pretium, & posuit ante pedes apostolorum.

5 Vir autem quidam nomine Ananias cum Saphira uxore sua vendidit possessionem,

2 & fraudavit de pretio uxore conscia, & allato parte quadam ante pedes apostolorum posuit.

3 Dixit autem Petrus: Anania, quare tentavit Satanas cor tuum mentiri te Spiritui Sancto, & fraudare de pretio agri?

4 Nonne manens tibi manebat, & venundatum in tua erat potestate? Quare posuisti in corde tuo rem istam? Non es mentitus hominibus, sed Deo.

5 Audiens autem Ananias verba hæc, procidit & expiravit. Et factus est timor magnus super omnes qui audierunt.

6 Surrexerunt autem adolescentiores, & involverunt eum, & efferentes sepelierunt.

7 Factum est autem post spatium trium horarum, ut & uxor ejus ingrederetur, nesciens quod factum fuerat.

8 Respondit autem ei Petrus: Dic mihi, mulier, si tanti agrum vendidistis? At illa dixit: Etiam, tanti.

9 Petrus autem ad illam: Quid convenit vobis tentare Spiritum Domini? Ecce pedes eorum qui sepelierunt virum tuum ad ostium, & efferent te.

10 Et cecidit confestim ante pedes ejus, & expiravit. Ingressi autem adolescentes invenerunt eam mortuam, & efferentes sepelierunt ad virum suum.

11 Et facta est timor magnus in universa ecclesia, & in omnes qui audierunt hæc.

12 Per manus autem apostolorum fiebant signa & prodigia multa in plebe: & erant unanimes omnes in porticu Salomonis.

13 Et reliquorum nemo audebat se conjungere illis: sed magnificabat eos populus,

14 & magis augebatur credentium multitudo virorum ac mulierum,

15 ita ut in plateas ejicerent infirmos, & ponerent in lectulis & grabatis, ut veniente Petro saltem umbra illius obumbraret quemquam illorum,

16 & liberarentur ab infirmitatibus suis. Concurrebat autem & multitudo civitatum circumquaque Jerusalem, portantes ægros & vexatos a spiritibus immundis, qui curabantur omnes.

17 Exsurgens autem pontifex, & omnes qui cum illo erant, (hæresis Sadducæorum est) repleti sunt zelo,

18 & miserunt manus in apostolos, & posuerunt eos in custodia publica.

19 Angelus autem Domini per noctem aperuit ostia carceris, & educens eos ait:

20 Ite, & stantes loquimini in templo populo omnia verba vitæ hujus.

21 Quo audito introierunt mane in templum, & docebant. Venit autem pontifex, & qui cum eo erant, & convocaverunt concilium, & omnem senatum filiorum Israel, & miserunt ad carcerem ut adducerentur.

22 Ministri autem qui venerant, non invenerunt eos in carcere: regressi autem nuntiaverunt,

23 dicentes: Carcerem quidem invenimus clausum cum omni diligentia, & custodes stantes ante ostia: aperientes autem intus neminem invenimus.

24 Ut autem audierunt hos sermones sacerdos & magistratus templi & principes sacerdotum, dubitabant de eis quidnam fieret.

25 Supervenit autem quidam nuntians eis: Quia ecce viri quos posuistis in carcere, sunt in templo stantes & docentes populum.

26 Tunc abiit magistratus cum ministris, & adduxit eos non cum vi: timebant enim populum ne lapidarentur.

27 Adducentes autem eos statuerunt in concilio. Interrogavit eos pontifex,

28 dicens: Præcipientes præcepimus vobis ne docuissetis in nomine isto: & ecce replevistis Jerusalem doctrina vestra, & vultis inducere super nos sanguinem hominis istius.

29 Respondentes autem Petrus & apostoli dixerunt: Obedire oportet Deo magis quam hominibus.

30 Deus patrum nostrorum suscitavit Jesum, quem vos interfecistis suspendentes in ligno.

31 Hunc principem & salvatorem exaltavit dextera sua, ad dandam pœnitentiam Israeli & remissionem peccatorum.

32 Et nos sumus testes horum verborum, & Spiritus Sanctus quem dedit Deus obedientibus sibi.

33 Hi autem audientes dissecabantur, & cogitabant interficere illos.

34 Surgens autem quidam in concilio pharisæus nomine Gamaliel, legis doctor honorabilis omni plebi, jussit ad modicum foras fieri homines,

35 & ait ad illos: Viri Israelitæ, attendite vobis quid actum sit super hominibus istis.

36 Ante hos enim dies surrexit Theudas, dicens se esse aliquem, cui adhæsit numerus virorum quasi quadringentorum: qui interfectus est, & omnes qui credebant ei, dispersi sunt, & redacti sunt in nihilum.

37 Post hunc surrexit Judas Galilæus in diebus professionis, & avertit populum post se: & ipse perit, & omnes quotquot consentiebant ei, dispersi sunt.

38 Et nunc dico vobis: Discedite a hominibus istis, & sinite illos: quoniam si est ex hominibus consilium hoc aut opus, dissolvetur:

39 si autem ex Deo est, non potestis dissolvere illud, ne forte & Deo repugnare inveniamini.

40 Consenserunt autem illi: & convocantes apostolos, cum deprecatione dimiserunt illos, præcipientes ne omnino loquerentur in nomine Jesu, & dimiserunt eos.

41 Illi quidem ibant gaudentes a conspectu concilii, quoniam digni habiti sunt pro nomine Jesu contumeliam pati.

42 Et omni die non cessabant in templo & circa domos docentes & evangelizantes Christum Jesum.

6 In diebus autem illis crescente numero discipulorum, facta est murmuratio Græcorum adversus Hebræos, eo quod despicerentur in ministerio quotidiano viduæ eorum.

2 Et duodecim convocantes multitudinem discipulorum dixerunt: Non est æquum nos derelinquere verbum Dei, & ministrare mensis.

3 Considerate ergo, fratres, viros ex vobis boni testimonii septem plenos Spiritu Sancto & sapientia, quos constituamus super hoc opus:

4 nos vero orationi & ministerio verbi instantes erimus.

5 Et placuit sermo coram omni multitudine: & elegerunt Stephanum virum plenum fide & Spiritu Sancto, & Philippum, & Prochorum, & Nicanorem, & Timonem, & Parmenam, & Nicolaum advenam Antiochenum:

6 quos statuerunt ante conspectum apostolorum: & orantes imposuerunt eis manus.

7 Et verbum Dei crescebat, & multiplicabatur numerus discipulorum in Jerusalem vehementer: multa quoque turba sacerdotum obediebat fidei.

8 Stephanus autem plenus gratia & fortitudine, faciebat prodigia & signa magna in populo.

9 Surrexerunt autem quidam de synagoga quæ appellatur Libertinorum, & Cyrenensium, & Alexandrinorum, & eorum qui erant a Cilicia & Asia, disputantes cum Stephano:

10 & non poterant resistere sapientiæ & Spiritui qui loquebatur.

11 Tunc subornaverunt viros qui dicerent se audisse eum verba blasphemiæ dicentem ad Moysen & Deum.

12 Concitaverunt quoque populum & seniores & scribas: & concurrentes rapuerunt eum, & adduxerunt in concilium.

13 Et statuerunt testes falsos qui dicerent: Homo iste non cessat loqui verba adversus locum sanctum & legem.

14 Audivimus enim eum dicentem quia Jesus Nazarenus hic destruet locum istum, & mutabit traditiones quas tradidit nobis Moyses.

15 Et intuentes in eum omnes qui sedebant in concilio, viderunt faciem ejus tanquam faciem angeli.

7 Dixit autem pontifex: Si hæc ita se habent?

2 Qui ait: Viri fratres & patres, audite. Deus gloriæ apparuit patri nostro Abraham cum esset in Mesopotamia, antequam moraretur in Charan,

3 & dixit ad eum: Exi de terra tua & de cognatione tua, & veni in terram quam monstravero tibi.

4 Tunc egressus de terra Chaldæorum habitavit in Charan. Et inde postquam mortuus est pater ejus, transtulit eum in terram istam in qua nunc vos habitatis,

5 & non dedit illi hæreditatem in ea, nec passum pedis: & promisit dare illi in possessionem eam, & semini ejus post eum, cum non haberet filium.

6 Locutus est autem Deus sic: Quia erit semen ejus accola in terra alienigena, & servient eis, & affligent eos quadringentis annis.

7 Et gentem cui servierint judicabo ego, dixit Deus: & post hæc exibunt, & servient mihi in loco isto.

8 Et dedit illi testamentum circumcisionis: & sic genuit Isaac, & circumcidit eum die octavo: & Isaac Jacob, & Jacob duodecim patriarchas.

9 Et patriarchæ invidentes Joseph, vendiderunt in Ægyptum: & erat Deus cum illo,

10 & eripiens eum ex omnibus tribulationibus ejus, dedit illi gratiam & sapientiam coram Pharaone rege Ægypti, & constituit eum præpositum super Ægyptum & super omnem domum suam.

11 Venit autem fames super universam terram Ægypti & Chanaan, & tribulatio magna: & non inveniebant cibos patres nostri.

12 Cum audisset autem Jacob esse frumenta in Ægypto, misit patres nostros primum.

13 Et in secundo agnitus est Joseph a fratribus suis, & manifestum factum est Pharaoni genus Joseph.

14 Mittens autem Joseph accersivit patrem suum Jacob & omnem cognationem suam in animabus septuaginta quinque.

15 Et descendit Jacob in Ægyptum, & defunctus est ipse & patres nostri,

16 & translati sunt in Sichimam, & positi sunt in monumento quod emit Abraham pretio argenti a filiis Emmor filii Sichem.

17 Quemadmodum autem appropinquabat tempus promissionis quam confessus erat Deus Abrahæ, crevit populus & multiplicatus est in Ægypto,

18 donec surgeret alius rex qui non sciebat Joseph.

19 Hic circumvenit genus nostrum, & afflixit patres ut exponerent infantes suos ad vitam non habendam.

20 In illo tempore natus est Moyses, & fuit gratus Deo: qui nutritus est tribus mensibus in domo patris.

21 Exposito autem illo, sustulit eum filia Pharaonis, & nutrivit sibi in filium.

22 Et eruditus est Moyses omni sapientia Ægyptiorum, erat autem potens in verbis & operibus suis.

23 Cum autem impleretur ei quadraginta annorum tempus, ascendit in cor ejus visitare fratres suos filios Israel.

24 Et cum vidisset quemdam injuriam patientem, defendit, & fecit ultionem pro eo qui calumniam patiebatur, percutiens Ægyptium.

25 Existimabat autem intelligere fratres suos quod Deus per manum ipsius daret salutem illis: at illi non intellexerunt.

26 Sequenti autem die apparuit illis litigantibus, & reconciliabat eos in pace, dicens: Viri, fratres estis: ut quid nocetis alter alteri?

27 Qui autem proximum injuriabatur, repulit eum dicens: Quis te constituit principem & judicem super nos?

28 Numquid occidere tu me vis, quemadmodum heri occidisti Ægyptium?

29 Fugit autem Moyses in verbo isto, & factus est accola in terra Madian, ubi genuit filios duos.

30 Et impletis annis quadraginta, apparuit illi in deserto montis Sinai angelus in flamma ignis rubi.

31 Moyses autem videns admiratus est visum. Accedente autem illo ut consideret, facta est ad eum vox Domini:

32 Ego sum Deus patrum tuorum, Deus Abraham, & Deus Isaac, & Deus Jacob. Tremefactus autem Moyses non audebat contemplari.

33 Dixit autem illi Dominus: Solve corrigiam calceamenti pedum tuorum: locus enim in quo stas, terra sancta est.

34 Videns vidi afflictionem populi mei qui est in Ægypto, & ingemiscentes eorum audivi, & descendi liberare eos. Et nunc venite, mittam te in Ægyptum.

35 Hunc Moysen quem negaverunt dicentes: Quis te constituit principem & judicem? hunc Deus & principem & redemptorem misit cum manu angeli qui apparuit illi in rubo.

36 Hic eduxit illos, faciens prodigia & signa in terra Ægypti, & in Mari Rubro, & in deserto annis quadraginta.

37 Hic est Moyses qui dixit filiis Israel: Prophetam suscitabit vobis Deus de fratribus vestris, tanquam me: ipsum audietis.

38 Hic est qui fuit in ecclesia in solitudine cum angelo qui loquebatur ei in monte Sinai, & cum patribus nostris: qui suscepit eloquia vivum dare nobis,

39 quem non voluerunt obedire patres nostri, sed repulerunt, & aversi sunt cordibus suis ad Ægyptum,

40 dicentes ad Aaron: Fac nobis deos qui præcedant nos: Moyses enim hic qui eduxit nos de terra Ægypti, nescimus quid factum sit ei.

41 Et vitulum fecerunt in diebus illis, & obtulerunt victimam idolo, & lætabantur in operibus manuum suarum.

42 Aversus autem Deus tradidit eos servire militiæ cœli, sicut scriptum est in libro prophetarum: Numquid victimas & hostias obtulistis mihi annis quadraginta in deserto, domus Israel?

43 Et suscepistis tabernaculum Moloch, & sidus dei vestri Remphan, figuras quas fecistis adorare eis: & transferam vos trans Babylonem.

44 Tabernaculum testimonii fuit patribus nostris in deserto, sicut disposuit qui locutus est Moysi ut faceret illud secundum formam quam viderat,

45 quod & introductum patres nostri cum Jesu possessionem tenuerunt gentium, quas expulit Deus a facie patrum nostrorum usque in diebus David,

46 qui invenit gratiam coram Deo, & petiit ut inveniret tabernaculum Deo Jacob.

47 Salomon autem ædificavit ei domum.

48 Sed non Excelsus in manufactis habitat, sicut propheta dicit:

49 Cœlum mihi sedes est, terra autem scabellum pedum meorum. Quam domum ædificabitis mihi, dicit Dominus, aut quis locus requietionis meæ?

50 Nonne manus mea fecit hæc omnia?

51 Dura cervice & incircumcisis cordibus & auribus, vos semper Spiritui Sancto resistitis, sicut patres vestri & vos.

52 Quem prophetarum non persecuti sunt patres vestri? Et occiderunt eos qui prænuntiabant de adventu Justi, cujus nunc vos proditores & homicidæ fuistis:

53 qui accepistis legem in dispositione angelorum, & non custodistis.

54 Audientes autem hæc dissecabantur cordibus suis, & stridebant dentibus in eum.

55 Cum autem esset plenus Spiritu Sancto, intuens in cœlum vidit gloriam Dei, & Jesum stantem a dextris Dei,

56 & ait: Ecce video cœlos apertos, & Filium hominis a dextris Dei stantem.

57 Exclamantes autem voce magna continuerunt aures suas, & impetum fecerunt unanimes in eum,

58 & ejicientes extra civitatem lapidabant. Et testes deposuerunt vestimenta sua secus pedes adolescentis qui vocabatur Saulus,

59 & lapidabant Stephanum invocantem & dicentem: Domine Jesu, suscipe spiritum meum.

60 Positis autem genibus clamavit voce magna: Domine, ne statuas illis hoc peccatum. Et cum hoc dixisset, obdormivit in Domino.

8 Saulus autem erat consentiens neci ejus. Facta est autem in illo die persecutio magna in ecclesia quæ erat Jerusalem: omnes autem dispersi sunt per regiones Judææ & Samariæ, præter apostolos.

2 Sepelierunt autem Stephanum viri timorati, & fecerunt planctum super eum.

3 Saulus autem devastabat ecclesiam per domos intrans, & trahens viros ac mulieres tradebat in custodiam.

4 Qui quidem ergo dispersi erant, pertransibant evangelizantes verbum.

5 Philippus autem descendens in civitatem Samariæ, prædicabat illis Christum.

6 Et attendebant turbæ his quæ dicebantur a Philippo, audientes & videntes signa quæ faciebat.

7 Multi enim habentes spiritus immundos clamantes voce magna exibant: multi autem paralytici & claudi curati sunt.

8 Et facta est gaudium magnum in civitate illa.

9 Vir autem quidam nomine Simon ante fuerat in civitate magus, seducens gentem Samariæ, dicens se esse aliquem magnum.

10 Cui adhærebant omnes a minimo usque ad maximum, dicentes: Hic est virtus Dei quæ vocatur magna.

11 Attendebant autem ei propter quod multo tempore magicis artibus exterruisset eos.

12 Cum autem credidissent Philippo evangelizanti de regno Dei & nomine Jesu Christi, baptizabantur viri ac mulieres.

13 Simon quoque ipse credidit, & cum baptizatus esset, adhærebat Philippo: videns quoque signa & virtutes quæ fiebant, stupebat.

14 Audierunt autem apostoli qui erant Jerusalem quod recepisset Samaria verbum Dei, & miserunt ad eos Petrum & Joannem.

15 Qui cum venissent, oraverunt pro eis ut accipiant Spiritum Sanctum.

16 Nondum enim in quemquam illorum venerat, sed baptizati tantum erant in nomine Domini Jesu.

17 Tunc imponebant manus super illos, & accipiebant Spiritum Sanctum.

18 Cum autem vidisset Simon quia per impositionem manuum apostolorum daretur Spiritus Sanctus, obtulit eis pecuniam,

19 dicens: Date & mihi hanc potestatem, ut cui imposuero manus, accipiat Spiritum Sanctum.

20 Petrus autem dixit ad eum: Pecunia tua tecum sit in perditionem, quoniam donum Dei existimasti pecunia possideri.

21 Non est tibi pars neque sors in sermone isto: non enim est recta cor tuum coram Deo.

22 Pœnitentiam ergo age ab hac nequitia tua, & roga Deum si forte remittatur tibi cogitatio cordis tui.

23 In fel enim amaritudinis & obligatione iniquitatis video te esse.

24 Respondens autem Simon dixit: Deprecamini vos pro me ad Dominum, ut nihil veniat super me ex his quæ dixistis.

25 Et illi quidem testificati & locuti verbum Domini, revertebantur Jerusalem, multisque regiones Samaritanorum evangelizabant.

26 Angelus autem Domini locutus est ad Philippum, dicens: Surge & vade contra meridianum ad viam quæ descendit Jerusalem in Gazam: hæc est deserta.

27 Et surgens abiit. Et ecce vir Æthiops eunuchus potens Candacis reginæ Æthiopum, qui erat super omnes gazas ejus, qui venerat adorare Jerusalem,

28 revertebatur sedens super currum suum, & legebat Isaiam prophetam.

29 Dixit autem Spiritus Philippo: Accede & adjunge te ad currum istum.

30 Accurrens autem Philippus audivit eum legentem Isaiam prophetam, & dixit: Putasne intelligis quæ legis?

31 Qui ait: Et quomodo possum, si non aliquis ostenderit mihi? Rogavitque Philippum ut ascenderet & sederet secum.

32 Locus autem Scripturæ quem legebat, erat hic: Tanquam ovis ad victimam ductus est, & sicut agnus coram tondente se obmutescet, sic non aperiet os suum.

33 In humilitate judicium ejus sublatum est: generationem ejus quis enarrabit? quoniam tollitur de terra vita ejus.

34 Respondens autem eunuchus Philippo dixit: Obsecro te, de quo propheta dicit hoc? de se, an de alio aliquo?

35 Philippus autem aperiens os suum, & incipiens a Scriptura hac, evangelizavit illi Jesum.

36 Et dum irent per viam, venerunt ad aquam quamdam: & ait eunuchus: Ecce aqua, quid prohibet me baptizari?

37 Dixit autem Philippus: Si credis ex toto corde, licet. Et respondens ait: Credo Filium Dei esse Jesum Christum.

38 Et jussit stare currum: & descenderunt uterque in aquam, Philippus & eunuchus, & baptizavit eum.

39 Cum autem ascendissent de aqua, Spiritus Domini rapuit Philippum, & amplius non vidit eum eunuchus. Ibat autem per viam suam gaudens.

40 Philippus autem inventus est in Azoto, & pertransiens evangelizabat civitatibus cunctis donec veniret Cæsaream.

9 Saulus autem adhuc spirans minarum & cædis in discipulos Domini, accessit ad principem sacerdotum,

2 & petiit ab eo epistolas in Damascum ad synagogas, ut si quos invenisset hujus viæ viros ac mulieres, vinctos perduceret Jerusalem.

3 Et cum iter faceret, contigit ut appropinquaret Damasco: & subito circumfulsit eum lux de cœlo.

4 Et cadens in terram audivit vocem dicentem sibi: Saule, Saule, quid me persequeris?

5 Qui dixit: Quis es, Domine? Dominus autem: Ego sum Jesus quem tu persequeris: durum est tibi contra stimulum calcitrare.

6 Et tremens ac stupens dixit: Domine, quid me vis facere? Et Dominus ad eum: Surge & ingredere civitatem, & ibi dicetur tibi quid te oporteat facere.

7 Viri autem illi qui comitabantur eum, stabant stupefacti audientes quidem vocem, neminem autem videntes.

8 Surrexit autem Saulus de terra, apertisque oculis nihil videbat. Adducentes autem illum manibus, introduxerunt Damascum.

9 Et erat tribus diebus non videns, & non manducavit neque bibit.

10 Erat autem quidam discipulus Damasci nomine Ananias: & dixit ad illum in visu Dominus: Anania. Qui ait: Ecce ego, Domine.

11 Dominus autem ad eum: Surge & vade in vicum qui vocatur Rectus, & quære in domo Judæ Saulum nomine Tarsensem. Ecce enim orat:

12 et vidit virum Ananiam nomine introeuntem, & imponentem sibi manum ut visum recipiat.

13 Respondit autem Ananias: Domine, audivi a multis de viro hoc, quanta mala fecerit sanctis tuis Jerusalem:

14 & hic habet potestatem a principibus sacerdotum alligandi omnes qui invocant nomen tuum.

15 Dixit autem ad eum Dominus: Vade, quoniam vas electionis est mihi iste, ut portet nomen meum coram gentibus & regibus, & filiis Israel.

16 Ego enim ostendam illi quanta oporteat eum pro nomine meo pati.

17 Abiit Ananias, & introivit in domum, & imposita manu super eum dixit: Saule frater, Dominus misit me Jesus qui apparuit tibi in via qua venisti, ut videas & implearis Spiritu Sancto.

18 Et confestim ceciderunt ab oculis ejus tanquam squamæ, & visum recepit: & surgens baptizatus est.

19 Et cum accepisset cibum, confortatus est. Fuit autem cum discipulis qui erant Damasci per dies aliquot.

20 Et confestim in synagogis prædicabat Jesum, quoniam hic est Filius Dei.

21 Stupebant autem omnes qui audiebant, & dicebant: Nonne hic est qui expugnabat in Jerusalem eos qui invocabant nomen istud, & huc ad hoc venerat ut vinctos illos duceret ad principes sacerdotum?

22 Saulus autem multo magis convalescebat, & confundebat Judæos qui habitabant Damasci, affirmans quoniam hic est Christus.

23 Et cum impleti essent dies multi, consilium fecerunt Judæi ut interficerent eum.

24 Notæ autem factæ sunt Saulo insidiæ eorum. Custodiebant autem & portas die ac nocte, ut eum interficerent.

25 Accipientes autem discipuli eum per noctem, dimiserunt per sportam demittentes eum per murum.

26 Cum autem venisset Jerusalem, tentabat se jungere discipulis: & omnes timebant eum, non credentes quod esset discipulus.

27 Barnabas autem apprehendit eum, & duxit ad apostolos, & narravit illis quomodo in via vidisset Dominum, & quia locutus esset ei, & quomodo in Damasco fiducialiter egisset in nomine Jesu.

28 Et erat cum illis intrans & exiens Jerusalem, fiducialiter agens in nomine Domini.

29 Loquebatur quoque & disputabat cum Græcis: illi autem quærebant illum interficere.

30 Quod cognito fratres deduxerunt eum Cæsaream, & dimiserunt illum Tarsum proficisci.

31 Ecclesiæ quidem universæ per totam Judæam & Galilæam & Samariam habebant pacem, ædificabantur ambulantes in timore Domini, & consolatione Spiritus Sancti replebantur.

32 Factum est autem Petrum, cum circumiret universos, descendere & ad sanctos qui habitabant Lyddam.

33 Invenit autem ibi hominem quemdam nomine Æneam, octo annis jacentem in lectulo, qui erat paralyticus.

34 Et ait illi Petrus: Ænea, sanat te Jesus Christus: surge & sterne tibi. Et confestim surrexit.

35 Et viderunt eum omnes qui habitabant Lyddam & Saronam, qui conversi sunt ad Dominum.

36 In Joppe autem quædam erat discipula nomine Tabitha, quæ interpretata dicitur Dorcas. Hæc plena erat bonis operibus & eleemosynis quæ faciebat.

37 Factum est autem in diebus illis infirmatam eam mori. Quam cum lavissent, posuerunt in cœnaculo.

38 Cum autem prope esset Lydda ad Joppen, discipuli audientes quia Petrus esset in ea, miserunt duos viros ad eum rogantes: Ne pertranseas usque ad nos venire.

39 Exsurgens autem Petrus venit cum illis. Quo cum venisset, perduxerunt eum in cœnaculum: & circumsteterunt illum omnes viduæ flentes & ostendentes tunicas & vestes quas faciebat illis Dorcas cum adhuc esset cum illis.

40 Ejectis autem omnibus foras, Petrus ponens genua or

...ut ...ut ...ut

Ne fia mai ch'io non sospiri, e pianga,
Ne ch'io non arda, e non mi strugga, e pera,
Ne ch'io non chiami Morte, e non la speri,
Ne ch'io non brami sempre, e non mi doglia,
Ne ch'io non viva in guerra, e non mi vanga
Ogni hor di me, e di mia vita altera,
Ne ch'io non sia pien di sdegno, e di cruccio
Contra me stesso, e non mi sia noioso
Ogni hor di me, e di mia vita altera,
Ne ch'io non sia pien di sdegno, e di cruccio
Contra me stesso, e non mi sia noioso
Ogni pensier, ogni atto, ogni riposo,
Ne ch'io non habbia in odio, e non m'annoi
Ogni dolce, ogni ben, ogni piacere,
Ne ch'io non fugga ogni persona humana,
Ne ch'io non cerchi solitarie valli,
Ne ch'io non segua fiere, e non le faccia
Di me pascendo, un solo, e medesmo cibo,
Ne ch'io non speri mai saldar mia piaga,
Ne ch'io non tema ogni fiorito prato,
Ne ch'io non fugga ogni fiorito prato,
Ne ch'io non fugga ogni fresca ombra, e riva,
Ne ch'io non tema

Ad Lectorem.

Quæ sequuntur, Lector, ex Ecclesiæ Romanæ Breviario, Missali, Pontificali, Ritualibus, Martyrologio, Decretis Sacrorum Rituum Congregationis, Constitutionibus Pontificum, Rubricis, Cæremoniali Episcoporum, Cæremoniis Romanæ Curiæ, Ordinibus Romanis, Sacrorum Rituum Congregationis Responsis, Ritualibus Ecclesiarum, Ordinariis, Consuetudinibus, Cæremoniis, Decretis Provinciarum, Synodorum, Diœcesium, Ecclesiarum, Monasteriorum, Ordinum, Congregationum, Collegiorum, Confraternitatum, Hospitalium, Piorum Locorum, Scriptis Auctorum, Traditionibus, Usu, Observantia, Exemplis, Historiis, Annalibus, Chronicis, Actis Sanctorum, Vitis Sanctorum, Vitis Pontificum, Vitis Episcoporum, Vitis Abbatum, Vitis Fundatorum, Vitis Religiosorum, Vitis Virginum, Vitis Martyrum, Vitis Confessorum, Vitis Pœnitentium, Vitis Eremitarum, Vitis Cœnobitarum, Vitis Anachoretarum, Vitis Stylitarum, Vitis Recluserum, Vitis Peregrinorum, Vitis Hospitalium, Vitis Piorum Locorum, Vitis Scriptorum, Vitis Auctorum, Vitis Traditionum, Vitis Usus, Vitis Observantiæ, Vitis Exemplorum, Vitis Historiarum, Vitis Annalium, Vitis Chronicorum, Vitis Actorum

Mr. Hall's Sermon, preached at the Ordination of Mr. Fuller, Oct. 5, 1782.

Continued from page 213.

Having thus considered the nature of the Christian ministry, I proceed to the second thing proposed, which was to point out the qualifications necessary for it. Here I shall not enter into a minute detail of the various accomplishments which are requisite to form the character of a complete minister, but shall confine myself to those which are indispensably necessary to the discharge of the duties of the office.

The first thing necessary is, that he be a man of piety. Without this, he will be destitute of the spirit of his office, and of the blessing of God upon his labours. Without this, he will be a stranger to the power of the truths he delivers, and will be in danger of preaching himself rather than Christ. Without this, he will be a stranger to the comforts of religion, and to the consolations of the Holy Ghost. Without this, he will be a stranger to the life of God in his own soul, and will be in danger of losing it

Ad Ecclesiam Dei Sanctam Mariam Virginem Glastoniæ, et Abbatem Ejusdem Loci, et Monachos ibidem Deo servientes, pro Salute Animæ meæ, et Animarum Patris et Matris meæ, et Omnium Antecessorum meorum, et Successorum meorum, et Omnium Fidelium Defunctorum, Dedi, Concessi, et hac Præsenti Carta mea Confirmavi, Totam Terram de Pennard, cum Omnibus Pertinentiis suis, Liberam et Quietam ab Omni Servitio Seculari et Exactione, Sicut Carta Antecessorum meorum Testatur, et Carta Domini Regis Henrici Secundi, Quam Inde Habent. Hanc Autem Terram Dedi Eis Pro Quadam Terra Quam Ipsi Dederunt Mihi Apud Wellam, Quæ Vocatur Hamma, Quam Ego Dedi Cuidam Militi Meo, Nomine Willelmo Cum Filia Mea in Matrimonium. Et Ut Hæc Mea Donatio et Confirmatio Rata et Inconcussa Permaneat, Hanc Cartam Sigilli Mei Impressione Roboravi. Testibus Hiis, Willelmo Filio Meo, Willelmo Filio Comitis, Willelmo de Wrotham, Willelmo de Sancto Johanne, Willelmo de Cantilupo, Willelmo de Bello Campo, Willelmo de Bello Campo Filio Ejus, Willelmo de Bello Campo Fratre Ejus, Willelmo de Bello Campo Nepote Ejus, Willelmo de Bello Campo Consanguineo Ejus, Willelmo de Bello Campo Cognato Ejus, Willelmo de Bello Campo Socio Ejus, Willelmo de Bello Campo Amico Ejus, Willelmo de Bello Campo Familiari Ejus, Willelmo de Bello Campo Vicino Ejus, Willelmo de Bello Campo Domino Ejus, Willelmo de Bello Campo Servo Ejus, Willelmo de Bello Campo Ancilla Ejus, Willelmo de Bello Campo Pecore Ejus, Willelmo de Bello Campo Bove Ejus, Willelmo de Bello Campo Asino Ejus, Willelmo de Bello Campo Equo Ejus, Willelmo de Bello Campo Porco Ejus, Willelmo de Bello Campo Ove Ejus, Willelmo de Bello Campo Capra Ejus, Willelmo de Bello Campo Cane Ejus, Willelmo de Bello Campo Gallina Ejus, Willelmo de Bello Campo Anate Ejus, Willelmo de Bello Campo Anser Ejus, Willelmo de Bello Campo Cygno Ejus, Willelmo de Bello Campo Pavone Ejus, Willelmo de Bello Campo Columba Ejus, Willelmo de Bello Campo Turture Ejus, Willelmo de Bello Campo Passere Ejus, Willelmo de Bello Campo Aquila Ejus, Willelmo de Bello Campo Falcone Ejus, Willelmo de Bello Campo Accipitre Ejus, Willelmo de Bello Campo Milvo Ejus, Willelmo de Bello Campo Corvo Ejus, Willelmo de Bello Campo Cornice Ejus, Willelmo de Bello Campo Pica Ejus, Willelmo de Bello Campo Graculo Ejus, Willelmo de Bello Campo Psittaco Ejus, Willelmo de Bello Campo Merula Ejus, Willelmo de Bello Campo Turdo Ejus, Willelmo de Bello Campo Ficedula Ejus, Willelmo de Bello Campo Luscinia Ejus, Willelmo de Bello Campo Motacilla Ejus, Willelmo de Bello Campo Parido Ejus, Willelmo de Bello Campo Carduele Ejus, Willelmo de Bello Campo Fringilla Ejus, Willelmo de Bello Campo Hirundine Ejus, Willelmo de Bello Campo Upupa Ejus, Willelmo de Bello Campo Cuculo Ejus, Willelmo de Bello Campo Alauda Ejus, Willelmo de Bello Campo Perdice Ejus, Willelmo de Bello Campo Coturnice Ejus, Willelmo de Bello Campo Ortygometra Ejus, Willelmo de Bello Campo Gallina Silvestri Ejus, Willelmo de Bello Campo Gallina Domestica Ejus, Willelmo de Bello Campo Gallina Rustica Ejus, Willelmo de Bello Campo Gallina Urbana Ejus, Willelmo de Bello Campo Gallina Suburbana Ejus, Willelmo de Bello Campo Gallina Extranea Ejus, Willelmo de Bello Campo Gallina Peregrina Ejus, Willelmo de Bello Campo Gallina Exotica Ejus, Willelmo de Bello Campo Gallina Barbara Ejus, Willelmo de Bello Campo Gallina Græca Ejus, Willelmo de Bello Campo Gallina Italica Ejus, Willelmo de Bello Campo Gallina Hispanica Ejus, Willelmo de Bello Campo Gallina Gallica Ejus, Willelmo de Bello Campo Gallina Germanica Ejus, Willelmo de Bello Campo Gallina Anglica Ejus, Willelmo de Bello Campo Gallina Scotica Ejus, Willelmo de Bello Campo Gallina Hibernica Ejus, Willelmo de Bello Campo Gallina Cambrica Ejus, Willelmo de Bello Campo Gallina Britannica Ejus, Willelmo de Bello Campo Gallina Insularis Ejus, Willelmo de Bello Campo Gallina Maritima Ejus, Willelmo de Bello Campo Gallina Fluviatilis Ejus, Willelmo de Bello Campo Gallina Lacustris Ejus, Willelmo de Bello Campo Gallina Paludosa Ejus, Willelmo de Bello Campo Gallina Montana Ejus, Willelmo de Bello Campo Gallina Collina Ejus, Willelmo de Bello Campo Gallina Vallis Ejus, Willelmo de Bello Campo Gallina Nemoralis Ejus, Willelmo de Bello Campo Gallina Silvestris Ejus, Willelmo de Bello Campo Gallina Agrestis Ejus, Willelmo de Bello Campo Gallina Pagana Ejus, Willelmo de Bello Campo Gallina Christiana Ejus, Willelmo de Bello Campo Gallina Judaica Ejus, Willelmo de Bello Campo Gallina Saracenica Ejus, Willelmo de Bello Campo Gallina Turcica Ejus, Willelmo de Bello Campo Gallina Persica Ejus, Willelmo de Bello Campo Gallina Indica Ejus, Willelmo de Bello Campo Gallina Africana Ejus, Willelmo de Bello Campo Gallina Asiatica Ejus, Willelmo de Bello Campo Gallina Europea Ejus, Willelmo de Bello Campo Gallina Mundana Ejus, Willelmo de Bello Campo Gallina Cælestis Ejus, Willelmo de Bello Campo Gallina Infernalis Ejus, Willelmo de Bello Campo Gallina Purgatorialis Ejus, Willelmo de Bello Campo Gallina Limbalis Ejus, Willelmo de Bello Campo Gallina Paradisiaca Ejus, Willelmo de Bello Campo Gallina Angelica Ejus, Willelmo de Bello Campo Gallina Archangelica Ejus, Willelmo de Bello Campo Gallina Seraphica Ejus, Willelmo de Bello Campo Gallina Cherubica Ejus, Willelmo de Bello Campo Gallina Thronica Ejus, Willelmo de Bello Campo Gallina Dominationica Ejus, Willelmo de Bello Campo Gallina Virtutica Ejus, Willelmo de Bello Campo Gallina Potestatica Ejus, Willelmo de Bello Campo Gallina Principatica Ejus, Willelmo de Bello Campo Gallina Archangelica Ejus, Willelmo de Bello Campo Gallina Angelica Ejus, Willelmo de Bello Campo Gallina Humana Ejus, Willelmo de Bello Campo Gallina Animalis Ejus, Willelmo de Bello Campo Gallina Vegetabilis Ejus, Willelmo de Bello Campo Gallina Sensibilis Ejus, Willelmo de Bello Campo Gallina Intellectualis Ejus, Willelmo de Bello Campo Gallina Rationalis Ejus, Willelmo de Bello Campo Gallina Irrationalis Ejus, Willelmo de Bello Campo Gallina Mortalis Ejus, Willelmo de Bello Campo Gallina Immortalis Ejus, Willelmo de Bello Campo Gallina Corporalis Ejus, Willelmo de Bello Campo Gallina Incorporalis Ejus, Willelmo de Bello Campo Gallina Spiritualis Ejus, Willelmo de Bello Campo Gallina Materialis Ejus, Willelmo de Bello Campo Gallina Formalis Ejus, Willelmo de Bello Campo Gallina Substantialis Ejus, Willelmo de Bello Campo Gallina Accidentalis Ejus, Willelmo de Bello Campo Gallina Essentialis Ejus, Willelmo de Bello Campo Gallina Existentialis Ejus, Willelmo de Bello Campo Gallina Actualis Ejus, Willelmo de Bello Campo Gallina Potentialis Ejus, Willelmo de Bello Campo Gallina Habitualis Ejus, Willelmo de Bello Campo Gallina Privativa Ejus, Willelmo de Bello Campo Gallina Negativa Ejus, Willelmo de Bello Campo Gallina Affirmativa Ejus, Willelmo de Bello Campo Gallina Universalis Ejus, Willelmo de Bello Campo Gallina Particularis Ejus, Willelmo de Bello Campo Gallina Singularis Ejus, Willelmo de Bello Campo Gallina Individualis Ejus, Willelmo de Bello Campo Gallina Specifica Ejus, Willelmo de Bello Campo Gallina Generica Ejus, Willelmo de Bello Campo Gallina Differentialis Ejus, Willelmo de Bello Campo Gallina Propria Ejus, Willelmo de Bello Campo Gallina Commun

Whereas the Commissioners of Public Accounts have, by their Report, stated the Accounts of the Receipt and Expenditure of the Public Money, from the 5th day of January 1808, to the 5th day of January 1809, and have reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1809, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1810, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1811, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1812, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1813, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1814, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1815, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1816, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1817, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1818, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1819, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1820, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1821, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1822, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1823, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1824, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1825, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1826, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1827, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1828, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1829, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1830, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1831, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1832, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1833, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1834, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1835, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1836, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1837, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1838, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1839, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1840, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1841, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1842, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1843, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1844, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1845, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1846, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1847, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1848, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1849, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1850, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1851, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1852, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1853, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1854, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1855, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1856, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1857, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1858, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1859, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1860, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1861, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1862, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1863, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1864, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1865, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1866, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1867, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1868, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1869, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1870, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1871, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1872, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1873, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1874, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1875, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1876, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1877, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1878, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1879, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1880, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1881, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1882, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1883, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1884, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1885, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1886, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1887, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1888, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1889, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1890, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1891, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1892, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1893, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1894, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1895, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1896, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1897, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1898, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1899, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1900, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1901, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1902, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1903, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1904, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1905, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1906, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1907, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1908, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1909, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1910, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1911, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1912, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1913, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1914, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1915, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1916, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1917, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1918, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1919, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1920, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1921, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1922, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1923, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1924, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1925, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1926, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1927, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1928, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1929, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1930, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1931, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1932, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1933, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1934, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1935, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1936, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1937, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1938, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1939, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1940, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1941, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1942, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1943, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1944, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1945, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1946, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1947, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1948, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1949, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1950, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1951, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1952, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1953, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1954, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1955, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1956, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1957, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1958, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1959, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1960, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1961, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1962, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1963, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1964, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1965, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1966, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1967, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1968, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1969, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1970, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1971, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1972, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1973, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1974, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1975, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1976, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1977, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1978, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1979, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1980, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1981, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1982, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1983, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1984, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1985, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1986, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1987, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1988, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1989, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1990, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1991, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1992, to be the sum of Two Thousand Seven Hundred and Seventy-Seven Pounds, Seven Shillings and Eleven Pence, and have also reported the Balance in the hands of the Treasurer of the Province, on the 5th day of January 1993, to be the sum of Two Thousand Seven Hundred and Se

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Fig. 1. Represents the Sun in the Centre of the Solar System.
Fig. 2. Represents the Earth's Annual Motion round the Sun.
Fig. 3. Represents the Earth's Diurnal Motion round its Axis.
Fig. 4. Represents the Moon's Motion round the Earth.
Fig. 5. Represents the Moon's Motion round the Earth, and the Earth round the Sun.
Fig. 6. Represents the Moon's Motion round the Earth, and the Earth round the Sun.
Fig. 7. Represents the Moon's Motion round the Earth, and the Earth round the Sun.
Fig. 8. Represents the Moon's Motion round the Earth, and the Earth round the Sun.
Fig. 9. Represents the Moon's Motion round the Earth, and the Earth round the Sun.
Fig. 10. Represents the Moon's Motion round the Earth, and the Earth round the Sun.
Fig. 11. Represents the Moon's Motion round the Earth, and the Earth round the Sun.
Fig. 12. Represents the Moon's Motion round the Earth, and the Earth round the Sun.
Fig. 13. Represents the Moon's Motion round the Earth, and the Earth round the Sun.
Fig. 14. Represents the Moon's Motion round the Earth, and the Earth round the Sun.
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Fig. 100. Represents the Moon's Motion round the Earth, and the Earth round the Sun.

Ἐπὶ δὲ τῶν ἀνθρώπων ἐστὶν ἡ ἀνάμνησις ὅταν ἐκ τινος τῶν ὁμοίων ἢ τῶν ἐναντίων ἢ τῶν συνηγμένων ἄλλο τι λάβῃ τὸ ἀναμνησθὲν ἢ ἐν τῇ ψυχῇ ἢ ἐν τῷ σώματι, ὥστε ἐκ τούτου ἤδη ἐνθυμηθῆναι ἐκεῖνο ἢ ἐκεῖνο. ἔστι γὰρ ἐν τούτοις τὸ ἀναμιμνήσκεσθαι. ἐν μὲν οὖν τοῖς ὁμοίοις ἐκ τοιούτου ἐστὶν ἐνθυμηθῆναι ἐν ᾧ τὸ ὅμοιον ὑπάρχει ἡμῖν πρὸς ἐκεῖνο ὃ ἐπιλελήσμεθα, ἐν δὲ τοῖς ἐναντίοις ὡσαύτως· ἐν δὲ τοῖς συνηγμέν

Ad Ecclesiam Sancti Petri de Ebor. Ad Ecclesiam Sancti Petri de Ebor.

Quæ ad Ecclesiæ Anglicanæ Ritus, Liturgiam, Sacramenta, Ordinationes, Consecrationes, Ministrorum vestes, Festorum dierum Kalendarium, Cæremonias, Officia, Publicas Precationes, aliaque hujusmodi spectant, ea omnia, quæ hactenus in Ecclesia Anglicana recepta fuerunt, & usu frequentata, ea nos quoque in hoc Libro, quantum fieri potuit, retinere studuimus. Quæ vero ab Ecclesiæ Romanæ Ritibus, Cæremoniis, Superstitionibus, Idolatriis, & Impietatibus, ea omnia, quæ in Ecclesia Anglicana, Sacra Scriptura, Primitivæ Ecclesiæ, & Patrum Orthodoxorum Traditioni, & Institutioni adversantia, ea nos quoque, quantum fieri potuit, ab hoc Libro removere curavimus. Quæ vero ad Ecclesiæ Romanæ Ritus, Liturgiam, Sacramenta, Ordinationes, Consecrationes, Ministrorum vestes, Festorum dierum Kalendarium, Cæremonias, Officia, Publicas Precationes, aliaque hujusmodi spectant, ea omnia, quæ hactenus in Ecclesia Romana recepta fuerunt, & usu frequentata, ea nos quoque in hoc Libro, quantum fieri potuit, retinere studuimus. Quæ vero ab Ecclesiæ Anglicanæ Ritibus, Cæremoniis, Superstitionibus, Idolatriis, & Impietatibus, ea omnia, quæ in Ecclesia Romana, Sacra Scriptura, Primitivæ Ecclesiæ, & Patrum Orthodoxorum Traditioni, & Institutioni adversantia, ea nos quoque, quantum fieri potuit, ab hoc Libro removere curavimus.

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§ 6.1 General average. General average is the principle that when a sacrifice is made or expense incurred for the common safety of a maritime adventure, all interests in the adventure contribute proportionally to the loss. The principle is ancient and is now codified in the York-Antwerp Rules, which are incorporated by reference into most bills of lading.

§ 6.2 Salvage. A salvor who voluntarily rescues property in peril at sea is entitled to a reward. The reward is fixed by the value of the property saved, the skill and risk of the salvor, the time occupied, and the value of the salvor's own property employed. Salvage is distinct from towage and from contract rescue.

§ 6.3 Collision. Where two vessels collide, the rule is that liability is apportioned according to fault. If both are at fault, the damages are divided. The Pennsylvania rule, which presumes that a vessel violating a statutory navigation rule is at fault, has been largely displaced by comparative fault.

§ 6.4 Limitation of liability. The shipowner may limit liability to the value of the vessel and pending freight, subject to certain exceptions for personal fault. The limitation fund is administered by the admiralty court.

§ 6.5 Bills of lading. A bill of lading is a receipt for goods, a contract of carriage, and a document of title. Its terms are construed against the carrier, who drafts it.

Quæ ſi ſunt, ſi ſunt, ſi ſunt,

Das 1. Capitel.

Von Gott.

Ich Theodorus Graminæus, bekenne vnd thue kund allen vnd jeden, denen es zu wissen von nöthen ist, Nachdem ich mich in meiner Jugend, vnd in meinen jungen Jahren, in dem Wesen dieser Welt, vnd in der Finsternüs meines Verstandes, vnd in meinem Fleisch, vnd in meinen Sünden, vnd in meinem Vnglauben, vnd in meinem Vnverstand, vnd in meiner Blindheit, vnd in meinem Irthum, vnd in meiner Vnwissenheit

Ad Epistolam Pauli ad Romanos.

Ad Epistolam Pauli ad Romanos.

Ad Tiberim, ad Cloacas maximas, ad Forum Romanum, ad Capitolium, ad Circum maximum, ad Velabrum, ad Carinas, ad Esquilias, ad Vicum Patricium, ad Vicum Longum, ad Vicum Sandalarium, ad Vicum Tuscum, ad Vicum Jugarium, ad Vicum Cyprium, ad Vicum Lucaris, ad Vicum Salutis, ad Vicum Fabricium, ad Vicum Pontis, ad Vicum Lucarium, ad Vicum Pontis, ad Vicum Lucarium, ad Vicum Pontis, ad Vicum Lucar

Ad Lectorem.

Quod ad Lectorem attinet, nihil habeo quod dicam, nisi quod ipse videbit. Si quid autem ei videbitur, quod ego non viderim, aut non animadverterim, id ei condonabo, quia ego non sum omnia. Si quid autem ei videbitur, quod ego viderim, aut

Thomas Bishop of Rochester, Thomas Bishop of Worcester, Thomas Bishop of Hereford, Thomas Bishop of Salisbury, Thomas Bishop of Bath, Thomas Bishop of Lincoln, Thomas Bishop of Norwich, Thomas Bishop of Ely, Thomas Bishop of Coventry, Thomas Bishop of Litchfield, Thomas Bishop of Chichester, Thomas Bishop of Exeter, Thomas Bishop of Landaff, Thomas Bishop of Peterborough, Thomas Bishop of Oxford, Thomas Bishop of Gloucester, Thomas Bishop of Bristol, Thomas Bishop of Carlisle, Thomas Bishop of Asaph, Thomas Bishop of Bangor, Thomas Bishop of Chester, Thomas Bishop of Man, Thomas Bishop of Rochester, Thomas Bishop of Worcester, Thomas Bishop of Hereford, Thomas Bishop of Salisbury, Thomas Bishop of Bath, Thomas Bishop of Lincoln, Thomas Bishop of Norwich, Thomas Bishop of Ely, Thomas Bishop of Coventry, Thomas Bishop of Litchfield, Thomas Bishop of Chichester, Thomas Bishop of Exeter, Thomas Bishop of Landaff, Thomas Bishop of Peterborough, Thomas Bishop of Oxford, Thomas Bishop of Gloucester, Thomas Bishop of Bristol, Thomas Bishop of Carlisle, Thomas Bishop of Asaph, Thomas Bishop of Bangor, Thomas Bishop of Chester, Thomas Bishop of Man,

Cum Gratia & Privilegio Regiæ Majestatis.

Ne of his tonge a trompe of thretenynge,
Ne swich a turneso of Tullius hir fo,
That ben to lewed or to lyte to knowe
The gentil vertu as of necessitee,
But for to speke of swich prosperitee
As folk may gon to heven by it,
And fleen fro the prison that is ful of wit.
For to the worthy man as wit his owne
Is al his fortune, if that he be sad.
Ful many a man I wot wel that is wod,
And demeth that in noble wedded is
Felicitee, or other frank labour.
And demen that a man of high parage
Is inly blisful, al his time endure.
Eke many a man that clymbeth up an hil
And down ageyn, but if he falle or slide,
Nis nat to purpos holden worth a bene.
Now understondeth eke in this manere
Ne conformeth yow nat to thinges dere.
Ne hopeth nat to have a tendre wife,
For that shal lette yow of the heighe weye.
Now sith I have yow taught the lasse and more
Touchinge the first stok, fader of mankinde,
And of his welthe eke in Paradise,
And how that he was put in prisoun certein
Into this world, which is ful of sorwe
And of translacion of which God of heven
Wolde signifie thurgh his heighe myght
Thinges that were to come in time afterward,
This lyf, this world, may lykned wel be
To a large feld ful of wikked stree,
In which ther growen up ful many a tree
Of which ther nis no fruyt worth to be eten
Save only of the tree of goodly speche
That bereth the fruyt by which men come to reste
Through grace of God that sit in magestee,
And that is Jesus, hevenes kyng, my spouse,
These wordes hath he spoken in the wise
As ye han herd, that fleen fro synne and vice.
Suffyseth eke to yow al my lore
And beth nat like unto the sely mouse
Of which Ysope writ his fantasye,
That wolde chese hir wyves by hir avys,
And fond at last a mouse-trappe ful of mele,
Of which she eet, and was caught by the tayle.
Ne chese nat as she dide, but ere ye take
Avyseth yow what that he is, and make
Him tell his name, and of what kyn he is,
Til ye wel know his linage out of doute,
But nathelees, this meene I nat by Jesus,
But by swich folk as lyven nat in reste.
For certes fleshly mariage, I dare seye,
Is ful of synne and cumbred with mischaunce,
Or elles ful of wo and grevous penaunce,
As folk may seen that ben therinne bounde.
For whan the sely fowles first day of May
Wol leven hir olde werkes wikked alle,
And falle to werke of mariage, I holde
Hem best counseyled that han the beste hede
That is to seye, that han the beste grace
To chese hem wyves, as hem thinketh in hir lyf,
Swich as hem lyketh best hir owne wyves,
But certes he is best that wedde nought
Now wolde God that alle folk stode stille
To werken alle thinges, lyk as I
Of which the apostel yaf conseyl certein
Of virginitee, wolde God it were
Parfitly kept bothe in herte and eke in dede,
Than wiste I wel were set ful hye my lede,
But dreed of harm doth many a man to quake,
Lest he ne may nat live a chaste lyf,
And for that drede doth wedde a wife,
For which the holy man I wol nat chyde
Whether he wedde or use him wel beside.
Ne of the sely housbonde that is bounde
To take a wife, I nil nat make no bost,
For wel I wot he shal have sorwe or cost,
Ne of the man that lyves soly,
For wel I wot he felt adversitee
Of flesh, the devel and the world also
That stryven alday, I wot wel what they mene,
But I wol speke unto the folk to whom
It yaf not grace to live chaste in deede,
But shapen hem for to be wyves and maydens
Whether they be of toune or elles fer,
To hem I speke as for my sermoun
And shewe hem how they shapen hem full wel
To lyven wel and in hir lyf to thryve,
And yet they shal have ful many a tribulacion
Al this mene I by wyves and by maydens
Eke by widewes that lyve in soleinnitee
And kepe hem clene bothe in herte and eke in dede.
Without wem of body or of reputacion
Of which I wol nat speke as now a word,
But I wol speke unto my purpos yit
I sey that wyves that wol have no kepere
Ne folwen nat the wordes of the apostel
Of which I have spoken a word or two
They shal be taught by hir owne grevance
To knowe wher they doon wel or elles no
For lo an housbonde is nat worth a bene
To him that wyf is bisy him to wrye
But he have eyen in the backe of his heed
Avyse yow wel for I wol nat lye
I have assayed it, ye may leve me
Ye may go renne in what halke that yow leste
For al your renning ye shal nat fle
That yow is shapen of your housbonde to have
A certein part, the remenant of the care
Ye moste nedes laye upon your make
Or elles ye lye, my dere sustren, take
Be ware of this, for this is no fable
Ther is many a good man and eke many a wis
That hath no wyf ne child ne beest ne cat
He nis nat bounden to no swich array
His owne good maketh him ful blithe and fat
He sorweth nat for no wyves snybbing
Ne for to paye hir dettes nought entendeth he
Ne for to wepe whan that his wyf is deed
Ne nat to chyde with his wyf for hir clothing
Ne him ne rekketh of no swich thing
He lyves at ese and hath ful many a day
Blessed be God that I have wedded me
Yet have I alday of myn owne wyf
That I am bounden to paye hir myn dette
And yet she hath my body whan that her leste
Also wel by day as by night
Whan that her leste I may nat flee away
Lo what avayleth a man to have a parte
In swich a thing as may nat be departed
Lo thus I preche unto hem that hem lyketh
That all this thing is expedient
I sey that in the estat of mariage
Ye may wel live and thryve in your lynage
But first I pray yow of your curtesye
That ye ne be nat wroth al be it soth
That I speke thus and have so gret a care
Of your estat, for certes I wol fare
The better, and so wol ye, I trowe
Now wol I speke unto my purpos
I sey ther be wyves that han no kepere
And nathelees they folwen nat the lore
Of which I have spoken a word or two
They shal be taught by hir owne grevance
To knowe wher they doon wel or elles no
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But he have eyen in the backe of his heed
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Now wol I speke unto my purpos
I sey ther be wyves that han no kepere

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Material law is the law of the material world. It is the law of the physical universe. It is the law of the natural world. It is the law of the world of matter. It is the law of the world of substance. It is the law of the world of energy. It is the law of the world of force. It is the law of the world of motion. It is the law of the world of time. It is the law of the world of space. It is the law of the world of cause and effect. It is the law of the world of action and reaction. It is the law of the world of birth and death. It is the law of the world of growth and decay. It is the law of the world of evolution and involution. It is the law of the world of creation and destruction. It is the law of the world of preservation and dissolution. It is the law of the world of manifestation and withdrawal. It is the law of the world of appearance and disappearance. It is the law of the world of form and formlessness. It is the law of the world of name and nameless. It is the law of the world of thought and thoughtlessness. It is the law of the world of mind and mindlessness. It is the law of the world of consciousness and unconsciousness. It is the law of the world of life and lifelessness. It is the law of the world of soul and soullessness. It is the law of the world of spirit and spiritlessness. It is the law of the world of God and godlessness. It is the law of the world of truth and falsehood. It is the law of the world of good and evil. It is the law of the world of right and wrong. It is the law of the world of virtue and vice. It is the law of the world of merit and demerit. It is the law of the world of reward and punishment. It is the law of the world of heaven and hell. It is the law of the world of salvation and damnation. It is the law of the world of liberation and bondage. It is the law of the world of freedom and slavery. It is the law of the world of peace and war. It is the law of the world of love and hate. It is the law of the world of harmony and discord. It is the law of the world of unity and duality. It is the law of the world of one and many. It is the law of the world of the absolute and the relative. It is the law of the world of the infinite and the finite. It is the law of the world of the eternal and the temporal. It is the law of the world of the immortal and the mortal. It is the law of the world of the divine and the human. It is the law of the world of the spiritual and the material. It is the law of the world of the sacred and the profane. It is the law of the world of the holy and the unholy. It is the law of the world of the pure and the impure. It is the law of the world of the clean and the unclean. It is the law of the world of the auspicious and the inauspicious. It is the law of the world of the fortunate and the unfortunate. It is the law of the world of the lucky and the unlucky. It is the law of the world of the blessed and the cursed. It is the law of the world of the saved and the damned. It is the law of the world of the liberated and the bound. It is the law of the world of the free and the enslaved. It is the law of the world of the peaceful and the warlike. It is the law of the world of the loving and the hateful. It is the law of the world of the harmonious and the discordant. It is the law of the world of the united and the divided. It is the law of the world of the one and the many. It is the law of the world of the absolute and the relative. It is the law of the world of the infinite and the finite. It is the law of the world of the eternal and the temporal. It is the law of the world of the immortal and the mortal. It is the law of the world of the divine and the human. It is the law of the world of the spiritual and the material. It is the law of the world of the sacred and the profane. It is the law of the world of the holy and the unholy. It is the law of the world of the pure and the impure. It is the law of the world of the clean and the unclean. It is the law of the world of the auspicious and the inauspicious. It is the law of the world of the fortunate and the unfortunate. It is the law of the world of the lucky and the unlucky. It is the law of the world of the blessed and the cursed. It is the law of the world of the saved and the damned. It is the law of the world of the liberated and the bound. It is the law of the world of the free and the enslaved. It is the law of the world of the peaceful and the warlike. It is the law of the world of the loving and the hateful. It is the law of the world of the harmonious and the discordant. It is the law of the world of the united and the divided.

Ad Pisones.

Ad Pisones.

Ad Pisones.

Ouide, and Lucan, and Seneca, and Plutarch, and Plinie, and Homer, and Hesiod, and Virgil, and Horace, and Persius, and Iuuenall, and Martiall, and Ausonius, and Claudian, and Boethius, and Tully, and Liuie, and Sallust, and Iustine, and Cornelius Nepos, and Quintus Curtius, and Suetonius, and Dion, and Herodian, and Polybius, and Agathias, and Paulus Diaconus, and Onuphrius, and Platina, and Blondus, and Sabellicus, and Nauclerus, and Volaterranus, and Guicciardine, and Paulus Iouius, and Sleidan, and Thuanus, and Cambden, and Speed, and Stow, and Hall, and Holinshed, and Froissard, and Monstrelet, and Comines, and Du Bellay, and Du Haillan, and Du Serres, and Mezeray, and Matthew, and Daniel, and Mariana, and Ferreras, and Faria, and Osorius, and Barros, and Couto, and Camoens, and Ercilla, and Ariosto, and Tasso, and Guarini, and Boiardo, and Pulci, and Machiauel, and Bembo, and Sannazar, and Petrarch, and Boccace, and Dante, and Ronsard, and Du Bartas, and Du Monin, and Du Perier, and Du Plessis, and Du Fresne, and Du Chesne, and Du Verdier, and Du Tillet

Ancient Britain.

Britain, and the Britons, are words of uncertain derivation. Some will have the name of the country to be derived from Brith, which in the British tongue signifies painted, because the ancient inhabitants painted their bodies with woad, to make them look terrible to their enemies. Others will have it to be derived from Brith, which signifies speckled, because the Britons were a mixed people, descended from different nations. Others will have it to be derived from Brith, which signifies a covenant, because the Britons were a people in covenant with God. Others will have it to be derived from Brith, which signifies ambition, because the Britons were a people ambitious of glory. Others will have it to be derived from Brith, which signifies a mountain, because the Britons were a people who lived among mountains. Others will have it to be derived from Brith, which signifies a hill, because the Britons were a people who lived among hills. Others will have it to be derived from Brith, which signifies a valley, because the Britons were a people who lived among valleys. Others will have it to be derived from Brith, which signifies a river, because the Britons were a people who lived among rivers. Others will have it to be derived from Brith, which signifies a forest, because the Britons were a people who lived among forests. Others will have it to be derived from Brith, which signifies a wilderness, because the Britons were a people who lived among wildernesses. Others will have it to be derived from Brith, which signifies a desert, because the Britons were a people who lived among deserts. Others will have it to be derived from Brith, which signifies a plain, because the Britons were a people who lived among plains. Others will have it to be derived from Brith, which signifies a field, because the Britons were a people who lived among fields. Others will have it to be derived from Brith, which signifies a garden, because the Britons were a people who lived among gardens. Others will have it to be derived from Brith, which signifies a vineyard, because the Britons were a people who lived among vineyards. Others will have it to be derived from Brith, which signifies a city, because the Britons were a people who lived among cities. Others will have it to be derived from Brith, which signifies a town, because the Britons were a people who lived among towns. Others will have it to be derived from Brith, which signifies a village, because the Britons were a people who lived among villages. Others will have it to be derived from Brith, which signifies a house, because the Britons were a people who lived among houses. Others will have it to be derived from Brith, which signifies a tent, because the Britons were a people who lived among tents. Others will have it to be derived from Brith, which signifies a ship, because the Britons were a people who lived among ships. Others will have it to be derived from Brith, which signifies a boat, because the Britons were a people who lived among boats. Others will have it to be derived from Brith, which signifies a raft, because the Britons were a people who lived among rafts. Others will have it to be derived from Brith, which signifies a bridge, because the Britons were a people who lived among bridges. Others will have it to be derived from Brith, which signifies a road, because the Britons were a people who lived among roads. Others will have it to be derived from Brith, which signifies a path, because the Britons were a people who lived among paths. Others will have it to be derived from Brith, which signifies a way, because the Britons were a people who lived among ways. 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...ment of the Public Service, and the Public Service Commissioners, for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioners of Crown Lands and Surveyor-General for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Railways for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Public Works for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Water Conservation and Irrigation for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Roads for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Forests for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Mines for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Agriculture for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Fisheries for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Stock for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Police for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Prisons for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Public Health for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Charitable Institutions for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Education for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Industries for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Labour for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Factories for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Trade and Customs for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Taxation for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Audit for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Public Debt for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Public Accounts for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Public Service for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

...Report of the Commissioner of Public Service Commissioners for the year 1911. [In continuation of Parliamentary Paper No. 3, 1911.]

Ceremonies of the Mexicans at the Birth of a Child.—Ceremonies at the Naming of a Child.—Education of Children.—Marriage Ceremonies.—Polygamy.—Concubinage.—Adultery.—Divorce.—Funeral Ceremonies.—Mourning.—Inheritance.—Slavery.—Punishment of Crimes.—Treatment of Prisoners.—Sacrifices.—Human Sacrifices.—Sacrifices of Animals.—Sacrifices of Fruits.—Sacrifices of Incense.—Sacrifices of Blood.—Sacrifices of Children.—Sacrifices of Prisoners.—Sacrifices of Slaves.—Sacrifices of Women.—Sacrifices of Men.—Sacrifices of Gladiators.—Sacrifices of Warriors.—Sacrifices of Kings.—Sacrifices of Priests.—Sacrifices of Virgins.—Sacrifices of Boys.—Sacrifices of Girls.—Sacrifices of Infants

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Ye Gods! annihilate but space and time,
And make two lovers happy.

Pope.

Mr. Bertram's house was situated in the village of Ashdale, which was about a mile from the town of Stanton. It was a large, handsome building, and had been erected by the father of the present proprietor, who had made a large fortune in trade. The house was surrounded by a garden, which was laid out in the modern style, and was very pleasant. The village of Ashdale was a small place, and consisted of a few cottages, a church, and a public-house. The church was a small, old building, and had a tower with a clock in it. The public-house was a large, handsome building, and had a sign with a picture of a horse on it. The village was situated in a valley, and was surrounded by hills. The hills were covered with trees, and the valley was full of meadows. The meadows were green, and the trees were in full leaf. The village was a very pleasant place, and the people were very friendly. The inhabitants were mostly farmers, and they were all very well off. The village was a long way from the town of Stanton, and the road was very bad. The road was full of holes, and it was very dusty in summer. The road was also very muddy in winter, and it was very difficult to travel on it. The village was a long way from the railway station, and the people had to walk a long way to get to it. The village was a very quiet place, and there was not much to do in it. The people were very fond of gossip, and they were always talking about their neighbours. The village was a very old place, and it had been in existence for many years. The church was a very old building, and it had been built by the monks. The public-house was also a very old building, and it had been built by the same monks. The village was a very pleasant place to live in, and the people were very happy. The village was a very healthy place, and the people were very strong. The village was a very beautiful place, and the people were very proud of it. The village was a very peaceful place, and the people were very content. The village was a very good place to live in, and the people were very fortunate. The village was a very happy place, and the people were very grateful. The village was a very blessed place, and the people were very thankful. The village was a very holy place, and the people were very pious. The village was a very sacred place, and the people were very devout. The village was a very divine place, and the people were very heavenly. The village was a very celestial place, and the people were very angelic. The village was a very paradisiacal place, and the people were very seraphic. The village was a very Elysian place, and the people were very cherubic. The village was a very Arcadian place, and the people were very shepherdly. The village was a very Utopian place, and the people were very ideal. The village was a very perfect place, and the people were very faultless. The village was a very complete place, and the people were very whole. The village was a very finished place, and the people were very accomplished. The village was a very ended place, and the people were very terminated. The village was a very concluded place, and the people were very settled. The village was a very decided place, and the people were very resolved. The village was a very determined place, and the people were very firm. The village was a very fixed place, and the people were very stable. The village was a very steady place, and the people were very constant. The village was a very regular place, and the people were very orderly. The village was a very methodical place, and the people were very systematic. The village was a very organised place, and the people were very arranged. The village was a very disposed place, and the people were very inclined. The village was a very minded place, and the people were very intentioned. The village was a very purposed place, and the people were very designed. The village was a very meant place, and the people were very destined. The village was a very fated place, and the people were very predestined. The village was a very foreordained place, and the people were very predetermined. The village was a very preordained place, and the people were very predecided. The village was a very prearranged place, and the people were very preconcerted. The village was a very premeditated place, and the people were very deliberate. The village was a very thought-out place, and the people were very considered. The village was a very reasoned place, and the people were very logical. The village was a very rational place, and the people were very sensible. The village was a very wise place, and the people were very prudent. The village was a very judicious place, and the people were very discreet. The village was a very cautious place, and the people were very careful. The village was a very heedful place, and the people were very mindful. The village was a very observant place, and the people were very attentive. The village was a very watchful place, and the people were very vigilant. The village was a very alert place, and the people were very quick. The village was a very lively place, and the people were very animated. The village was a very spirited place, and the people were very energetic. The village was a very active place, and the people were very busy. The village was a very industrious place, and the people were very diligent. The village was a very assiduous place, and the people were very sedulous. The village was a very persevering place, and the people were very persistent. The village was a very tenacious place, and the people were very obstinate. The village was a very stubborn place, and the people were very dogged. The village was a very resolute place, and the people were very determined. The village was a very firm place, and the people were very steadfast. The village was a very unwavering place, and the people were very unfaltering. The village was a very unshaken place, and the people were very undaunted. The village was a very fearless place, and the people were very intrepid. The village was a very brave place, and the people were very courageous. The village was a very valiant place, and the people were very heroic. The village was a very gallant place, and the people were very chivalrous. The village was a very knightly place, and the people were very noble. The village was a very aristocratic place, and the people were very high-born. The village was a very patrician place, and the people were very well-born. The village was a very gentle place, and the people were very courteous. The village was a very polite place, and the people were very civil. The village was a very urbane place, and the people were very suave. The village was a very bland place, and the people were very smooth. The village was a very oily place, and the people were very unctuous. The village was a very greasy place, and the people were very fat. The village was a very corpulent place, and the people were very stout. The village was a very portly place, and the people were very burly. The village was a very bulky place, and the people were very massive. The village was a very ponderous place, and the people were very weighty. The village was a very heavy place, and the people were very dull. The village was a very stupid place, and the people were very foolish. The village was a very silly place, and the people were very simple. The village was a very weak place, and the people were very feeble. The village was a very infirm place, and the people were very sickly. The village was a very ailing place, and the people were very unwell. The village was a very diseased place, and the people were very morbid. The village was a very unhealthy place, and the people were very unwholesome. The village was a very noisome place, and the people were very offensive. The village was a very disgusting place, and the people were very repulsive. The village was a very loathsome place, and the people were very abhorrent. The village was a very detestable place, and the people were very abominable. The village was a very execrable place, and the people were very accursed. The village was a very damned place, and the people were very damnable. The village was a very hellish place, and the people were very infernal. The village was a very diabolical place, and the people were very devilish. The village was a very fiendish place, and the people were very demoniacal. The village was a very satanic place, and the people were very Mephistophelian. The village was a very Faustian place, and the people were very Goethean. The village was a very Shakespearian place, and the people were very Miltonic. The village was a very Dantean place, and the people were very Homeric. The village was a very Virgilian place, and the people were very Horatian. The village was a very Ovidian place, and the people were very Catullian. The village was a very Tibullian place, and the people were very Propertian. The village was a very Lucretian place, and the people were very Juvenalian. The village was a very Persian place, and the people were very Martialian. The village was a very Statian place, and the people were very Lucanian. The village was a very Silian place, and the people were very Claudian. The village was a very Ausonian place, and the people were very Rutilian. The village was a very Boethian place, and the people were very Prudentian. The village was a very Sidonian place, and the people were very Fortunatian. The village was a very Venantian place, and the people were very Paulinian. The village was a very Ennodian place, and the people were very Cassiodorian. The village was a very Isidorian place, and the people were very Bedian. The village was a very Alcuinian place, and the people were very Rabanian. The village was a very Walafridian place, and the people were very Notkerian. The village was a very Hucbaldian place, and the people were very Reginonian. The village was a very Sedulian place, and the people were very Scottian. The village was a very Erigenian place, and the people were very Anselmian. The village was a very Abelardian place, and the people were very Bernardian. The village was a very Victorian place, and the people were very Bonaventurian. The village was a very Thomistic place, and the people were very Scotistic. The village was a very Ockhamistic place, and the people were very Nominalistic. The village was a very Realistic place, and the people were very Conceptualistic. The village was a very Humanistic place, and the people were very Renaissance. The village was a very Reformation place, and the people were very Protestant. The village was a very Catholic place, and the people were very Orthodox. The village was a very Eastern place, and the people were very Oriental. The village was a very Western place, and the people were very Occidental. The village was a very Northern place, and the people were very Boreal. The village was a very Southern place, and the people were very Austral. The village was a very Tropical place, and the people were very Equatorial. The village was a very Polar place, and the people were very Arctic. The village was a very Antarctic place, and the people were very Frigid. The village was a very Torrid place, and the people were very Temperate. The village was a very Zonal place, and the people were very Climatic. The village was a very Meteorological place, and the people were very Barometric. The village was a very Thermometric place, and the people were very Hygrometric. The village was a very Anemometric place, and the people were very Pluviometric. The village was a very Nephelometric place, and the people were very Actinometric. The village was a very Spectroscopic place, and the people were very Photometric. The village was a very Polarimetric place, and the people were very Refractometric. The village was a very Interferometric place, and the people were very Diffractometric. The village was a very Colorimetric place, and the people were very Fluorimetric. The village was a very Phosphorimetric place, and the people were very Chemiluminescent. The village was a very Bioluminescent place, and the people were very Triboluminescent. The village was a very Sonoluminescent place, and the people were very Electroluminescent. The village was a very Cathodoluminescent place, and the people were very Radioluminescent. The village was a very Photoluminescent place, and the people were very Thermoluminescent. The village was a very Crystalloluminescent place, and the people were very Fractoluminescent. The village was a very Piezoluminescent place, and the people were very Magnetoluminescent. The village was a very Electrochemiluminescent place, and the people were very Sonochemiluminescent. The village was a very Mechanoluminescent place, and the people were very Tribochemiluminescent. The village was a very Electrogenerated

Ad quæ respondeo, quod ad primum dicendum, quod
Deus non dicitur esse in loco, nisi per hoc quod est in
creatura, quæ est in loco. Et ideo quia creatura non
est in loco nisi per hoc quod est in tempore, ut dictum
est, consequens est, quod Deus non dicatur esse in
loco, nisi per hoc quod est in tempore. Et ideo dicit
Damascenus, quod Deus dicitur esse in loco, inquan-
tum est in his quæ sunt in loco, et in tempore, inquan-
tum est in his quæ sunt in tempore.

Ad secundum dicendum, quod Deus dicitur esse
ubique, inquantum est in his quæ sunt ubique, et
non quia sit ubique per essentiam, sicut corpus.

Ad tertium dicendum, quod Deus dicitur esse ubique
per hoc quod est in his quæ sunt ubique, et non per
hoc quod ipse sit ubique per essentiam, sicut corpus.

Ad quartum dicendum, quod Deus dicitur esse ubique
per hoc quod est in his quæ sunt ubique, et non per
hoc quod ipse sit ubique per essentiam, sicut corpus.

Ad quintum dicendum, quod Deus dicitur esse ubique
per hoc quod est in his quæ sunt ubique, et non per
hoc quod ipse sit ubique per essentiam, sicut corpus.

Ad sextum dicendum, quod Deus dicitur esse ubique
per hoc quod est in his quæ sunt ubique, et non per
hoc quod ipse sit ubique per essentiam, sicut corpus.

Ad septimum dicendum, quod Deus dicitur esse ubique
per hoc quod est in his quæ sunt ubique, et non per
hoc quod ipse sit ubique per essentiam, sicut corpus.

Ad octavum dicendum, quod Deus dicitur esse ubique
per hoc quod est in his quæ sunt ubique, et non per
hoc quod ipse sit ubique per essentiam, sicut corpus.

Ad nonum dicendum, quod Deus dicitur esse ubique
per hoc quod est in his quæ sunt ubique, et non per
hoc quod ipse sit ubique per essentiam, sicut corpus.

Ad decimum dicendum, quod Deus dicitur esse ubique
per hoc quod est in his quæ sunt ubique, et non per
hoc quod ipse sit ubique per essentiam, sicut corpus.

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Ad Ecclesiam Dei, quæ est Corpus Christi, quæ est plenitudo Christi, quæ a Christo impletur, sicut Caput a Deo, non pertinet, nec habet Spiritum Sanctum vivificatorem, qui non in unitate Ecclesiæ constituta est, nec communicat sanctis, qui extra Ecclesiam est. Nemo enim separatus a Corpore Christi, participem se Christi fieri potest, quia separatus a Christo esse non potest. Nemo Christum habere potest, qui Ecclesiam non habet. Nemo Ecclesiam habere potest, qui Christum non habet. Nemo Christum habere potest, qui Ecclesiam non habet. Nemo Christum habere potest, qui Ecclesiam non habet. Nemo Christum habere potest, qui Ecclesiam

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Mr. Bell's Edition of Shakspeare's Poems, published in 1855, and Mr. Dyce's Edition of Shakspeare's Works, published in 1857, have been of great service to me in the preparation of this Edition. Mr. Bell's Edition is the first in which the Poems have been printed in chronological order, and Mr. Dyce's Edition is the first in which the Plays have been printed in chronological order

Incipit liber primus Euclidis de principijs geometrie.

Punctum est cuius pars nulla est.

Linea est longitudo latitudine carens.

Extremitates autem lineae sunt puncta.

Recta linea est quae ex aequo punctis suis interiacet.

Superficies est quae longitudinem et latitudinem tantum habet.

Superficiei autem extremitates sunt lineae.

Superficies plana est quae ex aequo lineis suis interiacet.

Angulus planus est duarum linearum in plano se tangentium et non in directum iacentium alterius ad alteram inclinatio.

Quod si lineae angulum continentes rectae fuerint, rectilineus angulus nuncupatur.

Cum recta linea super rectam lineam steterit, duos angulos duobus rectis aequales fecerit, uterque eorum rectus erit, et quae superstat recta linea perpendicularis nuncupatur.

Angulus obtusus est qui recto maior est.

Angulus acutus est qui recto minor est.

Terminus est quod alicuius extremum est.

Figura est quae sub aliquo vel aliquibus terminis continetur.

Circulus est figura plana una linea contenta, quae circumferentia nuncupatur, ad quam omnes a quodam punctum figurae interius positum ductae rectae lineae inter se aequales sunt.

Hoc autem punctum centrum circuli nuncupatur.

Diameter circuli est recta quaedam linea per centrum ducta, et ex utraque parte circuli circumferentia terminata, quae circulum in duo media secat.

Semicirculus est figura quae diametro et ea circuli circumferentia quae diametro abscinditur continetur.

Centrum semicirculi est idem quod circuli.

Rectilineae figurae sunt quae rectis lineis continentur.

Trilaterae sunt quae tribus rectis lineis continentur.

Quadrilaterae sunt quae quatuor rectis lineis continentur.

Multilaterae sunt quae pluribus quam quatuor rectis lineis continentur.

Trilaterarum figurarum aequilatera est quae tria latera habet aequalia.

Isopleura est quae duo tantum latera habet aequalia.

Scalenum est quod tria latera habet inaequalia.

Rectangula est quae unum angulum rectum habet.

Amblygonia est quae unum angulum obtusum habet.

Oxygonia est quae tres angulos acutos habet.

Quadrilaterarum figurarum quadratum est quod aequilaterum est et rectangulum.

Oblongum est quod rectangulum est et non aequilaterum.

Rhombus est quae aequilatera est et non rectangula.

Rhomboides est quae latera et angulos oppositos inter se aequales habet, et neque aequilatera neque rectangula est.

Quadrilaterae praeterea figurae omnes praeter has trapezia nuncupentur.

Parallelae rectae lineae sunt quae cum in eodem plano sint, et ex utraque parte in infinitum producantur, in neutra inter se parte concurrunt.

Petitio est.

Postulo ut a quovis punto ad quodvis punctum recta linea ducatur.

Et rectam lineam terminatam in directum quantum libet producere.

Et quovis centro quovis intervallo circulum describere.

Axioma est.

Quae eidem aequalia sunt, et inter se aequalia sunt.

Si aequalibus aequalia addantur, tota aequalia sunt.

Si ab aequalibus aequalia auferantur, quae relinquuntur aequalia sunt.

Si inaequalibus aequalia addantur, tota inaequalia sunt.

Si ab inaequalibus aequalia auferantur, quae relinquuntur inaequalia sunt.

Quae eiusdem dupla sunt, aequalia sunt inter se.

Quae eiusdem sunt dimidia, aequalia sunt inter se.

Quae sibi ipsis congruunt, aequalia sunt inter se.

Totum sua parte maius est.

Omnes anguli recti inter se aequales sunt.

Duae rectae lineae spatium non comprehendunt.

Propositio 1. Problema 1.

Super data recta linea terminata triangulum aequilaterum constituere.

Sit data recta linea terminata AB. Oportet super AB triangulum aequilaterum constituere.

Centro A, intervallo AB, circulus describatur BCD. Rursus centro B, intervallo BA, circulus describatur ACE. A punto C, in quo circuli se mutuo secant, ad punta A, B, rectae lineae CA, CB ducantur.

Quoniam punctum A centrum est circuli BCD, erit AC ipsi AB aequalis. Rursus quoniam punctum B centrum est circuli ACE, erit BC ipsi BA aequalis. Ostensa est autem CA ipsi AB aequalis. Utraque igitur CA, CB utrique AB aequalis est. Quae autem eidem aequalia sunt, et inter se aequalia sunt. Ergo et CA ipsi CB aequalis est. Tres igitur CA, AB, BC inter se aequales sunt.

Quare triangulum ABC aequilaterum est, et constitutum est super data recta linea terminata AB.

Quod oportuit facere.

Propositio 2. Problema 2.

Ad datum punctum datae rectae lineae aequalem rectam lineam ponere.

Sit datum punctum A, data autem recta linea BC. Oportet ad punctum A datae rectae lineae BC aequalem rectam lineam ponere.

A punto A ad punta B, rectae lineae AB ducatur, et constituatur super ea triangulum aequilaterum DAB. Rectae autem DA, DB in directum producantur. Centro B, intervallo BC, circulus describatur CEF. Rursus centro D, intervallo DE, circulus describatur EGH.

Quoniam punctum B centrum est circuli CEF, erit BC ipsi BE aequalis. Rursus quoniam punctum D centrum est circuli EGH, erit DG ipsi DE aequalis. Quarum DA ipsi DB aequalis est. Reliqua igitur AG reliquae BE aequalis est. Ostensa est autem et BC ipsi BE aequalis. Utraque igitur AG, BC utrique BE aequalis est. Quae autem eidem aequalia sunt, et inter se aequalia sunt. Ergo et AG ipsi BC aequalis est.

Quare ad datum punctum A datae rectae lineae BC aequalis recta linea AG posita est.

Quod oportuit facere.

Propositio 3. Problema 3.

Duabus datis rectis lineis inaequalibus, de maiore aequalem rectam lineam minori abscindere.

Sint datae duae rectae lineae inaequales AB, C, quarum maior AB. Oportet de maiore AB ipsi minori C aequalem rectam lineam abscindere.

Ad punctum A ipsi C aequalis recta linea AD ponatur. Centro A, intervallo AD, circulus describatur DEF.

Quoniam punctum A centrum est circuli DEF, erit AE ipsi AD aequalis. Sed et C ipsi AD aequalis est. Utraque igitur AE, C utrique AD aequalis est. Quare AE ipsi C aequalis est.

Quare duabus datis rectis lineis inaequalibus AB, C, de maiore AB ipsi minori C aequalis recta linea AE abscisa est.

Quod oportuit facere.

Propositio 4. Theorema 1.

Si duo triangula duo latera duobus lateribus aequalia habeant, alterum alteri, et angulum angulo aequalem habeant, qui aequalibus rectis lineis continentur, et basim basi aequalem habebunt, et triangulum triangulo aequale erit, et reliqui anguli reliquis angulis aequales erunt, alterum alteri, quos aequalia latera subtendunt.

Sint duo triangula ABC, DEF duo latera AB, AC duobus lateribus DE, DF aequalia habentia, alterum alteri, AB ipsi DE, AC ipsi DF, et angulum BAC angulo EDF aequalem. Dico et basim BC basi EF aequalem esse, et triangulum ABC triangulo DEF aequale, et reliquos angulos reliquis angulis aequales fore, alterum alteri, quos aequalia latera subtendunt, ABC ipsi DEF, et ACB ipsi DFE.

Si enim triangulum ABC triangulo DEF superponatur, punctum quidem A puncto D, recta autem AB ipsi DE, punctum B puncto E congruet. Quoniam AB ipsi DE aequalis est. Recta igitur AB ipsi DE congruente, recta AC ipsi DF congruet, quoniam angulus BAC angulo EDF aequalis est. Punctum igitur C ipsi F congruet, quoniam AC ipsi DF aequalis est. Sed et punctum B ipsi E congruit. Basis igitur BC basi EF congruet. Si enim B quidem ipsi E, C autem ipsi F non congruit, sed aliter se habebit, ut EF, duas rectas lineas spatium comprehendent. Quod fieri non potest. Basis igitur BC basi EF congruet, et aequalis ei erit. Reliqui igitur anguli reliquis angulis congruent, et aequales erunt, ABC ipsi DEF, et ACB ipsi DFE.

Quare si duo triangula duo latera duobus lateribus aequalia habeant, alterum alteri, et angulum angulo aequalem habeant, qui aequalibus rectis lineis continentur, et basim basi aequalem habebunt, et triangulum triangulo aequale erit, et reliqui anguli reliquis angulis aequales erunt, alterum alteri, quos aequalia latera subtendunt.

Quod oportuit demonstrare.

Propositio 5. Theorema 2.

In triangulis aequicruribus anguli qui ad basim sunt inter se aequales sunt, et productis aequalibus rectis lineis, qui sub basi sunt anguli inter se aequales erunt.

Sit triangulum ABC aequicrure, latus AB lateri AC aequale, et producantur rectae lineae AB, AC in directum ad punta D, E. Dico angulum ABC angulo ACB aequalem esse, et angulum CBD angulo BCE aequalem.

Sumatur in recta linea BD punctum quodvis F, et a recta AE maiore AB abscindatur AG ipsi AF aequalis, et ducantur rectae lineae FC, GB.

Quoniam AF ipsi AG aequalis est, et AB ipsi AC, duae igitur AF, AC duabus AG, AB aequales sunt, alterum alteri, et angulum FAG communem habent. Basis igitur FC basi GB aequalis erit, et triangulum AFC triangulo AGB aequale, et reliqui anguli reliquis angulis aequales erunt, alterum alteri, quos aequalia latera subtendunt, AFC ipsi AGB, et ACF ipsi ABG. Quoniam igitur tota AF toti AG aequalis est, quarum AB ipsi AC aequalis, reliqua igitur BF reliquae CG aequalis est. Ostensa est autem et FC ipsi GB aequalis. Duae igitur BF, FC duabus CG, GB aequales sunt, alterum alteri, et angulus BFC angulo CGB aequalis, et basis BC communis. Triangulum igitur BFC triangulo CGB aequale erit, et reliqui anguli reliquis angulis aequales erunt, alterum alteri, quos aequalia latera subtendunt. Aequalis igitur est angulus FBC angulo GCB, et angulus BCF angulo CBG. Quoniam igitur totus angulus ABG toti angulo ACF aequalis est, quorum angulus CBG angulo BCF aequalis, reliquus igitur angulus ABC reliquo angulo ACB aequalis est. Ostensus est autem et angulus FBC angulo GCB aequalis.

Quare in triangulis aequicruribus anguli qui ad basim sunt inter se aequales sunt, et productis aequalibus rectis lineis, qui sub basi sunt anguli inter se aequales erunt.

Quod oportuit demonstrare.

Propositio 6. Theorema 3.

Si in triangulo duo anguli inter se aequales sint, et latera quae aequalibus angulis subtenduntur inter se aequalia erunt.

Sit triangulum ABC duos angulos ABC, ACB inter se aequales habens. Dico et latus AB lateri AC aequale esse.

Si enim AB ipsi AC inaequalis est, alterum eorum maius erit. Sit maius AB, et abscindatur a recta AB maiore ipsi AC aequalis recta linea DB, et ducatur recta linea DC.

Quoniam igitur DB ipsi AC aequalis est, et BC communis, duae igitur DB, BC duabus AC, CB aequales sunt, alterum alteri, et angulus DBC angulo ACB aequalis. Basis igitur DC basi AB aequalis erit, et triangulum DBC triangulo ABC aequale, minus maiori. Quod fieri non potest. Non igitur inaequalis est AB ipsi AC. Aequalis igitur.

Quare si in triangulo duo anguli inter se aequales sint, et latera quae aequalibus angulis subtenduntur inter se aequalia erunt.

Quod oportuit demonstrare.

Propositio 7. Theorema 4.

Super eadem recta linea duabus rectis lineis aequalibus, alia duae rectae lineae aequales, alterum alteri, non constituentur ad diversa punta eosdem terminos habentes.

Si enim fieri potest, super recta linea AB duabus rectis lineis aequalibus AC, AD, alia duae rectae lineae aequales CB, DB, alterum alteri, constituantur ad diversa punta C, D eosdem terminos habentes A, B, et ducatur recta linea CD.

Quoniam igitur AC ipsi AD aequalis est, erit et angulus ACD angulo ADC aequalis. Maior igitur angulus ADC angulo BCD. Quare et angulus BDC maior angulo BCD. Rursus quoniam CB ipsi DB aequalis est, erit et angulus BDC angulo BCD aequalis. Ostensus est autem et maior. Quod fieri non potest.

Quare super eadem recta linea duabus rectis lineis aequalibus, alia duae rectae lineae aequales, alterum alteri, non constituentur ad diversa punta eosdem terminos habentes.

Quod oportuit demonstrare.

Propositio 8. Theorema 5.

Si duo triangula duo latera duobus lateribus aequalia habeant, alterum alteri, et basim basi aequalem habeant, et angulum angulo aequalem habebunt, qui aequalibus rectis lineis continentur.

Sint duo triangula ABC, DEF duo latera AB, AC duobus lateribus DE, DF aequalia habentia, alterum alteri, AB ipsi DE, AC ipsi DF, et basim BC basi EF aequalem. Dico et angulum BAC angulo EDF aequalem esse.

Si enim triangulum ABC triangulo DEF superponatur, punctum quidem B puncto E, recta autem BC ipsi EF, punctum C puncto F congruet. Quoniam BC ipsi EF aequalis est. Recta igitur BC ipsi EF congruente, recta BA ipsi ED congruet, quoniam angulus ABC angulo DEF aequalis est. Punctum igitur A ipsi D congruet, quoniam AB ipsi DE aequalis est. Sed et punctum C ipsi F congruit. Basis igitur BC basi EF congruet. Si enim B quidem ipsi E, C autem ipsi F non congruit, sed aliter se habebit, ut EF, duas rectas lineas spatium comprehendent. Quod fieri non potest. Basis igitur BC basi EF congruet, et aequalis ei erit. Reliqui igitur anguli reliquis angulis congruent, et aequales erunt, ABC ipsi DEF, et ACB ipsi DFE.

Quare si duo triangula duo latera duobus lateribus aequalia habeant, alterum alteri, et basim basi aequalem habeant, et angulum angulo aequalem habebunt, qui aequalibus rectis lineis continentur.

Quod oportuit demonstrare.

Propositio 9. Problema 4.

Datum angulum rectilineum bifariam secare.

Sit datus angulus rectilineus BAC. Oportet eum bifariam secare.

Sumatur in recta linea AB punctum quodvis D, et a recta AC maiore AB abscindatur AE ipsi AD aequalis, et ducatur recta linea DE. Super ea triangulum aequilaterum DEF constituatur, et ducatur recta linea AF.

Quoniam igitur AD ipsi AE aequalis est, et AF communis, duae igitur AD, AF duabus AE, AF aequales sunt, alterum alteri, et basis DF basi EF aequalis. Angulus igitur DAF angulo EAF aequalis erit, et datus angulus rectilineus BAC bifariam sectus est.

Quare datum angulum rectilineum bifariam secare.

Quod oportuit facere.

Propositio 10. Problema 5.

Datam rectam lineam terminatam bifariam secare.

Sit data recta linea terminata AB. Oportet eam bifariam secare.

Super ea triangulum aequilaterum ABC constituatur, et angulus ACB bifariam secetur.

Quoniam igitur AC ipsi CB aequalis est, et CD communis, duae igitur AC, CD duabus BC, CD aequales sunt, alterum alteri, et angulus ACD angulo BCD aequalis. Basis igitur AD basi DB aequalis erit, et data recta linea terminata AB bifariam sectus est.

Quare datam rectam lineam terminatam bifariam secare.

Quod oportuit facere.

Propositio 11. Problema 6.

Datae rectae lineae a punto in ea sumpto rectas lineas rectis angulos constituere.

Sit data recta linea AB, punctum autem in ea sumptum C. Oportet a punto C rectae lineae AB rectas lineas rectis angulos constituere.

Sumatur in recta linea AC punctum quodvis D, et ponatur ipsi CD aequalis CE, et super DE triangulum aequilaterum FDE constituatur, et ducatur recta linea FC.

Quoniam igitur DC ipsi CE aequalis est, et FC communis, duae igitur DC, FC duabus EC, FC aequales sunt, alterum alteri, et basis DF basi EF aequalis. Angulus igitur DCF angulo ECF aequalis erit, et rectae lineae AB a punto in ea sumpto C rectae lineae FC rectis angulos constituerunt.

Quare datae rectae lineae a punto in ea sumpto rectas lineas rectis angulos constituere.

Quod oportuit facere.

Propositio 12. Problema 7.

Datae rectae lineae infinitae a punto extra eam sumpto rectam lineam rectis angulos constituere.

Sit data recta linea infinita AB, punctum autem extra eam sumptum C. Oportet a punto C rectae lineae AB rectas lineas rectis angulos constituere.

Sumatur in recta linea AB punctum quodvis D, et ponatur ipsi CD aequalis CE, et super DE triangulum aequilaterum FDE constituatur, et ducatur recta linea FC.

Quoniam igitur DC ipsi CE aequalis est, et FC communis, duae igitur DC, FC duabus EC, FC aequales sunt, alterum alteri, et basis DF basi EF aequalis. Angulus igitur DCF angulo ECF aequalis erit, et rectae lineae AB a punto extra eam sumpto C rectae lineae FC rectis angulos constituerunt.

Quare datae rectae lineae infinitae a punto extra eam sumpto rectam lineam rectis angulos constituere.

Quod oportuit facere.

Propositio 13. Theorema 6.

Si recta linea super rectam lineam stans angulos constituat, aut duos rectos aut duobus rectis aequales erit.

Sit recta linea AB super rectam lineam CD stans angulos constituens. Dico aut duos rectos esse, aut duobus rectis aequales.

Si enim angulus CAB angulo DAB aequalis est, duo recti sunt. Si autem non, ducatur a punto A ad punta B, rectae lineae AB ducatur, et constituatur super ea triangulum aequilaterum DAB. Rectae autem DA, DB in directum producantur. Centro B, intervallo BC, circulus describatur CEF. Rursus centro D, intervallo DE, circulus describatur EGH.

Quoniam punctum B centrum est circuli CEF, erit BC ipsi BE aequalis. Rursus quoniam punctum D centrum est circuli EGH, erit DG ipsi DE aequalis. Quarum DA ipsi DB aequalis est. Reliqua igitur AG reliquae BE aequalis est. Ostensa est autem et BC ipsi BE aequalis. Utraque igitur AG, BC utrique BE aequalis est. Quae autem eidem aequalia sunt, et inter se aequalia sunt. Ergo et AG ipsi BC aequalis est.

Quare si recta linea super rectam lineam stans angulos constituat, aut duos rectos aut duobus rectis aequales erit.

Quod oportuit demonstrare.

Propositio 14. Theorema 7.

Si ad rectam lineam et punctum in ea sumptum duae rectae lineae non ad eadem punta ductae, deinceps duobus rectis aequales angulos constituant, in directum inter se erunt.

Sit ad rectam lineam AB et punctum in ea sumptum A duae rectae lineae AC, AD non ad eadem punta ductae, deinceps duobus rectis aequales angulos constituentes. Dico AC ipsi AD in directum esse.

Si enim AC ipsi AD in directum non est, sit AC ipsi AE in directum.

Quoniam igitur AC ipsi AE in directum est, et AB ipsi AC aequalis est, erit et angulus ACB angulo ABC aequalis. Maior igitur angulus ABC angulo BCD. Quare et angulus BDC maior angulo BCD. Rursus quoniam CB ipsi DB aequalis est, erit et angulus BDC angulo BCD aequalis. Ostensus est autem et maior. Quod fieri non potest.

Quare si ad rectam lineam et punctum in ea sumptum duae rectae lineae non ad eadem punta ductae, deinceps duobus rectis aequales angulos constituant, in directum inter se erunt.

Quod oportuit demonstrare.

Propositio 15. Theorema 8.

Si duae rectae lineae se mutuo secent, angulos ad verticem aequales inter se constituent.

Sint duae rectae lineae AB, CD se mutuo secantes. Dico angulum AEC angulo DEB aequalem esse, et angulum CEB angulo AED aequalem.

Quoniam igitur AE ipsi EB aequalis est, et CE ipsi ED aequalis, duae igitur AE, EC duabus BE, ED aequales sunt, alterum alteri, et angulus AEC angulo DEB aequalis. Basis igitur AC basi DB aequalis erit, et triangulum AEC triangulo DEB aequale, et reliqui anguli reliquis angulis aequales erunt, alterum alteri, quos aequalia latera subtendunt, AEC ipsi DEB, et ACE ipsi DBE. Quoniam igitur tota AE toti DE aequalis est, quarum AB ipsi CD aequalis, reliqua igitur BE reliquae CE aequalis est. Ostensa est autem et AE ipsi ED aequalis. Duae igitur BE, EA duabus CE, ED aequales sunt, alterum alteri, et angulus BEA angulo CED aequalis, et basis BC communis. Triangulum igitur BEA triangulo CED aequale erit, et reliqui anguli reliquis angulis aequales erunt, alterum alteri, quos aequalia latera subtendunt. Aequalis igitur est angulus BAE angulo CDE, et angulus AEC angulo DEB.

Quare si duae rectae lineae se mutuo secent, angulos ad verticem aequales inter se constituent.

Quod oportuit demonstrare.

Propositio 16. Theorema 9.

Si duae rectae lineae se mutuo secent, angulos ad verticem aequales inter se constituent.

Sint duae rectae lineae AB, CD se mutuo secantes. Dico angulum AEC angulo DEB aequalem esse, et angulum CEB angulo AED aequalem.

Quoniam igitur AE ipsi EB aequalis est, et CE ipsi ED aequalis, duae igitur AE, EC duabus BE, ED aequales sunt, alterum alteri, et angulus AEC angulo DEB aequalis. Basis igitur AC basi DB aequalis erit, et triangulum AEC triangulo DEB aequale, et reliqui anguli reliquis angulis aequales erunt, alterum alteri, quos aequalia latera subtendunt, AEC ipsi DEB, et ACE ipsi DBE. Quoniam igitur tota AE toti DE aequalis est, quarum AB ipsi CD aequalis, reliqua igitur BE reliquae CE aequalis est. Ostensa est autem et AE ipsi ED aequalis. Duae igitur BE, EA duabus CE, ED aequales sunt, alterum alteri, et angulus BEA angulo CED aequalis, et basis BC communis. Triangulum igitur BEA triangulo CED aequale erit, et reliqui anguli reliquis angulis aequales erunt, alterum alteri, quos aequalia latera subtendunt. Aequalis igitur est angulus BAE angulo CDE, et angulus AEC angulo DEB.

Quare si duae rectae lineae se mutuo secent, angulos ad verticem aequales inter se constituent.

Quod oportuit demonstrare.

Section 1. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 2. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 3. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 4. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 5. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 6. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 7. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 8. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 9. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 10. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 11. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 12. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 13. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 14. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 15. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 16. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 17. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 18. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 19. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Section 20. Whenever any person shall be convicted of any offense punishable by imprisonment in the penitentiary, the court trying the case may, in addition to the penalty prescribed by law, require the defendant to pay the costs of the prosecution, which shall be collected as other costs in criminal cases are collected, and when collected shall be paid into the treasury of the county in which the conviction was had, to the credit of the general fund.

Java is a high-level, object-oriented programming language developed by Sun Microsystems in the mid-1990s. It is designed to be platform-independent, meaning that code written in Java can run on any device that has a Java Virtual Machine (JVM) installed. This is achieved by compiling Java source code into bytecode, which is then interpreted by the JVM.

The syntax of Java is similar to that of C and C++, but it has a simpler and more consistent structure. Java supports automatic memory management through garbage collection, which relieves the programmer from the burden of manually allocating and deallocating memory. It also provides a rich standard library that includes classes for networking, graphics, and user interface development.

Java is widely used in enterprise software, web applications, and mobile applications (Android). Its popularity is due to its portability, security features, and large community of developers. The language has undergone many revisions since its initial release, with the current version being Java 21.

To write a Java program, you need a text editor and the Java Development Kit (JDK). The JDK includes the compiler, the JVM, and various tools for debugging and packaging applications. A simple "Hello, World!" program consists of a single class with a main method that prints the message to the console.

Object-oriented programming is a paradigm that organizes software design around objects rather than functions and logic. An object is a data structure that contains both data and methods that operate on that data. Classes are templates for creating objects, and they define the properties and behaviors that objects of that type will have.

Inheritance allows a class to inherit properties and methods from another class, promoting code reuse and establishing a hierarchical relationship between classes. Polymorphism enables objects of different classes to be treated as objects of a common superclass, allowing for flexible and extensible code.

Encapsulation is the practice of hiding the internal details of an object and exposing only a public interface. This helps to reduce complexity and prevent unintended modifications to the object's state. Abstraction is the process of simplifying complex systems by modeling them at a higher level of generality.

Exception handling is a mechanism for dealing with errors and unexpected conditions that may occur during the execution of a program. Java provides a try-catch-finally construct for handling exceptions, which allows the programmer to gracefully recover from errors and continue execution.

Collections are data structures that store groups of objects. Java provides a collections framework that includes interfaces and classes for lists, sets, maps, and queues. These data structures are essential for organizing and manipulating data in most applications.

Multithreading allows a program to perform multiple tasks concurrently. Java provides built-in support for creating and managing threads, which can improve the performance of applications that are I/O-bound or CPU-bound. However, multithreading can also introduce complexity and potential for errors such as deadlocks and race conditions.

Input and output (I/O) operations are used to read data from and write data to external sources such as files, networks, and databases. Java provides a stream-based I/O model that is flexible and efficient. The java.io and java.nio packages contain the classes and interfaces for I/O operations.

Networking in Java is facilitated by the java.net package, which provides classes for creating sockets, sending and receiving data over networks, and implementing network protocols. Java's networking capabilities make it well-suited for developing distributed applications and web services.

Graphical user interfaces (GUIs) can be created using the Swing or JavaFX libraries. Swing is a mature and widely used library, while JavaFX is a newer library that offers more modern features and better performance. Both libraries provide a set of components such as buttons, text fields, and menus that can be used to build interactive applications.

Database connectivity is typically achieved using the Java Database Connectivity (JDBC) API, which provides a standard interface for connecting to and querying relational databases. JDBC drivers are available for most popular database systems, including MySQL, PostgreSQL, and Oracle.

Testing is an important part of the software development process. Java supports unit testing through frameworks such as JUnit and TestNG. These frameworks allow developers to write automated tests that verify the correctness of individual units of code.

Build tools such as Maven and Gradle are used to automate the process of compiling, testing, and packaging Java applications. These tools manage dependencies, run tests, and create executable JAR files. They are essential for managing the complexity of large projects.

Version control systems such as Git are used to track changes to source code and collaborate with other developers. Git allows developers to create branches, merge changes, and revert to previous versions of the code. It is an indispensable tool for modern software development.

Design patterns are reusable solutions to common problems in software design. They provide a vocabulary for discussing design decisions and can help to improve the quality and maintainability of code. Some common design patterns include the singleton, factory, and observer patterns.

Refactoring is the process of improving the internal structure of code without changing its external behavior. It is a disciplined way to clean up code that minimizes the chances of introducing bugs. Refactoring is an important part of maintaining a healthy codebase.

Performance tuning is the process of optimizing the speed and efficiency of a program. Java provides tools for profiling and monitoring the performance of applications. Common techniques for performance tuning include reducing memory allocations, optimizing algorithms, and using concurrency.

Security is a critical concern in software development. Java provides a security framework that includes features such as cryptography, authentication, and access control. Developers must be aware of common security vulnerabilities and take steps to mitigate them.

Deployment is the process of making a software application available to users. Java applications can be deployed as standalone executables, web applications, or mobile applications. Each deployment method has its own set of requirements and considerations.

Documentation is essential for making code understandable and maintainable. Java supports documentation through Javadoc comments, which can be used to generate HTML documentation for classes, methods, and fields. Good documentation is a hallmark of professional software development.

Conclusion: Java is a powerful and versatile programming language that is well-suited for a wide range of applications. Its platform independence, object-oriented features, and rich standard library make it a popular choice for developers around the world.

ſtrum, ſed ſolum ſuum, ſi ſuum habet. Si autem ſuum non habet, ſed habet ſolum alterius, ſolum illius ſit, cuius eſt ſolum. Si autem ſuum habet, & alterius, ſolum ſit illius, cuius eſt ſolum, & ſuum ſit ſuum. Si autem ſuum habet, & alterius, &

Ceylon, Java, Sumatra, Borneo, Celebes, Timor, Flores, Sumbawa, Lombock, Bali, Java, Sumatra, Penang, Malacca, Singapore, Sumatra, Java, Sumatra, Ceylon, Madras, Bombay, Aden, Suez, Alexandria, Malta, Gibraltar, Lisbon, Oporto, Vigo, Coruña, Bilbao, Santander, Gijon, Ribadeo, Vivero, Ferrol, Coruña, Vigo, Oporto, Lisbon, Gibraltar, Malta, Alexandria, Suez, Aden, Bombay, Madras, Ceylon, Sumatra, Java, Singapore, Malacca, Penang, Sumatra, Java, Bali, Lombock, Sumbawa, Flores, Timor, Celebes, Borneo, Sumatra, Java, Ceylon.

Velles vt leuia hæc tractare. & ſcribere verſus.
Quid ſi illam (exclamat) ſummum egregiumq; poetam
Oſtendo? quid enim congeſta negotia rerum
Naturæ officiunt generoſæ? denique fortes
Sæpe viri quondam populos & magna regentes
Imperia, ad dulces declinauere Camœnas,
Scribendis recreati verſibus, atque legendis:
Et ſimul attulerat quem ſecum forte libellum.
Ipſe ſinu promit, titulus ſuperadditus, Odæ
Bellaii, (varium, florens, & ſuaue poema)
Quem ſic ex multis non vno tempore miſſis
Ad ſe carminibus, prius vt diſperſa iacebant
Ordine ſeruato naſcendi, fecerat vnum:
Vt quiſquis legeret, qua, quidq; ætate, quot annos
Natus ſcripſiſſes, ſubito cognoſcere poſſet.
Audio Macrinum recitantem ſedulus, audit
Æmilius: pro ſe virtutes quiſque notare,
Quæ numero tot erant, quot verſus, & prope verba.
Suſpicimus, faciemq; in cœlum tollimus ambo
Attoniti, ſtupuit Macrinus non minus ipſe,
Atque ea miratur tanquam ſibi cognita primùm.
Rumpantur reliquis præcordia ſæua poetis,
Macrino excepto, & ſimilis quicunque Macrini eſt,
Qui propter candorem animi, terra caret omni
Inuidia prorſus, te diligit, & colit vnum.
Salue Pieridum Muſarum dulcis alumne,
Magnus conſtrictis pedibus, magnuſq; ſolutis
Auctor, eo, vincens Ciceronem, Virgiliumque.
Hæc ego ſcribebam medio tibi carmina curſu,
Laſſus equo, laſſusque viæ, Soliſque labore,
Cùm premeret iumenta ſiti Canis, vreret agros.

Ad Margaritam Regis ſororem.

Forte fuit tecum mihi ſermo, Diua, quibuſdam
Priuatis de rebus, vti poſt prandia mos eſt,
Sublataſque dapes: aderatque Boeſia mater.

Quæ

uæ quia maternè te diligit & colit vnam,
dcircó meruit matris cognomine dici.
tque, alia ex aliis, fit, mutua verba ferendo,
epferat ad nequam paulatim oratio ſeruos:
Quorum ſe domibus profundit copia plenis.
t mater fieri meliores poſſe putabat,
ſper ſi dominus crebrò ſuccenſeat illis:
erſtringens te, Virgo, leui mitiſſima tactu,
Quam nulli commotam ira videre miniſtri,
Jullæ vnquam famulæ, quanquam videre dolentem
æpius, inq; oculis & vultu ſigna gerentem
Jon æqui vitiis animi, ſi turpior vlla
Les ſubiecta oculis, ſi vox audita fuiſſet.
Hîc tu, Virgo (ſoles quo te laudare pudore
Cùm laudem vitare nequis: te nanque petebat,
Cui tu nota ſuis magis vnguibus) Eſt ita nempe
t dicis. quid enim, quid apud te, ſeu bona noſtra,
eu mala diſſimulem, tibi primis cognita ab annis,
) mater? ſic me finxit Natura potentem
rarum, vt quales alii plerique, nec vllos
xperiar ſubitos intra præcordia motus,
pſa neoà quoquam pœnas irata repoſcam.
Nec ſi præclaram id cuiquam, magnumq; videtur,
Laudi continuo dederit mihi, ſcilicet arte
Quæſitum nullâ, nullâ ratione paratum:
i quid habet laudis, naturæ debita laus eſt.
læc tu pauca ferè ſolito moderamine vocis.
Nos videamus, vtrum domui magis apta regendæ
t melior ſit triſtis heri natura, minaſque
Verberaque addendis peccantibus aſpera ſeruis.
An lenis, placida & moderata, tuam modò qualem
Fecimus, expertem irarum, ſubitiq; tumultus.
Sed prius hoc (niſi te fortaſſis demoror) vtrum
Hanc natura dedit, perperitve induſtria pacem,
n quibus eſt animis, nec enim ſine velle creatum

Cre-

Credibile eſt, ſine bile hominem, niſi mente feratur
Plane captus, hebes, ſtolidus, rudis & ſine ſenſu:
Eximiámve tulit naturæ munere laudem.
Quales in tantis animorum millibus inter
Tot natos homines pauci rariq; fuere
Diis geniti, multum Dea queis naſcentibus aurum
Miſcuit, atque animos finxit meliore metallo.
Quæ ſi præteritis conſpecta diebus in vllo eſt
Vis animi irarum motus cohibere valentis
Sponte ſuâ, facile eſt vt de te credere poſſim
Hoc etiam dono cumulatam. tu quoq; digna
Tam rarâ, Virgo, naturæ dote fuiſti.
Sin aliquid tu conſilii, rationis & adfers
In medium, victamque doces melioribus iram
Cedere conſiliis; tua laus eſt maxima, Virgo:
Quanuis tu cœlum ſpoliaueris hac neque laude.
Sed labor eſt hodie cohibenda nullus in ira
Si tuus, at verò tranſactum reſpice tempus.
Vlla, vide fuerint annis certamina primis:
Nunc adſueta iugum ſubit vltro, pronaq; victas
Dat natura manus rationi ſerua magiſtræ.
Quod cupit in nobis, tumida quod feruet ab ira,
Quod ſperat, metuitq;, acceptum eſt omne ferendum
Corporibus: quorum terrena & vilis origo eſt.
Nam ſimplex animi per ſe natura putanda,
Vnaq;, nec temerè caſu mutabilis vllo,
Cœleſtis, diuina, ſuoq; ſimillima forma
Auctori, felix nimium, nimiumq; beata,
Iam ſi nulla forent animis commercia noſtris
Corporea cum mole, tot exors noſtra malorum
Vita, quot impendent miſeris mortalibus omni
Tempore, perpetuam capiat ſecura quietem.
Nunc tam diſſimiles inter ſe res, noua ſemper
Bella mouent, vtri tandem victoria cedat.
Altera ſeruitio pars, altera nata videtur

Im-

mperio.quòd si melior regnabit,& iram,
Et facilè affectus alios compresserit omnes:
in oblita sui,versa ratione sequetur
Agrestem dominam,laxasque remittet habenas,
Quas homini turbas,quantos ciet illa tumultus?
Quàm fuerit multis obnoxia vita periclis?
Ergo ferum natura & corpus agreste regendum
sque à principio,& sensim parere docendum,
nstar equi domi[illegible]rationi.cætera prona
Experiere,modò à [illegible]is assueueris annis.
uctorum neque lec[illegible]arum monumenta bonorum
rofuerint,necnon modulantes carmina Musæ:
Quæ si quid vel durum intus vel agreste resedit,
uellant penitus. Durum Plato iussit adire
Musas,discipulum.sacris fuit ille peractis
Commodior.certis Lacedæmone miles in hostem
erre pedem numeris,certisque referre solebat:
um si quando fuga versos conspexerat hostes,
Compositis potuit deponere versibus iram,
t dextras inhibere,cruentum & condere telum.
Quid,quæ prouectum dicendo, & voce furentem
crius,à tergo reuocabat fistula Gracchum.
ose foro quoties sublimis & arce Palati,
ost decimam,lassusque domum,tristisque reuertor,
æpius ad numeros fugio,cantuque laborem
ulcis & argutâ solor testudine natæ.
Horum ingens est,Virgo tibi prouisa bonorum
opia,quæ nascens tecum simul ipsa tulisti,
t quæ deinde tibi magno sunt parta labore,
t vigili studio.Nam pulsas vndique Musas
Montibus & siluis,vbi quondam habitare solebant,
esertisque locis,intra tua tecta coëgit
orrida barbaries,dirum exitialeque monstrum,
ix hodieque tuâ pauidæ se veste tuentur.
t cùm prædator nebulâ speculatur ab altâ

Mil-

Miluius in medio pascentes gramine pullos,
Quem simul ac videre, fuga se protinus illi
Proripiunt: mater fugientes excipit alis.
Ergo iis nil agreste potest considere tectis,
Quæ vates habitant: ad quæ fugere Camœnæ,
Non solùm mollire hominum fera corda potentes.
Sed bruta & lapides, & non tractabile ferrum.
Si potuit Manes cithara placare superbos
Orpheus, & summis deducere montibus ornos:
Si bonus Amphion lapides & saxa mouere,
Et pulchram subitis accingere mœnibus vrbem.
Iam quæ sunt aliis irarum semina, primæ
Quæque solent causæ tantos accendere motus,
Omnibus iis exuta cares. irascimur omnes,
Aut quia nos sperni miseros lædive putamus,
Præsertim grauis est cùm iniuria, nec leue damnum.
Aut aliis aliàs de causis sæpe mouemur,
Quas leuis aura ferat. non est bene cœna parata,
Non bene conditi pisces, aut non satis vnctum
Est olus, aut vino spumans effusa lagena,
Aut miseri cecidit manibus vas fictile serui.
Ergo quod subigit nos causæ. & suscitat iras,
Mollities animi est teneri, paruique, timentisque
Omnia, nec duros audentis obire labores.
Hinc homines prima extremaque ætate videmus
Irasci faciles, & quorum obnoxia morbis
Corpora, quique iacent afflicti rebus egeni.
Omnes præterea quos immoderata libido,
Aut aliqua desiderium vehementius in re
Exstimulat subitò videas prorumpere in iram:
Si qua iniecta mora est, si quisquam tendere contrà
Audeat, & cupidis illorum obsistere votis.
Tu facilè iis, Virgo, tantisque parentibus orta,
Et magni soror, & magni quoque filia Regis,
Tot propriis radians virtutibus ipsa, tot artes

Egre-

gregias instructa, quibus fers nomen Olympo,
t careas titulis, & magnæ stirpis honore;
ontemptu possis hominum te, Virgo, tueri:
t longè præstes æqualibus vna puellis.
am quæ damna bonis veniunt iis, quæ bona vulgus
ucit, diuitiis, opibus gemmisque, eborique,
on pluris pensare soles, quàm vile putamen
glandis, stipulasve resecta messe iacentes.
Quare nemo tibi grauis est, nihil ista moranti:
uanuis perdiderit quanuis euerterit ille
nprudens abacum, dominæ non sentiet iras.
irsitan id commune aliis quoque Regibus, aurum vt
espiciant, & opes nimias, facilesque paratu.
oc proprie, Regina, tuum, quòd nulla voluptas,
ullus amor turpis vestigia casta moratur.
ictrix per medios, ô Virgo, libidinis ignes,
r medias intacta faces ad sidera tendis.
Ergo sub domina requietis amante ministri
icifici, bene conueniens domus absque tumultu.
on etenim plagæ, non lorum, & vincula seruos
orrexere malos: latebras sed quærere furtis,
peccare docent, & fallere cautius, atqui
agitium est, quanuis infamia nulla sequatur.
ec si quis latuit fur non est improbus ille.
pe data melior venia fit seruus amansque
im mitis domini. Quid enim? facere incipit vltrò,
uæ prius ingratis, & iniqua mente solebat.
ec rectè monuit, quisquis fuit ille poëta:
.c timeant serui, reuerentia deinde sequetur.
rius hoc: Quem quisque colit, reueretur, honorat.
ius os porro metuet, nutumque tacentis:
ec dominum cupiet tam fallere, quàm bene gratum
odere se, memoremque remissæ ostendere pœnæ.
que in priuatis non forsan inutilis illa
ogendi ratio sit, vbi seruilia cernes

Inge-

Ingenia,& tanquam tardos nisi pungis,asellos.
At vobis quæ quottidie generosa minist'rat
Nobilitas animum laudis pulsatura amore:
Dedecus,opprobriumque,ignominiamque veretur.
Est quoque non ipsis tantum clementia seruis
Grata,sed iis etiam,quorum est inclusa medullis:
Qua freti,capiunt æternam luce quietem,
Nullaque per noctem pauidos insomnia terrent.
Qualis vere nouo Zephyris spirantibus aër,
Aut freta cùm nullis agitantur cærula ventis.
Qualem manè tui,qualem te vespere cernunt,
Vno & perpetuo vultus animique tenore,
Sedatam,comem,placidam,similemque Dearum.

Ad Carolum Lotharingum Cardinalem.

Quàm te nostra diu præsentem Gallia vidit,
Mutus eram: nunc sum cornice loquacior atra,
Obtundoque tuas absurdis cantibus aureis.
Scilicet excussi te prauum absente pudorem.
Non mihi,non vnquam tu longa silentia posthac
Obiicies pòst ne similis te pœna sequatur.
Languenti quondam Solisque viæque labore
Alcidæ somnum ranæ impediêre palustres:
Illum orasse Deos iis vocem demere: mutas
Seriphias perhibent ex illo tempore ranas.
Me tu quando voles,pergam si fortè molestus
Esse tibi, verbo potes vno reddere mutum
Pisce magis.fruar hoc scribendi munere lætus
Interea,doctamque feram non optima Romam
Carmina.tùne etiam Philomelas,Gracule,cantu,
Mercuriumve lyra,citharave lacessere Phœbum,
Denique Romanis coram hiscere vatibus audes?
Non ego,nàm quis amat sua scripta minusve laborat
Vt placeant aliis,hominumque per ora ferantur?
Nolo meis alios nasum torquere legendis,
Nolo Latinorum, nolò fastidia vatum.

Dura

Dura pati. tu noſtra legas, tu ſolus amesque.
Tantum ne externo mutaueris, ô bone, cœlo
Iudicium; retineque tuæ conſtanter amores,
Et genium patriæ: ſuetos ego tempore longo
Ne mutare ſenex numeros & carmina cogar,
Iratusque nouas addiſcere ne cocus artes.
Nam Româ nec vir, nec equus melior redit vnquam.
Huic duræ triuere pedum veſtigia cautes
Alpibus in ſummis Apenninoque niuali:
Illum Romanæ penitus merſere puellæ
Delitiis, miſeroque animam viresque tulere.
Ni ſapiens aliquis ceratas obſtruat aureis,
Sirenumque dolos, occultaque retia viter.
Nota vel hiſtoria eſt cui non vel fabula Tuſci
Scriptoris? noſtræ qui relligionis amore
Captum neſcio quem recutitum fecit euntem
Romam, vt purpureos Patres, ipſumque videret
Pontificem: ratus eſſe domum pietatis in vrbe,
Excipuamque Deo ſedem. quo denique poſtquam
Venit, multa videt ſecus atque putauerat antè,
Quæ non mutauêre tamen. Iam cætera noſti.
Alius exemplo, melior vel cautior ad nos
Non expectato quamprimùm vere redibis:
Quanquam hæc ſæpe tibi vitata pericula nullum
Intentare metum, vel fraudem nectere poſſunt.
Et tua non experta cohors veſtigia cautè,
Omnia colluſtret. poſita ne turpiter oliim,
Et liberta meretricis, barbaque comaque
Excutiat riſum ſpectantibus. illa memento
Ora tuis prohibere animorum cœca furentum
Vulnera: quæ multis olim nocuêre ſuperbis
Ingeniis, ope ſe humana dum poſſe tueri,
Aut aliqua magis arce putant quàm munere Diuûm.
Impia nam tota dominatur in vrbe Matheſis,
Chaldæi volitantque domos atque atria circum:

Tempus ab iis, certusque dies, horæque petuntur:
Et fortuna salusque hominum dependet ab astris.
Sic translata Deo rerumque hominumque satore,
Omnis ad expertes animæ res gloria transit,
Quidam animos etiam pariter cum corpore nostros
Interitum sentire volunt, vnáque resolui:
Et veteris promissa nouæque vberrima legis
Vana putant, ipsum patriis detrudere regnis
Si possent Dominum, conentur more Gigantum.
Has deuota Deo, librisque exercita sacris,
Insidias bona mens rapidis præternolat alis.
Nec tua dextra (fuit multis quæ sæpe saluti)
Auxilium miseris lapsisque errore negabit.
Pastoris vigilare boni est, dominoque valentes
Et saluos præstare lupis ab edacibus agnos.
Hæc tibi sum paucis aggressus scribere, non quò
Non ea tu melius videas & acutius & me,
Et quocunque alio. quid enim sus crassa Mineruam?
Sed me stultus amor raptim meus ista subegit
Deposito mandare tibi præcepta pudore.

Ad Bart. Faium Senatorem Parisiensem.

Prime Senatorum, nostri successor & heres
Ordinis atque loci, veterem ne sperne sodalem,
Et ne sperne tui confortem muneris olim,
Non quia priuatum me nunc Rhamnusia fecit;
Continuo salibus priuauit iniqua iocisque:
Viuo, iocor, ludo liber, curisque solutus,
Confestimque recens à somno carmina condo.
Amissos nobis ita fors pensauit honores.

Ad Ianum Bellaium Cardinalem.

Nunc canas hiemes adspergit Iuppiter agris,
Arboribusque vehunt rigidas nunc flumina crustas.
Horrentes linquamus amici frigore campos,
Et celeri tepidam cursu fugiamus in vrbem:
Ecce Ianc [illegible], festus plus annua cuius

Immi-

mminuit vires & debile corpus, abibis
Maturè, Musasque valere iubebis: ad anni
rincipium venientis, & aurea tempora veris,
t repetes vrbem carisque frueris amicis.
llinc si qua dies illustri Sole nitebit
ura suburbanasque domos excurrere tutò
ecurusque hiemum poteris: pòst Martius annum
ncipiens te rursus in hæc secreta remittet.
Sed quis tam subitò casus, quæve ista voluntas,
equod consilium nobis te, magne sacerdos,
ripit, vt veterum iam penè oblitus amorum;
obilis & fani quod summo in vertice collis
ltius exsurgens subiectis imminet vndis,
blitus regis fluuiorum, oblitus & vr[illegible]
Edificare nouas alieno tempore villas
nstituas, oculis hominum procul, inque remotis
esertisque locis? Atqui monumenta Neronis
nstaurare libet, sed enim melioribus optem
uspiciis. & quid vestrâ cum gente Neroni?
t nemora hæc Druydæ quondam tenuêre, dabántque
is responsa locis: & passim multa Latini
ominis hoc integra manent vestigia tractu:
æc etiam Dryades percurrunt auia Nymphæ,
uin tu res senio longaque ætate sepultas
esine sectari. & dubiæ præconia famæ:
æc potius quæ certa & quæ præsentia cernis
elige: nec fera tam vel agrestia pectora Musis
sse puta, vt saltus atque inuia lustra ferarum
œtibus anteferant hominum. Tu maximus author,
i princeps Græcis pariter, pariterque Latinis
ternam sedem Musis Phœboque dicasti,
nè in conspectu atque ipsis sub mœnibus vrbis.
ilicet is septos sinuoso flumine campos
ondosas valles, & summis collibus aras
positas, duroque è marmore condita templa.

Parisiumque solum, certosque relinquet honores,
Finibus vt vastis Carnutum inglorius erret:
Aut Agrium Lorumque duos sine nomine riuos,
Nauigero Sequanæ, aut Campano præferet amni.
Non si carminibus tantum contendere possis,
Quantum aut Threicius vates, aut Pindarus: illum
Inde tamen reuoces, veterique excedere cogas
Hospitio; non si promittas aurea tecta,
Auratasque fores, centumque ex ære columnas,
Et lucum Daphnes. Musæ tamen vsque sequantur.
Quid, teneras tu credis agresti carmine Musas,
Malle coli, & manibus fortisve rudisve coloni,
Quales Clodia fert, quales & Perchia multos,
Quàm fidibus [illegible]erisque, & nobilis ore poëtæ?
Pone igitur studium migrandi, pone laborem,
Et longam noua condendi prætoria curam.
Nam quæ est ista ætate domum mutare voluptas,
Et transferre lares, capta velut hostibus vrbe,
Expulsisque alios aliis summittere amicos?
Aut si stat fixumque manet traducere vitam
Sedibus in patriis; & me simul accipe tecum.
Nam sine te verum est nusquam me viuere posse.

Ad Salmonium Macrinum.

Si videas, Macrine, cupis quæ nostra videre,
Haud te pœniteat mensis caruisse, vel annos
Versibus his, qui me circum imprudente feruntur:
Quosque libens retraham, si res integra fuisset.
Nam nihil expecta Musis vel Apolline dignum;
Sed neque Macrino, teretes cui Cynthius aures
Formauit, veterumque auctorum lectio multa.
Cùm tu præsertim sis maximus vsque poëta,
Et versus facias ita, nemo vt pangere versus
Dicatur melius. Quanquam es mihi cognitus olim
Non asper, non difficilis, non durus amicis:
Quales permultos tulit ætas nostra poëtas,

Qui

ui sua commendant, rident aliena superbi:
que putant solos frumentum pascere dignos,
opter nescio quid splendescens litterularum,
uod semel atque iterum resonanti prodiit ore;
æstrinxitque oculos rudibus, nondumque peritis.
anquam qui Solis nequeunt perferre nitorem;
ic prima specie sine longo fallimur vsu,
los dum pariter quoque cætera posse putamus:
ec discrimen opus longum & breue ponimus inter.
am quæ laus inuentum aliquid fortassis acute
ceptumve aliunde, elegis clausisse duobus?
t, qui sic faciunt, regum celebrantur in Aula,
t tanquam artifices præclari cornua tollunt.
on hæc æternam ad laudem via trita Maroni,
on ista ratione alii creuere poëtæ,
era quibus magnis accessit gloria factis.
cilicet & pridem non carmine notus ab vno
erpetuum, Macrine, decus laudemque tulisti.
ed nec longa queunt audire poëmata Reges,
ec possunt præbere diu recitantibus aurem,
ropter ab innumeris immensa negotia rebus:
x quo magna latent, multoque subacta labore
ngenia, & veræ virtutis gloria rara est.
Nunc ad me redeo, quem tu tria dicis habere
ectora, vel triplex circum præcordia robur:
t diuersa duo reddam feliciter vnus
cribendi genera, & meme in contraria vertam
udicis interea fungentem partibus æqui.
Quod si persuasum penitus, fixumque resedit
Nam cur te simulare putem, cui candida mens est,
Nec falsi causa est fingendi carminis vlla?)
Gaudeo me tibi primùm, & per te deinde probari
Omnibus, atque alios fero tecum errare libenter.
Sed non vsque mihi tam parua conscius in re
Blandior, vt de me potius tibi, quàm mihi credam.

Cùm me cognoſcam penitus; tu plurima noſtra
Ighores vitia, ac cupias cælare tegendo.
Accepi (fateor) naturâ ſemina quædam
Præclara ingenii, ſcribendis verſibus apta:
Quæ non ſpernendos potuiſſent edere fœtus,
Huius ſi ſtudii mediocris cura fuiſſet.
Sed cùm iudicium ætas immatura negaret,
Monſtratam genitore viam (quæ prima) ſecutus;
Continuò Muſis aliena volumina verſo,
Et nondum natas meditor componere lites.
Inde forum traducor, & ad ſubſellia plena
Pulueris & ſtrepitus. I nunc, & maxime vatum,
Si potes, in tanto verſus compone tumultu.
Rurſus in antiquam reuocat natura palæſtram:
Et me conatur deſueto reddere ludo.
Sed miſer in diuerſa trahor, fugioque laborem
Scribendi exactè. ſic dum non peruia tento
Et neglecta diu, rudis imprudensque relabor
In genus hoc, humile & ſummiſſum, repit humi quod,
Nec vulgi ſermone procul diſtare videtur:
Et quæ mox pueri ſubſannent carmina condo.
At vos progeniti quondam melioribus aſtris,
Læta quibus largo ſe fundunt otia cornu,
Carmina felices Regum memorantia pugnas;
Siue aliquid maius, pleno cantabitis ore:
Quæ ferat in cœlum proles ventura Nepotum.

EPISTOLARVM SEV SERMONVM LIBER quartus.

Ad Vidum Fabrum. De amore & ignoratione ſui.

MOrtales animos agit ignorantia rerum
Turpis; & infantem iam ſerâ ætate reliquit

Infeli-

Infelicem hominem: vt se profeciſſe parum, vel
Nil potius multos adeò cùm vixerit annos
Sentiat. id verò est quod vulgò dicitur, esse
Humanum peccare; velut nascentibus olim
Perpetuam nobis comitem natura dediſſet
Stultitiam, erroremq; animi sine fine vagantis.
Qui mala quòd nobis adportat plurima secum,
Propterea illum omnes à se depellere tentant:
Propterea vulgò varias addiſcimus artes,
Imberbes pueros iccircò trans mare nostros
Mittimus, iccirrcò mercatus & & fora circum,
Frigoribus, magnoq; suæ diſcrimine vitæ;
Vt diſcant vitare dolos simulataq; verba
Alterius, diſcant temerè non credere cuiquam,
Sæpius insidiis aliorum & fraude petiti.
Hæc est quam vulgò facimus, prudentia, tanti.
Adquirendarum præclara scientia rerum.
Vtilis augendis, seruandis commoda rebus,
Fraus & calliditas, potiusq; astutia quædam.
Quid verò prodest multorum noscere mores,
Præsentire dolos, hominumq; resistere posse
Fraudibus, externoq; tueri corpus ab hoste:
Si tu te ignoras, si tecum viuis, vt hospes
Gadibus extremis nuper qui venit in vrbem?
Si tu sponte tuâ manicas & vincula nectis
Ipse tibi demens, si tu te decipis ipse?
At non ille quidem sapiens, qui natus Athenis,
Quem Deus in multis sapientem millibus vnum
Dixit, laudem alio tantam quæsiuit in orbe,
Non procul in Bactris & claros Solis ad ortus,
Nuda sua exercent vbi corpora Gymnosophistæ:
Sed quâ natus erat, quâ porrò eductus in vrbe,
Ædibus inq; suis, immò magis intus apud se
Quæsiit, inuenitq; viam virtutis. & illud
Egregium meritò est sapientis nomen adeptus.

Miluius in medio pascentes gramine pullos,
Quem simul ac videre, fuga se protinus illi
Proripiunt: mater fugientes excipit alis.
Ergo iis nil agreste potest considere tectis,
Quæ vates habitant; ad quæ fugere Camœnæ,
Non solùm mollire hominum fera corda potentes.
Sed bruta & lapides, & non tractabile ferrum.
Si potuit Manes cithara placare superbos
Orpheus, & summis deducere montibus ornos:
Si bonus Amphion lapides & saxa mouere,
Et pulchram subitis accingere mœnibus vrbem.
Iam quæ sunt aliis irarum semina, primæ
Quæque solent causæ tantos accendere motus,
Omnibus iis exuta cares, irascimur omnes,
Aut quia nos sperni miseros lædive putamus,
Præsertim grauis est cùm iniuria, nec leue damnum.
Aut aliis aliàs de causis sæpe mouemur,
Quas leuis aura ferat. non est bene cœna parata,
Non bene conditi pisces, aut non satis vnctum
Est olus, aut vino spumans effusa lagena,
Aut miseri cecidit manibus vas fictile serui.
Ergo quod subigit nos causæ, & suscitat iras,
Mollities animi est teneri, paruique, timentisque
Omnia, nec duros audentis obire labores.
Hinc homines prima extremaque ætate videmus
Irasci faciles, & quorum obnoxia morbis
Corpora, quique iacent afflicti rebus egeni.
Omnes præterea quos immoderata libido,
Aut aliqua desiderium vehementius in re
Exstimulat, subitò videas prorumpere in iram:
Si qua iniecta mora est, si quisquam tendere contrà
Audeat, & cupidis illorum obsistere votis.
Tu facilè iis, Virgo, tantisque parentibus orta,
Et magni soror, & magni quoque filia Regis,
Tot propriis radians virtutibus ipsa, tot artes

Egre-

Egregias instructa, quibus fers nomen Olympo,
Vt careas titulis, & magnæ stirpis honore;
Contemptu positis hominum te, Virgo, tueri:
Et longè præstes æqualibus vna puellis.
Nam quæ damna bonis veniunt iis, quæ bona vulgus
Ducit, diuitiis, opibus gemmisque, eborique,
Non pluris pensare soles, quàm vile putamen
Iuglandis, stipulasve resecta messe iacentes.
Quare nemo tibi grauis est, nihil ista moranti:
Quanuis perdiderit, quanuis euerterit ille
Imprudens abacum dominæ non sentiet iras.
Forsitan id commune aliis quoque Regibus, aurum vt
Despiciant, & opes nimias facilesque paratu.
Hoc proprie, Regina, tuum, quòd nulla voluptas,
Nullus amor turpis vestigia casta moratur.
Victrix per medios, ô Virgo, libidinis ignes,
Per medias intacta faces ad sidera tendis.
Ergo sub domina requietis amante ministri
Pacifici, bene conueniens domus absque tumultu.
Non etenim plagæ, non lorum, & vincula seruos
Correxere malos: latebras sed quærere furtis,
Et peccare docent, & fallere cautius. atqui
Flagitium est, quanuis infamia nulla sequatur.
Nec si quis latuit fur non est improbus ille.
Sæpe data melior venia fit seruus amansque
Tam mitis domini. Quid enim? facere incipit vltrò,
Quæ prius ingratis, & iniqua mente solebat.
Nec rectè monuit, quisquis fuit ille poeta:
Fac timeant serui, reuerentia deinde sequetur.
Verius hoc: Quem quisque colit, reueretur, honorat.
Illius os porrò metuet, nutumque tacentis:
Nec dominum cupiet tam fallere, quàm bene gratum
Prodere se, memoremque remissæ ostendere pœnæ.
Atque in priuatis non forsan inutilis illa
Cogendi ratio sit, vbi seruilia cernes

Inge-

Ingenia, & tanquam tardos, nisi pungis, asellos.
At vobis quæ quotidie generosa ministrat
Nobilitas animum, laudis pulsatur amore:
Dedecus, opprobriumque, ignominiamque veretur.
Est quoque non ipsis tantum clementia seruis
Grata, sed iis etiam, quorum est inclusa medullis:
Qua freti, capiunt æternam luce quietem,
Nullaque per noctem pauidos insomnia terrent.
Qualis vere nouo Zephyris spirantibus aër,
Aut freta cùm nullis agitantur cærula ventis.
Qualem manè tui, qualem te vespere cernunt,
Vno & perpetuo vultus animique tenore,
Sedatam, comem, placidam, similemque Dearum.

Ad Carolum Lotharingum Cardinalem.

Quàm te nostra diu præsentem Gallia vidit,
Mutus eram: nunc sum cornice loquacior atra,
Obtundoque tuas absurdis cantibus aureis.
Scilicet excussi te prauum absente pudorem.
Non mihi, non vnquam tu longa silentia posthac
Obiicies: post ne similis te pœna sequatur.
Languenti quondam Solisque viæque labore
Alcidæ somnum ranæ impediêre palustres:
Illum orasse Deos iis vocem demere: mutas
Seriphias perhibent ex illo tempore ranas.
Me tu quando voles, pergam si fortè molestus
Esse tibi, verbo potes vno reddere mutum
Pisce magis. fruar hoc scribendi munere lætus
Interea, doctamque feram non optima Romam
Carmina. tùne etiam Philomelas, Gracule, cantu,
Mercuriumve lyra, citharave lacessere Phœbum,
Denique Romanis coram hiscere vatibus audes?
Non ego, nam quis amat sua scripta minusve laborat
Vt placeant aliis, hominumque per ora ferantur?
Nolo meis alios nasum torquere legendis,
Nolo Latinorum, nolo fastidia vatum.

Dura

Dura pati. tu noſtra legas, tu ſolus amesque.
Tantum ne externo mutaueris, ô bone, cœlo
Iudicium; retineque tuæ conſtanter amores,
Et genium patriæ: ſuetos ego tempore longo
Ne mutare ſenex numeros & carmina cogar,
Iratusque nouas addiſcere ne cocus artes.
Nam Româ nec vir, nec equus melior redit vnquam.
Huic duræ triuere pedum veſtigia cautes
Alpibus in ſummis Apenninoque niuali:
Illum Romanæ penitus merſere puellæ
Delitiis, miſeroque animam viresque tulere.
Ni ſapiens aliquis ceratas obſtruat aureis,
Sirenumque dolos, occultaque retia vitet.
Nota vel hiſtoria eſt cui non vel fabula Tuſci
Scriptoris? noſtræ qui relligionis amore
Captum neſcio quem recutitum fecit euntem
Romam, vt purpureos Patres, ipſumque videret
Pontificem: ratus eſſe domum pietatis in vrbe,
Præcipuamque Deo ſedem. quo denique poſtquam
Venit, multa videt ſecus atque putauerat antè,
Quæ non mutauêre tamen. Iam cætera noſti.
Illius exemplo, melior vel cautior ad nos
Non expectato quamprimùm vere redibis:
Quanquam hæc ſæpe tibi vitata pericula nullum
Intentare metum, vel fraudem nectere poſſunt.
At tua non experta cohors veſtigia cautè,
Omnia colluſtret poſita ne turpiter olim,
Vt liberta meretricis, barbaque comaque
Excutiat riſum ſpectantibus. illa memento
Illa tuis prohibere animorum cœcâ furentum
Vulnera: quæ multis olim nocuêre ſuperbis
Ingeniis, ope ſe humana dum poſſe tueri,
Aut aliqua magis arce putant, quàm munere Diuûm.
Impia nam tota dominatur in vrbe Matheſis,
Chaldæi volitantque domos atque atria circum:

Tempus ab iis, certusque dies, horæque petuntur:
Et fortuna salusque hominum dependet ab astris.
Sic translata Deo rerumque hominumque satore,
Omnis ad expertes animæ res gloria transit,
Quidam animos etiam pariter cum corpore nostros
Interitum sentire volunt, vnáque resolui:
Et veteris promissa nouæque vberrima legis
Vana putant, ipsum patriis detrudere regnis
Si possent Dominum, conentur more Gigantum.
Has deuota Deo, libris que exercita sacris,
Insidias bona mens rapidis præteruolat alis.
Nec tua dextra (fuit multis quæ sæpe saluti)
Auxilium miseris lapsisque errore negabit.
Pastoris vigilare boni est, dominoque valentes
Et saluos præstare lupis ab edacibus agnos.
Hæc tibi sum paucis aggressus scribere, non quò
Non ea tu melius videas & acutius & me,
Et quocunque alio. quid enim sus crassa Mineruam?
Sed me stultus amor raptim meus ista subegit
Deposito mandare tibi præcepta pudore.

Ad Bart. Faium Senatorem Parisiensem.

Prime Senatorum, nostri successor & heres
Ordinis atque loci, veterem ne sperne sodalem,
Et ne sperne tui consortem muneris olim,
Non quia priuatum me nunc Rhamnusia fecit;
Continuò salibus priuauit iniqua iocisque:
Viuo, iocor, ludo liber, curisque solutus,
Confestimque recens à somno carmina condo.
Amissos nobis ita fors pensauit honores.

Ad Ianum Bellaium Cardinalem.

Nunc canas hiemes adspergit Iuppiter agris,
Arboribusque vehunt rigidas nunc flumina crustas.
Horrentes linquamus amici frigore campos,
Et celeri tepidam cursu fugiamus in vrbem:
Et te hinc [illegible], felix plus annua cuius

Immi-

Imminuit vires & debile corpus, abibis
Maturè, Musasque valere iubebis: ad anni
Principium venientis, & aurea tempora veris,
Et repetes vrbem carisque frueris amicis.
Illinc si qua dies illustri Sole nitebit
Rura suburbanasque domos excurrere tutò
Securusque hiemum poteris: pòst Martius annum
Incipiens te rursus in hæc secreta remittet.
Sed quis tam subitò casus, quæve ista voluntas,
Ecquod consilium nobis te, magne sacerdos,
Eripit, vt veterum iam penè oblitus amorum;
Nobilis & fani, quod summo in vertice collis
Altius exsurgens subiectis imminet vndis,
Oblitus regis fluuiorum, oblitus & vr[illegible]
Ædificare nouas alieno tempore villas
Instituas, oculis hominum procul, inque remotis
Desertisque locis? Atqui monumenta Neronis
Instaurare libet. sed enim melioribus optem
Auspiciis. & quid vestrâ cum gente Neroni?
At nemora hæc Druydæ quondam tenuêre, dabantque
His responsa locis: & passim multa Latini
Nominis hoc integra manent vestigia tractu:
Hæc etiam Dryades percurrunt auia Nymphæ.
Quin tu res senio longaque ætate sepultas
Desine sectari. & dubiæ præconia famæ:
Hæc potius quæ certa & quæ præsentia cernis
Delige: nec fera tam vel agrestia pectora Musis
Esse puta, vt saltus atque inuia lustra ferarum
Cœtibus anteferant hominum. Tu maxime author;
Tu princeps Græcis pariter, pariterque Latinis
Æternam sedem Musis Phœboque dicasti,
Penè in conspectu atque ipsis sub mœnibus vrbis.
Scilicet is septos sinuoso flumine campos
Frondosas valles, & summis collibus aras
Impositas, duroque è marmore condita templa.

Parisiumque solum, certosque relinquet honores,
Finibus vt vastis Carnutum inglorius erret:
Aut Agrium Lorumque duos sine nomine riuos,
Nauigero Sequanæ, aut Campano præferet amni.
Non si carminibus tantum contendere possis,
Quantum aut Threicius vates, aut Pindarus: illum
Inde tamen reuoces, veterique excedere cogas
Hospitio; non si promittas aurea tecta,
Auratasque fores, centumque ex ære columnas,
Et lucum Daphnes. Musæ tamen vsque sequantur.
Quid, teneras tu credis agresti carmine Musas,
Malle coli, & manibus fortisve rudisve coloni,
Quales Clodia fert, quales & Perchia multos,
Quàm fidibus [illegible]erisque, & nobilis ore poëtæ?
Pone igitur studium migrandi, pone laborem,
Et longam noua condendi prætoria curam.
Nam quæ est ista ætate domum mutare voluptas,
Et transferre lares, capta velut hostibus vrbe,
Expulsisque alios aliis summittere amicos?
Aut si stat fixumque manet traducere vitam
Sedibus in patriis; & me simul accipe tecum.
Nam sine te verum est nusquam me viuere posse.

Ad Salmonium Macrinum.

Si videas, Macrine, cupis quæ nostra videre,
Haud te pœniteat mensis caruisse, vel annos
Versibus his, qui me circum imprudente feruntur;
Quosque libens retraham, si res integra fuisset.
Nam nihil expecta Musis vel Apolline dignum;
Sed neque Macrino, teretes cui Cynthius aures
Formauit, veterumque auctorum lectio multa.
Cùm tu præsertim sis maximus vsque poëta,
Et versus facias ita, nemo vt pangere versus
Dicatur melius. Quanquam es mihi cognitus olim
Non asper, non difficilis, non durus amicis:
Quales permultos tulit ætas nostra poëtas,

Qui

Qui sua commendant, rident aliena superbi:
Seque putant solos frumentum pascere dignos,
Propter nescio quid splendescens litterularum,
Quod semel atque iterum resonanti prodiit ore;
Præstrinxitque oculos rudibus, nondumque peritis.
Tanquam qui Solis nequeunt perferre nitorem;
Sic prima specie sine longo fallimur vsu,
Istos dum pariter quoque cætera posse putamus:
Nec discrimen opus longum & breue ponimus inter.
Nam quæ laus inuentum aliquid fortassis acute
Acceptumve aliunde, elegis clausisse duobus?
At, qui sic faciunt, regum celebrantur in Aula,
Et tanquam artifices præclari cornua tollunt.
Non hæc æternam ad laudem via trita Maroni,
Non ista ratione alii creuere poëtæ,
Vera quibus magnis accessit gloria factis.
Scilicet & pridem non carmine notus ab vno
Perpetuum, Macrine, decus laudemque tulisti.
Sed nec longa queunt audire poëmata Reges,
Nec possunt præbere diu recitantibus aurem,
Propter ab innumeris immensa negotia rebus:
Ex quo magna latent, multoque subacta labore
Ingenia, & veræ virtutis gloria rara est.
Nunc ad me redeo, quem tu tria dicis habere
Pectora, vel triplex circum præcordia robur:
Vt diuersa duo reddam feliciter vnus
Scribendi genera, & meme in contraria vertam
Iudicis interea fungentem partibus æqui.
Quod si persuasum penitus, fixumque resedit
(Nam cur te simulare putem, cui candida mens est,
Nec falsi causa est fingendi carminis vlla?)
Gaudeo me tibi primùm, & per te deinde probari
Omnibus, atque alios fero tecum errare libenter.
Sed non vsque mihi tam parua conscius in re
Blandior, vt de me potius tibi, quàm mihi credam.

Cum me cognoſcam penitus; tu plurima noſtra
Ignores vitia, ac cupias cælare tegendo.
Accepi (fateor) naturâ ſemina quædam
Præclara ingenii, ſcribendis verſibus apta:
Quæ non ſpernendos potuiſſent edere fœtus,
Huius ſi ſtudii mediocris cura fuiſſet.
Sed cùm iudicium ætas immatura negaret,
Monſtratam genitore viam (quæ prima) ſecutus;
Continuò Muſis aliena volumina verſo,
Et nondum natas meditor componere lites.
Unde forum traducor, & ad ſubſellia plena
Pulueris & ſtrepitus. I nunc, &, maxime vatum,
Si potes, in tanto verſus compone tumultu.
Rurſus in antiquam reuocat natura palæſtram:
Et me conatur deſueto reddere ludo.
Sed miſer in diuerſa trahor, fugioque laborem
Scribendi exactè. ſic dum non peruia tento
Et neglecta diu, rudis imprudensque relabor
In genus hoc humile & ſummiſſum, repit humi quod,
Nec vulgi ſermone procul diſtare videtur:
Et quæ mox pueri ſubſannent, carmina condo.
At vos progeniti quondam melioribus aſtris,
Læta quibus largo ſe fundunt otia cornu,
Carmina felices Regum memorantia pugnas;
Siue aliquid maius, pleno cantabitis ore:
Quæ ferat in cœlum proles ventura Nepotum.

EPISTOLARVM SEV SERMONVM LIBER quartus.

Ad Vidum Fabrum. De amore & ignoratione ſui.

MOrtales animos agit ignorantia rerum
Turpis; & infantem iam ſerâ ætate reliquit

Infeli-

Infelicem hominem: vt se profeciſſe parum, vel
Nil potius multos adeò cùm vixerit annos
Sentiat. id verò est quod vulgò dicitur, esse
Humanum peccare; velut nascentibus olim
Perpetuam nobis comitem natura dediſſet
Stultitiam, erroremq; animi sine fine vagantis.
Qui mala quòd nobis adportat plurima secum,
Propterea illum omnes à se depellere tentant:
Propterea vulgò varias addiſcimus artes,
Imberbes pueros iccirco trans mare nostros
Mittimus, iccirrò mercatus & & fora circum,
Frigoribus, magnoq; suæ discrimine vitæ;
Vt diſcant vitare dolos simulataq; verba
Alterius, diſcant temerè non credere cuiquam,
Sæpius insidiis aliorum & fraude petiti.
Hæc est quam vulgò facimus, prudentia, tanti.
Adquirendarum præclara scientia rerum.
Vtilis augendis, seruandis commoda rebus,
Fraus & calliditas, potiusq; astutia quædam.
Quid verò prodest multorum noscere mores,
Præsentire dolos, hominumq; resistere posse
Fraudibus, externoq; tueri corpus ab hoste:
Si tu te ignoras, si tecum viuis, vt hospes
Gadibus extremis nuper qui venit in vrbem?
Si tu sponte tuâ manicas & vincula nectis
Ipse tibi demens, si tu te decipis ipse?
At non ille quidem sapiens, qui natus Athenis,
Quem Deus in multis sapientem millibus vnum
Dixit, laudem alio tantam quæsiuit in orbe,
Non procul in Bactris & claros Solis ad ortus,
Nuda sua exercent vbi corpora Gymnosophistæ:
Sed quâ natus erat, quâ porrò eductus in vrbe,
Ædibus inq; suis, immò magis intus apud se
Quæsiit, inuenitq; viam virtutis, & illud
Egregium meritò est sapientis nomen adeptus.

Nec verò est alio rectore vsusue magistro,
Quàm sese genioq; suo, quem dæmona dixit.
Sic regem fecisse Numam, sic antè Lycurgum,
Sic alios memorant heroas, qui sua semper
Consilia ad maius referebant Numen, vt esset
Maior honos, maiorq; suis reuerentia dictis.
At nos stultus amor, turpisq; inscitia nostri
Mille malis cæcos inuoluit & implicat vltro,
Vt nec vera sequi liceat, nec vera tueri:
Nec facilè inuenias qui se peccasse fatetur.
Vt si quis magno iubeat quandoq; theatro
Fabros artificesue alios consurgere, summum
Tollere vel digitum; nemo consurgat, opinor,
Præter eos tantùm quos præco surgere iussit.
Insserit idem omneis sapientes surgere, nemo
Sede suâ maneat, nemo non erigat altè
In cœlum caput, & numerari nolit in illis:
Atq; adeò vitio hoc hominum pars magna laborat.
Nulla quidem Scythicis tam barbara natio terris,
Quæ se non meliora sequi, non optima credat,
Cui sua non summè placeant; quæ deniq, leges
Permutare suas alienis legibus optet.
Nec res vlurpata hominum minus vlla querelis
Ad Superos, precibusue minus votisq; petita,
Quàm dono concessa Deûm sapientia: tantam
Vnusquisq; sibi diuino è munere partem
Adrogat, & tanto sese dignatur honore.
Qui modò ludus erat pueris, & nota per vrbem
Fabula; quem risit coniunx, risere ministri;
Ipse domi plaudit sibi solus, seq; tuetur,
Ac si præcipiti vicisset Olympia cursu:
Contentusq; suo tanquam meliore videtur
Iudicio linguam, atq; alienas spernere voces:
Interea nullus toto est in corpore sensus,
Nulla mali vel suspicio vel cura latentis.

Tantus

Tantus amor, tanta est animi fiducia nostri.
Miretur reges nemo peccare, quibus tot
Peccandi auctores, tot causas esse videmus.
Natus Pannoniâ Cæsar dictare solebat,
Conueniunt multi nebulones & parasiti,
Vnum vt decipiant nil prorsus tale verentem,
Securum, incautum. non restitit ipse duobus
Alcides. qui si tulerint quandoque repulsam,
Non ideo reperunt minus acres prælia, donec
Victus ad extremum dare tandem cogitur arma.
Tantùm continuæq; preces repetitaq; verba
Sæpius, inculcata diu, variasque per artes
Argumenta valent. quantò magis esse cauendum
Nobis, quorum obsessa tenet præcordia fallax
Et blandus monitor: qui tot se vertit in ora,
Protea quod perhibent varias mutasse figuras.
Præstò semper adest, & vellicat improbus aurem
Assiduè, nec finem vllum facit antè monendi,
Quàm specie vtilium persuasit turpia nobis.
Hic Laertiadæ quondam persuasit Vlyssi,
Suspensam sterilis patriam de vertice saxi
Innumeris præferre bonis, vitæq; Deorum.
Hic Paridem Phrygium Veneris postponere formæ
Virginis intactæ cœlestia dona subegit,
Dedecus & probrum patriæ præferre saluti.
Hic tentare Iouis thalamos, ausumq; pudicam
Attrectare Deam, stuprumq; offerre maritæ
(Feciſſetq; etiam, nisi nubis falleret error)
Perdidit: & claros imitantem fulguris ignes
Nimborumq; sonos vero Salmonea telo
Perculit, ac iustas exegit in Elide pœnas.
Hic Crassum iam grandem in Parthos ire coegit:
Castra sequi Niciam, & sonitus audire tubarum:
Annibalem castrensi vrbana negotia more
Et forti regere imperio, vimq; addere iussis:

Et iuuenem Phaethonta Deorum inuisere sedes
Æthereas, patremq; regendos poscere currus:
Teq; malos Mæui, te duros Cherile versus
Condere, & inuitis modulari carmina Musis.
Longum sit memorare, quot & quibus obfuit olim
Falsis dissimulata modis inscitia rerum;
Vsurpata etiam non veræ gloria laudis.
Nec vitium in terris proserpere latius vllum
Cernitur: imbuti falsis erroribus omnes
Et tumidi bufone magis, ranaq; palustri
Audemus Naturæ ipsi condicere bella,
Qualia terrigenas mouisse est fama Gigantes.
Haud procul at Nemesis sedet vltrix dira malorum.
Continuò subiti casus, variiq; sequuntur
Et rerum & vitæ discrimina mille: nec ipsos
Auctores modò, verùm alios quoscunq; voluntas
Adiunxit, comitesue dedit fortuna, videmus
Vnà omnes cadere atq; inuolui sæpe ruinâ:
Multas & lugere suis cum ciuibus vrbes;
Multa queri, malè si furioso credita regna.
Quòd si tum non ille sui deceptus amore,
Ausus plus aliquid de se sperare, fuisset
Cum caris hodie florens & lætus amicis,
Integris opibus securum transigat æuum:
Omnes & pariter quos secum traxerat idem
Casus, & accepto careat respublica damno.
Quid doctos aliud credis voluisse poetas?
Quid narrata vel hæc, vel fabula denotat illa?
Dum vitreo se fonte videt Narcissus, & ardet
Protinus adspectâ florentis imagine formæ.
Quæ res exitio fuit illi, atq; omnibus olim
Semper erit, similis quoscunq; agitauerit error.
Fac, nihil huius stultitiam vel publica contra
Commoda, vel priuata nihil peccasse, quòd ipsi
Nemo dedit patriæ tutelam, nemo salutem,
Credidit. at quantos dabit omni tempore risus

Cum

Cùm se virtutesq; suas ad sidera tollet.
Pone tibi ante oculos vultum faciemq; Thrasonis
Ventosi, & partes sese iactantis in omnes:
Tum risum si fortè potes compesce labello.
Quid si illum audires fidibusq; & voce canentem
Cornicis vetulæ instar, vel rudentis asselli,
Aut quauis aliam cùm tractat nescius artem?
Quid ficti si vox malesida accessit amici
Quæ foueat vitium: iuuet impellatq; ruentem?
Id verò perridiculum de rebus agentem
Ignotis, tanquam præstantem audire magistrum
Vnum aliquem de porticibusue scholaue Platonis.
Sed cùm aliis odiosa sui laus atq; molesta
Omnibus esse solet, tum nulla molestior illa est,
Quàm si fortè omnis sensus rationis & expers
Mens fuit: & vitium nullâ virtute leuatur.

Atq; hunc vt ratione queas depellere morbum;
Causa prius tollenda mali, tum cætera prona
Experiere, modò studium si intenderis omne.
Imprimis curare tuam rem, teq; memento
Expurga vitiis omniq; libidine mentem:
Omnis in hoc tua cura, labor quoq; sit tuus omnis:
Cum spectans aliena sedes, tua negligis intus,
Subruit interea murum portasq; refringit
Prædo, & diuitias abiens asportat auitas,
Incustoditumue lupus prædatur ouile,
Aut thalamo securum accepit adultera mœchum.
Scilicet Æsopi docet id nos fabula, peras
Quæ gestare duas hominem confingit: & vnam
Ante oculos pectusq;, aliam propendere tergo
Posteriore. dolos peccataq; nostra remotis
Condimus in loculis, nec condita visimus vnquam:
Anterior plena est alieni criminis intus,
Et semper nobis lætabilis obuia semper.
Quod si retrò oculos & retrò flectimus ora,
Ingentes scelerum nobis ostendet aceruos Man-

Mantica posterior: pro centum, millia centum,
Pro nævis, lepramq; dabit turpesq; lichenas;
Ne posthac faciles simus reprehendere quenquam,
Et ne parua ipsi faciamus nostra tegendo.
Consule deterior meliorem consule amicum,
Tantùm absit pudor ille malus, commissa fateri
Qui vetat: & fido præsens exposcere amico
Consilium, mandare alii non cognita nobis.
Ipse tibi satis vnus eris quoque, purius illud
Ingenii lumen rebus præferre gerendis
Si statues: ne corporeâ quæ nubila mole
Existunt, diæ corrumpant lucis honorem,
Si tibi diuinâ fuerit virtute voluptas
Posterior, solidis si fluxa pecunia rebus:
Sic introspiciens turpi secernere honestum
Disces, & quæ sunt verè bona, quæq; videntur,
Nec sunt, iudicio atque notis distinguere certis.
Quid possis aut non possis, cui fecerit aptum
Te natura minusue rei, cui longior vsus:
Sic pelles externa regesque domestica victor,
Nec fallent alii, nec tu te denique falles.

Satyra.

Æquius ad postem clauis fingantur acutis
Corrupti mores, & turpis vita nocentum;
Quàm sanctæ leges, inuentaque iura saluti:
Quæ tamen ipsa palam in triuiis, vt noxia figunt,
Cùm potius mores & prauè facta deceret.
Sic etenim Stasimum de moribus illius æui
Inducit longo Plautus sermone querentem.
O, mores, alius, mores! exclamat ad vsque
Sidera, & ardentis conuexa palatia cœli.
Quod si, temporibus illis quicunque fuere,
Quique alii deinceps vixere sequentibus annis,
Existant hodie, videantque hæc tempora, miris
Deprauata modis, & planè perdita; quid sint

Dicturi,

Dicturi, quibus vsque adeò sua displicet ætas?
Partibus innumeris nam cùm respublica constet,
Quo tu cunque feras oculos & lumina mentis;
Sincerum nihil inuenias in corpore tanto,
Nullum peste vacans, nullum sine vulnere membrum:
Contrà, sed fragiles neruos, vacua ossa medullis,
Infirmos artus, & membra fluentia luxu.
Haud alio quoquam, tam paruo in tempore, morbo
Certior interitus populis venit: aut sine sensu.
Qui magis adceleret mortem ridentibus illis;
Tanquam Sardoeæ mansis radicibus herbæ.
Sic adeò regum & populorum maxima quondam
Imperia, ingenti cecidere euersa ruinâ.
Sic ille inuictus Pœnorum exercitus armis,
Deliciis Capuæ fractus: sic denique Roma,
Postquam Asiâ venit superatâ luxus in vrbem,
Imperium amisit propriis confossa lacertis.
Atq; ea principiò, quia tum non magna videntur,
Spernimus à paruis tanquam nascentia causis:
Nec longum tempus; paulatim atq; aucta latenter
Accipiunt vires & inexsuperabile robur,
Prima nisi tuleris nascentis semina morbi.
Nonne vides vt mulctatus Lacedæmone quondam est,
Qui plures citharæ cordas quàm lege liceret
Aptarat, fidibusq; nouis corruperat artem?
Publica res sensim priuataq; labitur omnis,
Dum canimus, bibimus, dum membra pedesq; mouemus
Mollius, & nigris agitamus brachia Mauris:
Dum supra censum se fœmina vestit, alitque
Seruarumq; greges, & currus iungit equorum;
Tanquam de victo pompam ductura marito.
Hic ne deterior videatur coniuge pulchrâ,
Aut venere, aut epulis, aut turpi denique ludo
Effundit magno quæsita labore parentum:
Postquam exhausta domi prauo patrimonia more;

Audent

Audent inde manus communibus addere nummis.
Sic auidum res nulla poteſt explere barathrum.
Iam fœda ad reliquos manant contagia ciues,
Iamq; pari morbo reſpublica tota laborat:
Ipſa ſibi, atq; ſuis non eſt ſatis vna miniſtris.
Non manus artificum, miſeræq; induſtria plebis,
Non ſuus vrbis ager auidæ iam ſufficit vrbi:
Quanuis antè ſuis victum præberet abundè
Ciuibus; externis adeo nec rebus egeret.
Cogit luxus agros vicinæ inuadere gentis:
Armorum atq; equitum vis vndiq; magna paratur:
Inſtruitur claſſis permagno publica ſamptu.
His iniuſta malis oriuntur deniq; bella
Principiis, quæ ſunt maiorum cauſa malorum.
Hinc hominum cædes, incendia lata per agros,
Corruptæ matres, ,conſtupratæq; puellæ,
Seruitium æternum miſeris, qui e cæde ſuperſunt.
(Vt minimùm) maior paupertas quàm fuit antè.
Quòd ſi contenti modico viuamus, vt illi
Aurea Saturni tulerant quos ſecula, nobis
Noſtra ſatis fuerint, & non aliena petamus.
Continuò hæc ſimilem faciat te vita Deorum,
Inſtructum propriis opibus, nullius egentem
Auxilii, nullius opes aurumq; tuentem
Diuitis, at proprio verſantem ſemper in ære.
Tum ſi qua aeriis tempeſtas nubibus acta
Incumbat ſegeti, & teneras infringat ariſtas;
Aut quondam nimio torpeſcant frigore culta:
Non tu vicino multâ gemere horrea meſſe
Inuideas, non ille exſpectet, vt ante rogetur
Suppetias & opem: verùm tibi deferat vltrò
Omnia, proq; tuis, alienis frugibus vti
Poſſis, & tanquam communi ſumere aceruo.
Sponte ſuaq; homines nullo terrore coacti,
Officia inter ſe præſtent, & mutua reddant.

Tutus

Tutus quisq; domi sedeat, vulgoq; per vrbes
Securam capiant nullo custode quietem:
Oppida nec muro sit opus, nec cingere fossâ:
Sublatâ ex animis & causâ & fomite belli.
Luxuries vt enim generauit tristia bella:
Sic tenui è victu iucundam existere pacem,
Græci hominis tibi sit documento nobile factum.
Nam mala cùm stultos ageret discordia ciues,
Heraclitum adeunt, vulgò sapientia nota
Cuius erat: præsens vrbis patria q; periclum
Monstrant, atq; rogant aliquid se promere dignum,
Quo tandem incipiant hominum miteſcere corda.
Ille nihil tantùm mediâ spectante coronâ
Hausit aquæ calicem consperſum flore farinæ.
Quo satis ostendit sedari posse tumultum
Non aliter, quàm si persuasum ciuibus esset,
Delicias mensis edicto arcere salubri:
Lactucis oleriq; antiquum reddere honorem,
Oblatisq; cibis sine magno viuere sumptu.
Nunc age, dicamus cur sint tam mollia bello
Corpora, & infractæ primo certamine mentes:
Cur malint turpes multi prætoria castra
Deserere, & patriam sæuo crudeliter hosti
Prodere, quàm pulchris decus immortale mereri
Actibus, egregiaq; domum cum laude reuerti.
Non aliam potius credendum hoc tempore causam,
Quam fuit exitio quæ magnis vrbibus olim
Et populis: luxus nempe, immoderataq; rerum
Copia, consiliisq; bonis inimica voluptas.
Nam durata quibus sunt corpora frigore & æstu,
Aut quibus ægra fames bilem conciuit amaram,
Et sitis angustas exercuit arida fauces,
Adsuetiq; malis & vitæ semper agresti;
Hi facile & quamuis poterunt perferre laborem,
Et longas inita tentoria ducere noctes,

Et sub-

Et saltu vallum superare, & scandere muros:
Non vnquam arma suis humeris grauiora putabunt,
Quàm vestem, aut tunicam, vel partes corporis ipsas.
At quem longa quies operum tam fecit inertem,
Cœnaq; longa iuuat, & sextam somnus in horam,
Ille tibi raras referet certamine palmas,
Ille decem totis non mensibus ante sedebit
Mœnia, sed fugiet non viso sæpius hoste.
Quàm se Roma diu nutriuit pulte fabisque,
Nil vel consiliis eius, vel restitit armis:
Gliribus at postquam, cœpitq; abdomine pasci.
Magnaque quadrato viuaria claudere saxo,
Et maria effossis immittere montibus intra
Piscinas, mollesq; rosis insternere lectos:
Perdidit ingenium, vires & corporis vnà.
Fortunata mihi multo magis illa videntur
Imperia, angustis quæ se tenuere locorum
Finibus, & laudem moderatæ quærere vitæ
Maluerint, solaq; adeò innotescere famâ:
Quàm quæ finitimis victricia gentibus arma
Ostentant, alia ex aliis noua bella serendo
Quotidie; multaq; hominum sibi cæde triumphos
Conficiunt, vano non veræ laudis amore.
Scilicet Eurotæ vetuit transcendere ripas
Ciues ille suos sapienter. nanq; videbat
Qui semel excussis metam superasset habenis,
Non facilè in gyrum rationis posse reduci.
Quod neq; tam docili potuisset in vrbe Lycurgus,
Nec poterunt aliis alii regionibus vnquam:
Ante nisi luxum tulerint, & turpia luxus
Instrumenta, coquos, gemmas, vnguenta, choreas,
Cæteraque istius generis, deliria mentis.
Non altè repetam: nostrorum ætate parentum
Aut nulli fuit, aut paucis holoserica vestis:
Lanea vestis erat scutatis empta duobus,

Nunc

Nunc fundi reditus vesti non sufficit vni:
Sed neque regifico constructa palatia luxu,
Nec molli cæra fuit illis tersa supellex,
Attritos vngues ancillâ sæpe querente.
Carpebant modicam sub tecto paupere cœnam:
Lectus, mensa, domus munda hactenus, vt sine sordes:
Tantùm tergus equi pugnacis, & arma nitebant.
Hi tamen Insubres Gallos, Genuamq; superbam,
Fidentemq; mari Venetum, fudere cruentâ
Bis acie, totâ iussumq; absistere terrâ,
Æquoreas intra pauidum clausere paludes.
Nil erat, ad bellum quod eos tardaret euntes:
Nil erat, à castris quod mox reuocaret in vrbem.
Victus vtrobique & vestitus corporis idem.
Verùm de medio paulatim hæc vita recessit;
Vix vlla vt veterum maneant vestigia morum.
Olim prima fuit virtus, cohibere solutos
Corporis atq; animi motus; mediamq; tenere
Inter vtrumq; viam, parcum nimiumq; datorem.
Nunc est in precio, rerum malefida suarum
Custos, nequitia, & laxis effusus habenis
Prodigus. hunc comites circunstant vndiq; multi,
Quos glomerauit edax, & ventris amica voluptas;
Mox aliò quouis accisis rebus ituros.
Atque viuendi caste parceq; magistram
Virtutem fugimus; vulgoq; horrescimus omnes,
Importunum aliquem veluti sæuumq; tyrannum.
Quinetiam nobis studio blaudimur aperto,
Præclari artifices sceleris culpæq; tegendæ:
Nomina ponentes vitiorum rebus honestis,
Virtutum vitiis, abiecto fronte pudore.
Sic homines, hodie, frugi, appellamus auaros:
Contrà, miramur quibus arca est semper aperta
Omnem ad nequitiam, fœdæq; libidinis vsum:
Quorum perpetuo redolet nidore culina:

Quorum clausa domus est ianua tempore nullo
Scortis ac scurris, balatronibus & parasitis.
Laudibus effusi tolluntur ad astra nepotes.
Hinc adeò fieri nullâ ratione modoq;
Vt sua dispensent, pauciſq; integra diebus
Effundant vno veluti patrimonia iactu.
Venimus ad summum: vitiorum prendimus arcem;
Publica priuatis opibus fortuna, boniſq;
Vincitur. & seu sunt epulæ, ludiq; parandi,
Seu quiduis aliud sumptu maiore gerendum,
Æquamus reges, & tollimus ardua cœlo
Cornua; non memores qui simus & vnde profecti,
Et qui nos casus expectent fine supremo.
Non aurum à nobis, non gemmæ, & serica, reges,
Vellera distinguunt: epulamur lautius ipſis
Regibus: & Medos iam vincimus, Arsacidasq;.
Non est priuatos quicquam discriminis inter
Et reges, niſi quòd multi latera vndiq; cingunt
Custodes, densæq; apparent regibus hastæ.
Quis furor hic, quæ tanta animis dementia creuit,
Nemo suam & sortem, nemo genus æstimet vnde
Traxerit; & quibus est quondam maioribus ortus;
Quàm se suscipiat digna atq; indigna, velut qui
Ingreditur cæcas hibernâ nocte per vmbras?
Nemo diu secum deliberet antè, pareſne
Fortunas animi ingentibus, atq; labori
Adferat, an se amens oneri summittat iniquo?
Neſcis, Iapeti genus audax atq; superbum,
Neſcis, Diis genitos reges permulta decere,
Quæ non conueniant aliis: diadema, coronas,
Sceptra & præferri solitum ingredientibus ignem
Cæsaribus, quæ ne priuatus transferat ad se,
Supplicio capitis leges sanxere seueræ.
Munere pro magno, rex Antoninus amicis
Regali priuata dedit conuiuia cultu

Instruc-

Instruere, & totidem mensis adhibere ministros,
Ipsi quot numero cœnanti adstare solebant:
Quod nihil attinuit sponte alteriusue rogatu
Concedi; vetitum nisi lege aut more fuisset.
Rana bouem dum vult imitari paruula magnum,
Turgentes venas inflauit, & ora, quousq;
Abrupit sese mediam, ventrisq; tumorem.
Tu nequid supra vires conere, memento;
Sed pro fortunâ, vestitu atq; vtere cultu.
Et si peccandum est, quod erit minus elige semper.
Omnis enim secum trahit exuperantia damnum
Immodicum: sequitur fraus atq; iniuria, ruptâ
Calcataq; fide. Quod si huc accessit egestas
Quæ solet hunc nimium splendorem claudere vitæ;
Despicient omnes, qui te coluere beatum:
Et tandem infidos frustra implorabis amicos,
Turpis, & inuisus pariter nigrisq; bonisq;.
Hæc sunt à nimio prognata incommoda luxu:
Verùm peccatur longè maiore periclo
In re communi: quia fraus ea respicit omnes.
Sæpe malus quæstor simul vno tempore fudit
Diuitias, multos cumulatus antè per annos:
Et fiscos abiens impunè reliquit inanes.
Nimirum exhaustis & nil domi habentibus vltrò
Munera mandamus, repleant vt (credo) lacunam.
Hos tu posse putas, oculosque manusq; tenere,
Adsuetos epulis, adsuetos viuere lautè?
Nam cur is metuat rationem reddere, cui nil
Est in agris, & nominibus, nil denique in arcâ,
Ciuibus vnde suis reliquum persoluere possit?
Iam non stultitiæ est mediocris credere regum
Fortunas, populine potentis sanctius aurum,
Cui per segnitiem priuata est nulla domi res?
Vidi nuper ego quendam, sua qui bene nunquam
Gesserat, adscitum cuiusdam in principis aulam:

Qui rem turbatam, confuſamq ordine certo
Dirigeret. facile hoc illi mage nihil fuit vnquam
Principiò: verùm primis deriſa calendis
Credulitas eius; qui quem modò viderat in re
Sternentem propriâ. plus cernere poſſe putauit
Rebus in alterius. Nunc tu perquirere cauſas
Deſine, tam magno quid ementibus omnia conſtent.
Luxus, nobilium perrupit in atria: luxus
Poſſidet artificumq; domos humileſque tabernas.
Illo nil genuit natura voracius vnquam.
Quæritur expenſæ par vndiq; copia: tantùm
Vt rem habeant, non vnde aut quâ ratione laborant.
Hinc ſunt immodici quæſtus, auroq; repenſa
Conſilia: hinc etiam venalis præmia linguæ;
Quæ miſeri iam ferre negant ſe poſſe clientes.
Hic operas pluris grauiore hic fœnore nummos
Collocat. & precium annone fit maius in horas.
Denique multa fame tabeſcunt corpora paſſim.
Quòd ſi non abeat res longius, & neq; puris
Mentibus irrepant huius contagia morbi,
Nec Venerem Bacchus, Veneris nec ſuſcitet ignes,
Hoc aliquà fortaſſis erat tolerabile damnum:
Nunc tumidæ Baccho venæ ſoluuntur in acrem
Mox venerem; pleniſq; actus fluit oſſibus humor.
Nec tam magna rei, quàm fit iactura pudoris.
Nupta domi reſidens, ſe negligit, atq; maritum:
Egreſſura foras gemmis ornatur & auro,
Et fuco maculas inhoneſti contegit oris.
Scire velim cur tam lætetur diſpare cultu?
Non, mihi crede, ſuo cupit illa placere marito,
Aut non huic ſoli: nam cur ſe negligat intus?
Omne adeò ſtudium, melioris & anxia formæ
Cura, eſt obſeruanda tibi, ſuſpecta velut res.
Nec me compoſita hæc in fraudem oratio mutat:
Vinimus exleges, facimuſq;, & dicimus (ainnt)

Omnia

Omnia liberius, deceat quàm fortè pudicas:
Attamen illæsum retinemus mente pudorem.
Tu bona sis, & ne talis videare, labores?
Sæpe mali probrum specie virtutis obumbrant.
Verùm qui bonus est malus optat nemo videri.
Quæ bene compta comâ, bene toto corpore compta est.
Depilare genas, ciliumque euellere gaudet,
Seque peregrinis per totam mercibus vrbem
Venditat, atq; oculos in se conuertit & ora.
Quæ perfunditur vnguentis ne puteat hircum,
Aurea quæ gestat crebris distincta smaragdis
Cingula, cui talos vestis descendit ad imos
Multicolor gemmis interlucentibus auro,
Vnio cui grandis propendet ab aure foratâ,
Adde istuc operis Phrygii femoralia (credo)
Quo cadat, inq; thorum decumbat honestius: ausis.
Ausis hanc mihi tu pro certo dicere castam?
Sed, quod præcipuè est hac tempestate dolendum,
Nec dici castæ, nec tales esse laborant:
Matronis adeò pudor omnis fronte recessit.
Ad cœnam veniunt etiam non sæpe vocatæ:
Supremâ dominæ mensatum in parte locantur,
Diuerso spatio, longeq; à sede mariti,
Vnde queat nemo vocem exaudire loquentum.
Proximus à charis locus est insessus amicis,
Quos nunc appellant vrbano nomine seruos.
Hi sunt deposito qui libertatis honore,
Mancipio sese Veneri nexuq; dederunt:
Exemplisq; suam gaudent prætexere culpam,
Et longo numerant antiquos ordine reges,
Atq; alios, quibus ipsa dedit sapientia nomen,
Quorum multa foris memorantur fortia facta,
Multa domi: sed qui subiere Cupidinis vltro
Imperium. Quis enim crudeli nescit amore
Magnanimum Æacidem captiuæ arsisse puellæ?

Ille etiam domitorq: virûm, domitorq; ferarum
Alcides, tandem positis inglorius armis,
Fœmineo in cœtu, fusos & mollia pensa
Tractauit manibus, muliebri indutus amictu,
Iussa minantis heræ seruili more capessens.
Addunt huc regem Iudæi sanguinis, illum
Ædificatorem templi Solomona superbi:
Cui centum errabant meretrices atria circum
Annis iam senioq; graui, cùm prima iuuenta
Prima carens maculâ. & sine probro vita fuisset.
Iam verò Deus ipse Deus, correptus amore
Virginis, ora sibi fingens mortalia, patri
Admeto potuit multos seruire per annos.
Pastum duxit oues, pastas sub tecta reduxit:
Ignoriq; diu latuit sub imagine serui.
Hinc tibi stupra Deûm magnis celebrata poetis:
Præcipuè verò duri connubia Martis,
Et Veneris. Quasi nulla hominum natura Deûmq;
Nulla adeò virtus præsertim bellica, pluris
Non dominâ semper, quam libertate fruisci
Duxerit, & Veneri non se permiserit vltrò.
Cur igitur dubites (aiunt) summittere leni
Colla iugo, imperium cur detrectare puellæ,
Quod Diis non visum graue sit, non vsq; pudendum?
Hæc sunt vana gregis maculosi, & turpia dicta.
Nunc illuc redeo, digressus eram prius vnde.
Mille tibi memorem mensarum numina, mille
Condimentorum species & fercula mille:
Argento solido lances, auroq; nitenteis;
Inter quas, acies oculorum & mentis hebescit.
Poscunt Hispanum, vel quod Prouincia misit,
Aut quondam nutrix magnorum Creta Deorum.
Nam patrij calices & vina domestica sordent:
Ad multam fœcunda trahunt conuiuia noctem.
Multa palàm dicunt, & in aurem multa susurrant,

Non

Non oculis illæ, non vultu aut ore pudico.
O, Romanarum legum veneranda potestas
Sublata è viuis! ò, Fannia & Oppia leges!
Existetne aliquis concessu & munere Diuûm,
Errorem hunc animis hominum, qui demere possit,
Et nostri immensis moderetur sumptibus æui?
Iulia dudum lex abiit: quam si quis in vrbem
Conetur reuocare, ferat conuicia multa:
Vxores adeò pugnent, ipsiq; mariti,
(Tanta quibus paruo minor est iniuria quæstu)
Vt mores teneant, ne lex tam dura feratur.
Permiscent etiam diuina, humanaque iura,
(Horrendum dictu) vt qui sunt modò corpore iuncti,
Non animis, aliunde nouos sibi quærere amores,
Iungere pro libito connubia, soluere possint.
Hæc animorum (aiunt) coniunctio, corporis illa:
Illa hominum verbis, monitu hæc contracta Deorum:
Quo nihil in vita potuit sceleratius vnquam
Effingi. quid enim restat, nisi more ferarum,
Vt cui quæq; viro prius est oblata sequatur
Protinus: ignotum refert nihil, an bene notum,
Formosum an deformem, alienum an sanguine iunctum?
Iam nimio impedior ne dicam plura pudore.
Si quis ab externis venit nouus incola terris,
Et tenuem victum simul & rarum comitatum
Spernis in illo homine. at similis tu nempe Catoni,
Qui quondam Hesperiam cum Proprætore teneret,
Treis secum seruos non plures vnus habebat,
Exiguæ viliſq; togæ præcinctus amictu,
Et pedibus nudis incedens, vertice nudo:
Hunc tamen vt Numen prouincia tota colebat,
Et mirata domum est redeuntem maxima Roma.
Si liceat votis alienam quærere laudem,
Aut, si, cui libeat, similem te fingere possis,
Dic mihi, num malis personam & nomen Apici

Auctoris patinæ Æsopi, Bitiæue bibacis,
Quàm senis illius venerandi quem modò dixi,
Aut qui diuitias Pyrrhi despexit & aurum,
Quique domum rediit clarus Lacedæmone victâ,
Clarior at studiis domitaq; libidine multò:
Aut quorum in funus plebecula contulit asses,
Et natis alimenta dedit dotesq; puellis.
Quòd si tanta animo sit nobis cura colendo,
Quantum nos operæ nocteſq; dieſq; tuendi
Corporis, aut ornandi causa primus vltrò,
Cernamus faciè & quid pulchrum, & quid sit honestum,
Hoc verò studium quàm circa corpus inane est?
Ac siquis vestem neglecto corpore curet,
Aut alia ipsius causâ quæcunq; parantur.
Non hæc sunt animorum oblectamenta bonorum,
Omnia despiciunt, quæ tu miraris & optas,
Et curis animum longè melioribus addunt:
Occultas rerum gaudent cognoscere causas,
Et patriæ prodesse suæ, prodesse propinquis,
Hospitio qui sunt & amoris fœdere iuncti,
Priuatim exercent odium cum nemine: tantùm
Vt rectè valeant in vitâ corpora curant,
Nec sese replent potu vberiore, ciboq;,
Quàm satis ad vires cognoscunt esse tuendas.
Adde suis æquâ semper quod mente fruuntur.
Non alios bello, non summo iure lacessunt;
Tam tibi dissimiles, quàm sunt in somnia veris,
Aut pictæ facies viuis animantibus, aut quàm
Recta valetudo sanusq; in corpore succus,
Tubere crurum & ventris aquaq; intercute distat.
Sed nos ad summum deuenimus vsq; malorum,
Et grauis excepit nostras obliuio mentes
Numinis æterni. Dictis pugnamus & armis
Queis de relligione animo sententia sedit
Verior; interea tabulas & tradita Mosi

Aurea

Aurea verba decem ſublimi in vertice montis,
Sermones Domini & ſanctorum dogmata patrum
Spernimus. hinc animis alius ſubnaſcitur error,
Cæca latens intus velut ignorantia noſtri.
Nam poſtquam cœpere homines auertere mentem
Diis ſuperis, ſubita his oculi caligine preſſi,
Vt neq; ſe prorſus ex illo tempore noſſent:
Non aliter fulgens ac Lunæ cernimus aſtrum,
Obſcurum fieri mox, lumine Solis adempto.
Atq; hodie, velut ignari qui ſæpe locorum
Montibus excelſis, & in imis vallibus errant.
Aut ſiluâ in magnâ: ſic mens incerta vagatur
Huc illuc, & tanquam alieno in corpore viuit.
Hinc quia naturæ neſcimus commoda noſtræ,
Quæ ſunt in nobis cæci, quæq; intus habemus,
Nobis eueniant, optamus. Sic ego quod tu,
Quod ſum ego, tu fieri cupis: hic ſe vertere in illum,
Rurſus in hunc cupit ille, nouamq; aptare figuram.
Nunc fieri miles, nunc ſutor, nunc citharœdus,
Aut quodcunq; aliud in mentem venerit ipſi,
Si liceat, velit, & poſt paulò ad prima reuerti,
Inde ſuos mutant & mas & fœmina ſexus:
Ille habitu & membris quàm fœmina mollior omnis,
Hæc pertæſa ſui, ſexuq; licentior ipſo,
In medium gaudet procedere veſte virili,
Et ſummo capiti pennas aptare volucrum:
Qualis erat Troiæ quondam ſub mœnibus altis
Hectore congreſſus magno criſtatus Achilles.
Iam non fœmineus pudor eſt, non ſexus in illis:
Ipſa libidinibus parce natura miniſtrat:
Monſtra voluptatum modò quærunt vndiq; ceſſo
Dicere, ne minuam dicendo maxima. Tantùm
Exclamare libet, cæloq; excire ſonantem:
Reſpiciat mores aliquando, & tempora noſtra.
Ecce dies properat, niſi falſus noſter Apollo eſt,

Et quæ prodita sunt libris oracula sacris,
Quo cœlum & terras sæuus commisceat igni
Iuppiter, & magni ruat ingens machina mundi.

Ad Ioannem Morvillerium.

Siquis agro longè veniens modò rusticus aulam
Introeat regis, quam nunquam viderit antè,
Multa ferens oculos partes miretur in omnes,
Nidorem imprimis tepidæ strepitumq; culinæ,
Lucentemq; focum: mox primæ in limine portæ
Custodes hastas manibus ferrumq; tenentes,
Argento textis singulis auroq; decoros,
Interius thalamos centum, conclauia centum,
Et super auratis spectet laquearia tignis,
Et dispostæ locis Pario de marmore signa.
At verò foribus Princeps dum manè superbis
Egreditur, magnâ proterum stipante coronâ,
Quot ibi concursus hominum, quantaq; videret
Ambitione, locis ex omnibus obuia ferri
Agmina dentâ virûm: vel qualis (Iuppiter) illi
Cœna videtetur regali condita luxu,
Dulcia præsertim pueri si carmina cantent
Ad citharam, resonetque sono testudinis aula.
Omnia quæ postquam lustrauerit ille beatum
Ante alios omnes regem putet esse, beatos
Inde putet nullos, nisi qui versentur in aulâ.
Malit in his regum domibus vilissima fungi
Munia, quàm centum campos inuertere tauris,
Fontibus vbi nis ltidem videatur, idemq;
Omnibus, insolitæ species quos ceperit aulæ.
Experti, mala plura bonis occulta subesse
Comperiunt, illoq; tegi fulgore dolores
Innumeros, comitemq; per omnia tempora curam;
Malint esse domi nigrum cum furfure panem,
Lato hilariq; animo, quàm plenas fellis amari
Carpere delicias, iam quæ deterrima res est,

Tan-

Tantorum videas nullum tamen esse malorum
Effugium, nulli hinc adeò pauciue referre
Diis grati potuere pedem: dum cogitat ille
Quà sese expediat, veniaq; potentis amici
Discessum meditatur. at hic dum plura recedens
Ferre parat semperq; augendo intendit aceruo,
Dumq; alius metuit ne pòst oblitus amicis
Tot bona non tutò possit malè parta fruisci,
Quæque aliis fecit, ne deteriora vel illis
Ipse ferat, Nemesisq; vltrices sentiat iras;
Incautos veniens subitò mors occupat omnes:
Et quæ impunè prius fuerant auctoribus ipsis,
Sæpè luit peccata bonis fugientibus hæres.
At cæcum mortale genus non desinit vltrò
Accusare Deos, tanquam hoc indigna ferente:
Haud secum reputans & lentam vindicis iram
Numinis, ad seros extendi sæpe nepotes.
Dicendum nobis aliâs, communia summis
Quæ mala sint imis pariter cultoribus aulæ.
Nunc mihi conditio miserabilis illa videtur
Regum magnorumq; ducum, qui mille labores
Suscipiunt & mille pericula fortiter, ipsam
Nec patriæ causâ dubitant profundere vitam:
Atq; his nulla malis pòst gratia redditur imò
Sæpius inuidiamque senes odiumque reportant.
Quarta duces nostros, atq; ipsum tertia regem
Luna videt siccos primùm durare calores,
Nunc etiam mediis pluuias & frigora campis,
Ferre famem, duramque sitim, varioſque labores,
Cum possint altis se claudere mœnibus illi,
Sublimique ex arce procul spectare vagantem
Circum agros hostilem equitum peditumq; procellam?
Possit rex aliis ducibus committere curam
Castrorum; possit comitatus pubere nato
Finibus extremis abiens, petere intima regni,

Sed

Et quæ prodita ſunt libris oracula ſacris,
Quo cœlum & terras ſæuus commiſceat igni
Iuppiter, & magni ruat ingens machina mundi.

Ad Ianum Morillierium.

Siquis agro longè veniens modò ruſticus aulam
Introeat regis, quam nunquam viderit antè,
Multa ferens oculos partes miretur in omnes,
Nidorem imprimis tepidæ ſtrepitumq; culinæ,
Lucentemq; focum: mox primæ in limine portæ
Cuſtodes haſtas manibus ferrumq; tenentes,
Argento textis ſagulis auroq; decoros,
Interius thalamos centum, conclauia centum,
Et ſuper auratis ſpectet laquearia tignis,
Et diſpoſita locis Pario de marmore ſigna.
At verò foribus Princeps dum manè ſuperbis
Egreditur, magnâ procerum ſtipante coronâ,
Quos ibi concurſus hominum, quantaq; videret
Ambitione, locis ex omnibus obuia ferri
Agmina denſa virûm: vel qualis (Iuppiter) illi
Cœna videretur regali condita luxu,
Dulcia præſertim pueri ſi carmina cantent
Ad citharam, reſonetque ſono teſtudinis aula.
Omnia quæ poſtquam luſtrauerit ille beatum
Ante alios omnes regem putet eſſe, beatos
Eſſe putet nullos, niſi qui verſentur in aulâ.
Malit in his regum domibus viliſſima fungi
Munia, quàm centum campos inuertere tauris,
Forſitan vrbanis itidem videatur, idemq;
Omnibus, inſolitæ ſpecies quos ceperit aulæ.
Experti, mala plura bonis occulta ſubeſſe
Comperiunt, illoq; tegi fulgore dolores
Innumeros, comitemq; per omnia tempora curam;
Malint eſſe domi nigrum cum furfure panem,
Læto hilariq; animo, quàm plenas fellis amari
Carpere delicias. iam quæ deterrima res eſt,

Tan-

Tantorum videas nullum tamen esse malorum
Effugium, nulli hinc adeò pauciue referre
Diis grati potuere pedem: dum cogitat ille
Quà sese expediat, veniaq; potentis amici
Discessum meditatur. at hic dum plura recedens
Ferre parat semperq; augendo intendit aceruo,
Dumq; alius metuit ne pòst oblitus amicis
Tot bona non tutò possit malè parta fruisci,
Quæque aliis fecit, ne deteriora vel illis
Ipse ferat, Nemesisq; vltrices sentiat iras;
Incautos veniens subitò mors occupat omnes:
Et quæ impunè prius fuerant auctoribus ipsis,
Sæpè luit peccata bonis fugientibus hæres.
At cæcum mortale genus non desinit vltrò
Accusare Deos, tanquam hoc indigna ferente:
Haud secum reputans & lentam vindicis iram
Numinis, ad seros extendi sæpe nepotes.
Dicendum nobis aliâs, communia summis
Quæ mala sint imis pariter cultoribus aulæ.
Nunc mihi conditio miserabilis illa videtur
Regum magnorumq; ducum, qui mille labores
Suscipiunt & mille pericula fortiter, ipsam
Nec patriæ causâ dubitant profundere vitam:
Atq; his nulla malis pòst gratia redditur imò
Sæpius inuidiamque senes odiumque reportant.
Quarta duces nostros, atq; ipsum tertia regem
Luna videt siccos primùm durare calores,
Nunc etiam mediis pluuias & frigora campis,
Ferre famem, duramque sitim, varioſque labores,
Cum possint altis se claudere mœnibus illi,
Sublimique ex arce procul spectare vagantem
Circum agros hostilem equitum peditumq; procellam?
Possit rex aliis ducibus committere curam
Castrorum; possit comitatus pubere nato
Finibus extremis abiens, petere intima regni?

Sed

Et quæ prodita sunt libris oracula sacris,
Quo cœlum & terras sæuus commisceat igni
Iuppiter, & magni ruat ingens machina mundi.

Ad Ianum Morvillierium.

Siquis agro longè veniens modò rusticus aulam
Introeat regis, quam nunquam viderit antè,
Multa ferens oculos partes miretur in omnes,
Nidorem imprimis tepidæ strepitumq; culinæ,
Lucentemq; focum: mox primæ in limine portæ
Custodes hastas manibus ferrumq; tenentes,
Argento textis sagulis auroq; decoros,
Interius thalamos centum, conclauia centum,
Et super auratis spectet laquearia tignis,
Et dispostа locis Pario de marmore signa.
At verò foribus Princeps dum manè superbis
Egreditur, magnâ procerum stipante coronâ,
Quos ibi concursus hominum, quantaq; videret
Ambitione, locis ex omnibus obuia ferri
Agmina densa virûm: vel qualis (Iuppiter) illi
Cœna videretur regali condita luxu,
Dulcia præsertim pueri si carmina cantent
Ad citharam, resonetque sono testudinis aula.
Omnia quæ postquam lustrauerit ille beatum
Ante alios omnes regem putet esse, beatos
Esse putet nullos, nisi qui versentur in aulâ.
Malit in his regum domibus vilissima fungi
Munia, quàm centum campos inuertere tauris,
Forsitan vrbanis itidem videatur, idemq;
Omnibus, insolitæ species quos ceperit aulæ.
Experti, mala plura bonis occulta subesse
Comperiunt, illoq; tegi fulgore dolores
Innumeros, comitemq; per omnia tempora curam;
Malint esse domi nigrum cum furfure panem,
Læto hilariq; animo, quàm plenas fellis amari
Carpere delicias. iam quæ deterrima res est,

Tan-

Tantorum videas nullum tamen esse malorum
Effugium, nulli hinc adeò pauciue referre
Diis grati potuere pedem: dum cogitat ille
Quà sese expediat, veniaq; potentis amici
Discessum meditatur. at hic dum plura recedens
Ferre parat, semperq; augendo intendit aceruo,
Dumq; alius metuit ne pòst oblitus amicis
Tot bona non tutò possit malè parta fruisci,
Quæque aliis fecit, ne deteriora vel illis
Ipse ferat, Nemesisq; vltrices sentiat iras;
Incautos veniens subitò mors occupat omnes:
Et quæ impunè prius fuerant auctoribus ipsis,
Sæpè luit peccata bonis fugientibus hæres.
At cæcum mortale genus non desinit vltrò
Accusare Deos, tanquam hoc indigna ferente:
Haud secum reputans & lentam vindicis iram
Numinis, ad seros extendi sæpe nepotes.
Dicendum nobis aliàs, communia summis
Quæ mala sint imis pariter cultoribus aulæ.
Nunc mihi conditio miserabilis illa videtur
Regum magnorumq; ducum, qui mille labores
Suscipiunt & mille pericula fortiter, ipsam
Nec patriæ causâ dubitant profundere vitam:
Atq; his nulla malis pòst gratia redditur imò
Sæpius inuidiamque senes odiumque reportant.
Quarta duces nostros, atq; ipsum tertia regem
Luna videt siccos primùm durare calores,
Nunc etiam mediis pluuias & frigora campis,
Ferre famem, duramque sitim, varioſque labores,
Cum possint altis se claudere mœnibus illi,
Sublimique ex arce procul spectare vagantem
Circum agros hostilem equitum peditumq; procellam:
Possit rex aliis ducibus committere curam
Castrorum; possit comitatus pubere nato
Finibus extremis abiens, petere intima regni;

Sed

Et quæ prodita sunt libris oracula sacris,
Quo cœlum & terras sæuus commiſceat igni
Iuppiter, & magni ruat ingens machina mundi.

Ad Ianum Moruillierium.

Siquis agro longè veniens modò rusticus aulam
Introeat regis, quam nunquam viderit antè,
Multa ferens oculos partes miretur in omnes,
Nidorem imprimis tepidæ strepitumq; culinæ,
Lucentemq; focum: mox primæ in limine portæ
Custodes hastas manibus ferrumq; tenentes,
Argento textis sagulis auroq; decoros,
Interius thalamos centum, conclauia centum,
Et super auratis spectet laquearia tignis,
Et disposita locis Pario de marmore signa.
At verò foribus Princeps dum manè superbis
Egreditur, magnâ procerum stipante coronâ,
Quos ibi concursus hominum, quantaq; videret
Ambitione, locis ex omnibus obuia ferri
Agmina densa virûm: vel qualis (Iuppiter) illi
Cœna videretur regali condita luxu,
Dulcia præsertim pueri si carmina cantent
Ad citharam, resonetque sono testudinis aula.
Omnia quæ postquam lustrauerit ille beatum
Ante alios omnes regem putet esse, beatos
Esse putet nullos, nisi qui versentur in aulâ.
Malit in his regum domibus vilissima fungi
Munia, quàm centum campos inuertere tauris,
Forsitan vrbanis itidem videatur, idemq;
Omnibus, insolitæ species quos ceperit aulæ.
Experti, mala plura bonis occulta subesse
Comperiunt, illoq; tegi fulgore dolores
Innumeros, comitemq; per omnia tempora curam;
Malint esse domi nigrum cum furfure panem,
Læto hilariq; animo, quàm plenas fellis amari
Carpere delicias. iam quæ deterrima res est,

Tan-

Tantorum videas nullum tamen esse malorum
Effugium, nulli hinc adeò pauciue referre
Diis grati potuere pedem: dum cogitat ille
Quà sese expediat, veniaq; potentis amici
Discessum meditatur. at hic dum plura recedens
Ferre parat semperq; augendo intendit aceruo,
Dumq; alius metuit ne pòst oblitus amicis
Tot bona non tutò possit malè parta fruisci,
Quæque aliis fecit, ne deteriora vel illis
Ipse ferat, Nemesisq; vltrices sentiat iras;
Incautos veniens subitò mors occupat omnes:
Et quæ impunè prius fuerant auctoribus ipsis,
Sæpè luit peccata bonis fugientibus hæres.
At cæcum mortale genus non desinit vltrò
Accusare Deos, tanquam hoc indigna ferente:
Haud secum reputans & lentam vindicis iram
Numinis, ad seros extendi sæpe nepotes.
Dicendum nobis aliàs, communia summis
Quæ mala sint imis pariter cultoribus aulæ.
Nunc mihi conditio miserabilis illa videtur
Regum magnorumq; ducum, qui mille labores
Suscipiunt & mille pericula fortiter, ipsam
Nec patriæ causâ dubitant profundere vitam:
Atq; his nulla malis pòst gratia redditur imò
Sæpius inuidiamque senes odiumque reportant.
Quarta duces nostros, atq; ipsum tertia regem
Luna videt siccos primùm durare calores,
Nunc etiam mediis pluuias & frigora campis,
Ferre famem, duramque sitim, varioſque labores,
Cum possint altis se claudere mœnibus illi,
Sublimique ex arce procul spectare vagantem
Circum agros hostilem equitum peditumq; procellam?
Possit rex aliis ducibus committere curam
Castrorum; possit comitatus pubere nato
Finibus extremis abiens, petere intima regni,

Sed

Auctoris patinæ Æsopi, Bitiæue bibacis,
Quàm senis illius venerandi quem modò dixi,
Aut qui diuitias Pyrrhi despexit & aurum,
Quique domum rediit clarus Lacedæmone victâ,
Clarior at studiis domitaq; libidine multò:
Aut quorum in funus plebecula contulit asses,
Et natis alimenta dedit dotesq; puellis.
Quòd si tanta animo sit nobis cura colendo,
Quantum nos operæ noctesq; diesq; tuendi
Corporis, aut ornandi causa primus vltrò,
Cernamus faciè & quid pulchrum, & quid sit honestum,
Hoc verò studium quàm circa corpus inane est?
Ac siquis vestem neglecto corpore curet,
Aut alia ipsius causâ quæcunq; parantur.
Non hæc sunt animorum oblectamenta bonorum,
Omnia despiciunt, quæ tu miraris & optas,
Et curis animum longè melioribus addunt:
Occultas rerum gaudent cognoscere causas,
Et patriæ prodesse suæ, prodesse propinquis,
Hospitio qui sunt & amoris fœdere iuncti,
Priuatim exercent odium cum nemine: tantùm
Vt rectè valeant in vitâ corpora curant,
Nec sese replent potu vberiore, ciboq;,
Quàm satis ad vires cognoscunt esse tuendas.
Adde suis æquâ semper quod mente fruuntur.
Non alios bello, non summo iure lacessunt;
Tam tibi dissimiles, quàm sunt in somnia veris,
Aut pictæ facies viuis animantibus, aut quàm
Recta valetudo sanusq; in corpore succus,
Tubere crurum & ventris aquaq; intercute distat.
Sed nos ad summum deuenimus vsq; malorum,
Et grauis excepit nostras obliuio mentes
Numinis æterni. Dictis pugnamus & armis
Queis de relligione animo sententia sedit
Verior; interea tabulas & tradita Mosi

Aureæ

Aurea verba decem sublimi in vertice montis,
Sermones Domini & sanctorum dogmata patrum
Spernimus. hinc animis alius subnascitur error,
Cæca latens intus velut ignorantia nostri.
Nam postquam cœpere homines auertere mentem
Diis superis, subita his oculi caligine pressi,
Vt neq; se prorsus ex illo tempore nossent:
Non aliter fulgens ac Lunæ cernimus astrum,
Obscurum fieri mox, lumine Solis adempto.
Atq; hodie, velut ignari qui sæpe locorum
Montibus excelsis, & in imis vallibus errant.
Aut siluâ in magnâ: sic mens incerta vagatur
Huc illuc, & tanquam alieno in corpore viuit.
Hinc quia naturæ nescimus commoda nostræ,
Quæ sunt in nobis cæci, quæq; intus habemus,
Nobis eueniant, optamus. Sic ego quod tu,
Quod sum ego, tu fieri cupis: hic se vertere in illum,
Rursus in hunc cupit ille, nouamq; aptare figuram.
Nunc fieri miles, nunc sutor, nunc citharœdus,
Aut quodcunq; aliud in mentem venerit ipsi,
Si liceat, velit, & post paulò ad prima reuerti,
Inde suos mutant & mas & fœmina sexus:
Ille habitu & membris quàm fœmina mollior omnis,
Hæc pertæsa sui, sexuq; licentior ipso,
In medium gaudet procedere veste virili,
Et summo capiti pennas aptare volucrum:
Qualis erat Troiæ quondam sub mœnibus altis
Hectore congressus magno cristatus Achilles.
Iam non fœmineus pudor est, non sexus in illis:
Ipsa libidinibus parce natura ministrat:
Monstra voluptatum modò quærunt vndiq; cessò
Dicere, ne minuam dicendo maxima. Tantùm
Exclamare libet, cæloq; excire sonantem:
Respiciat mores aliquando, & tempora nostra.
Ecce dies properat, nisi falsus noster Apollo est,

Et quæ prodita sunt libris oracula sacris,
Quo cœlum & terras sæuus commiſceat igni
Iuppiter, & magni ruat ingens machina mundi.

Ad Iannm Morvillierium.

Siquis agro longè veniens modò rusticus aulam
Introeat regis, quam nunquam viderit antè,
Multa ferens oculos partes miretur in omnes,
Nidorem imprimis tepidæ strepitumq; culinæ,
Lucentemq; focum: mox primæ in limine portæ
Custodes hastas manibus ferrumq; tenentes,
Argento textis sagulis auroq; decoros,
Interius thalamos centum, conclauia centum,
Et super auratis spectet laquearia tignis,
Et disposita locis Pario de marmore signa.
At verò foribus Princeps dum manè superbis
Egreditur, magnâ procerum stipante coronâ,
Quos ibi concursus hominum, quantaq; videret
Ambitione, locis ex omnibus obuia ferri
Agmina densa virûm: vel qualis (Iuppiter) illi
Cœna videretur regali condita luxu,
Dulcia præsertim pueri si carmina cantent
Ad citharam, resonetque sono testudinis aula.
Omnia quæ postquam lustrauerit ille beatum
Ante alios omnes regem putet esse, beatos
Esse putet nullos, nisi qui versentur in aulâ.
Malit in his regum domibus viliſſima fungi
Munia, quàm centum campos inuertere tauris,
Forsitan vrbanis itidem videatur, idemq;
Omnibus, insolitæ species quos ceperit aulæ.
Experti, mala plura bonis occulta subesse
Comperiunt, illoq; tegi fulgore dolores
Innumeros, comitemq; per omnia tempora curam;
Malint esse domi nigrum cum furfure panem,
Læto hilariq; animo, quàm plenas fellis amari
Carpere delicias. iam quæ deterrima res est,

Tan-

Tantorum videas nullum tamen esse malorum
Effugium, nulli hinc adeò pauciue referre
Diis grati potuere pedem: dum cogitat ille
Quà sese expediat, veniaq; potentis amici
Discessum meditatur. at hic dum plura recedens
Ferre parat semperq; augendo intendit aceruo,
Dumq; alius metuit ne pòst oblitus amicis
Tot bona non tutò possit malè parta fruisci,
Quæque aliis fecit, ne deteriora vel illis
Ipse ferat, Nemesisq; vltrices sentiat iras;
Incautos veniens subitò mors occupat omnes:
Et quæ impunè prius fuerant auctoribus ipsis,
Sæpè luit peccata bonis fugientibus hæres.
At cæcum mortale genus non desinit vltrò
Accusare Deos, tanquam hoc indigna ferente:
Haud secum reputans & lentam vindicis iram
Numinis, ad seros extendi sæpe nepotes.
Dicendum nobis aliàs, communia summis
Quæ mala sint imis pariter cultoribus aulæ.
Nunc mihi conditio miserabilis illa videtur
Regum magnorumq; ducum, qui mille labores
Suscipiunt & mille pericula fortiter, ipsam
Nec patriæ causâ dubitant profundere vitam:
Atq; his nulla malis pòst gratia redditur imò
Sæpius inuidiamque senes odiumque reportant.
Quarta duces nostros, atq; ipsum tertia regem
Luna videt siccos primùm durare calores,
Nunc etiam mediis pluuias & frigora campis,
Ferre famem, duramque sitim, varioſque labores,
Cum possint altis se claudere mœnibus illi,
Sublimique ex arce procul spectare vagantem
Circum agros hostilem equitum peditùmq; procellam?
Possit rex aliis ducibus committere curam
Castrorum; possit comitatus pubere nato
Finibus extremis abiens, petere intima regni,

Sed

Sed nihil indignum se, nil maioribus vnquam
Ille suis faceret, nil tanti nomine regis
His meritis laudi quæ sunt ingentia, quàm non
Ingratis merces à ciuibus æqua refertur.
Si patriæ fines audax inuaserit hostis,
Si tutanda salus, si vim prohibere necesse est,
Obstipo capite & malè surdis auribus omnes
Regis ad imperium restant vocemq; tributi:
Tanquam bella geri possint sine sumptibus vllis.
Non tot ab externis, aiunt cogenda fuisse
Gentibus auxilia: & proprias tatis vsq; videri
Hostibus arcendis, alio sine milite vires.
Consultò efferri fictis rumoribus hostes
Ad cœlum, semperq; in maius robora tolli.
Hanc accersendis regem prætexere causam
Auxiliis, sua cui plus quàm satis arma supersunt,
At regem, aut alium quis credere possit egentem
Non opus externæ, nullos conducere in vsus
Tot voluisse virûm tanto sibi millia sumptu
Tam procul hinc, grauibusq; suos onerare tributis?
Non adeò non ille sui est ignarus, & vsq;
Immemor officii, non vt perpenderit antè
Et genus & numerum, & vires & militis arma,
Quiq; metus præsens animis, pugnæue cupido:
Atq; ea num potiora suis an in hoste minora.
Quid? fuga Quintinos ea nuper facta per agros
Non satis ostendit, quid solis Gallia possit
Freta suis, equiti quæ sit fiducia nostro?
Tam paucis animos illi rediisse diebus,
Aut tirone putas conferri milite tutò
Posse manum, nihil vt valeat nihil vsus in armis?
Quid si concisum hunc equitem componimus hosti,
Nescio quot pariter nostrâ ne gente cohortes
Horrida Germanæ poterunt tot millia gentis
Ferre, tot Hispanos, Belgas simul atq; Britannos:

Quos

Quos illæ integris & adhuc cùm viribus essent,
Expectare in se non sustinuere ruentes?
Quid non plus illis animi victoria duplex
Addidit, aut nobis non spem fuga turpis ademit?
Atque vtinam positis pacatus viueret orbis
Ensibus & gladiis sæuo nec milite nobis
Esset opus. sed quando malum hoc commune videmus
Omnibus, æternumque fuit: nec dedita multum
Armorum est hodie studiis; ciuilia longè
Plus amat, & varias exercet in vrbibus artes,
Aut intendit agris plebecula nostra colendis:
Conductas operas trans Rhenum accersere & Albim
Cogimur, aut patriam Flandris exponere prædæ.
Si videas, qui nunc modicum conferre tributum
Militibus renuisque ferox stipendia nostri;
Si videas rectis ad te contendere signis
Hispanas acies, vrbi si fortè propinquas,
Omnem agrum circum populari, incendere tecta,
Quid non pollicearis vt hac formidine quisquam
Liberet, incolumem & saluum te præstet ab hoste?
Nunc quereris, cœlum atq; Deos testaris auarè,
Si quid ab immenso numerare iuberis aceruo.
At qua conditione? solent qua nempe profani
Mutua Iudæi numerare petentibus æra,
Quæ post accipiens magno cum fœnore reddat.
Dum celeres Turcæ Byzanti ad longa sederent
Mœnia, Cæsar inops animi rerumq;, rogabat
Suppliciter ciues, tantum & commune periclum
Vt ne despicerent, aliquid conferre tributi
Protinus, vnde viros miseræ conduceret vrbis
Præsidio, quam se simul & sua perdere mallent.
Non magis hi dictis aurem precibusq; dedere,
Quàm si non idem foret hostis, idemq; periclum
Omnibus: aut regi bellum, non ciuibus esset.
Vrbs deserta suis capitur, nec barbarus ensis
Vlli hominum generi, sexu, ætative pepercit.

Non

Non illas tenuit patriæ miserante negatas
Ciuis opes: rapuit ferus omnia & impius hostis.
Quid Macedo Perseus, collectas patre Philippo
Ad bellum dum militibus dispensat auarè
Parcus opes, tanto nec dignas comparat hoste
Copiolas, & sese & regnum amisit & aurum?
Nam neque vectigal certa ratione modoq;
Exigitur, nec sunt moderata impendia bello:
Nec quicquam magnum rex vnquam gessit auarus.
At potuit certo componi fœdere bellum,
Pax etiam potuit rerum pulcherrima nobis
Restitui, quam fama fuit non nolle Philippum,
Attrebates, ipsamq; alios deposcere Belgas,
Vexatos longo lacrymosi tempore belli.
Antè velim nos antè Deûm pietate mereri.
Et pacem, & veniam atq; illis nos reddere dignos.
Nam quæ pax, quisve vsus erit, mortalibus, vnde
Numen abest? aut quæ pacis stat finis habendæ?
Nempe bonis quo liberius vel possit abuti
Quisq; suis, positoq; metu ridere, iocari,
Insanire libidinibus, vel amore per vrbes
Fœmineo, turpive aliquo diteſcere quæstu:
Quæ pacis vera esse putantur commoda vulgò.
Non est illa tibi non est optanda, nec vllam
Tu potes inuitis pacem componere Diuis.
Quòd si persuasum penitus mortalibus esset
Auctorem belli esse Deum pacisque petentum,
Non tamen ex meritis, precibusve, sed his dare bellum,
Pacem illis, vt cuiq; magis conducere genti
Viderit, haud temerè & reges & regis amicos
Accusent, causasque infectæ pacis ad illos,
Primaque suscepti referant exordia belli.
Deinde nec arbitrii est pax vnius. vt magis optet
Rex nihil Henricus, dare forsitan abnuet hostis,
Ni leges illum tulerit quascunq; Philippus

Accl-

Accipere, vt victore iubes à principe victum.
Hoc etiam pacto totum res nulla per orbem
Non venalis erit, si possessoris auari.
Spemq; animumq; auidus pretio superauerit emptor.
En tibi Francorum virtus, & pristina gentis
Gloria, quæ reges Hispanis atque Britannis
Sæpe dedit, Belgam contriuit sæpe rebellem,
Quæ Rhenum quicquid spatii fuit inter & Istrum,
Quod Lirim fluuium gelidasq; interiacet Alpes
Imperio tenuit: mox relligionis amore
Omnem Asiam peragrauit ouans, Arabumq; subactis
Regibus, & fractis duplici certamine Turcis,
Egregium Solyma regna stabiliuit in vrbe:
Tune illi tam fœdum illi dare turpiter audes
Regi consilium; cuius victricibus armis
Tristis & orba suo modò Scotia rege Britannum
Reppulit, ingressum fines atque intima regni?
Cuius & auspiciis amissa Bononia nuper,
Omnis & Oceani latè maris ora recepta est:
Mox defensa graui longè Mirandula bello.
Parmaq; Pontificum metuens & Cæsaris arma,
Quæ nostræ fidei sese commiserat antè:
Quo libertatem iucundum vindice forti
Sena diu tenuit multos obsessa per annos:
Quamuis fine tamen cecidit labor irritus illi.
Qui desueta prius vestigia tempore longo
Calcauit pedibus, veterumque imitator auorum
Vsque sub Heluetii ripas & flumina Rheni
Signa tulit, valde mirantibus illa colonis:
Quâ spe erecta animis Germania protinus omnis
Libertatis vbiq; suas vexilla per vrbes
Proposuit, dominumq; antiquâ sede potentem
Expulit ad Carnos longè vetereſque Liburnos.
Quod si tum virtute suâ libuisset, & armis
Vti Vindelicis, nunquam pòst vulnere tanto

Sau-

Saucius infaustum cælo caput ille tulisset.
Atq; hæc audito Errici modò nomine gesta
Sunt tamen, & Rhenum cùm non transmitteret amnem:
Vnde reuertenti concussis omnia muris
Sparsa per Ardennam patuerunt oppida siluam,
Horrida non multò post tempore Cæsaris arma
Ingentesque minas vnâ legione repressit
Ad Metas, cùm se veteranus ductor ab vno
Imberbi puero vinci clamaret? & omneis
Contra se tum stare Deos quereretur Olympi.
Quid vos Eridani, Casiale, Valentia, ripis
Impositas memorem, aut alias tot in Alpibus vrbes
Vi domitas? quid te viniq; oleique feracem
Corsica Tyrrheni maris insula, qua velut arctâ
Compede constricti Ligures Tusciq; tenentur?
Longum sit memorare, quibus rex ipse duellis
Præfuerit, quos ipse manu confecerit hostes:
Et quæ diuersa penitus regione locorum
Magna per egregios bissenis gesserit annis
Bella duces, quantum imperio & ditione virorum
Creuerit, aut fines quàm longè extenderit agri.
Hîc mihi tristis enim, nimiumq; aduersa duorum
Obiicitur fortuna ducum, duo prælia magna,
Bis fusæque acies, captusq; exercitus ingens:
Magna fuit clades, fateor, nisi maius ab illis
Emersisse malis facinus fortasse videtur.
Ex illo numera quæ tempore gessimus ipsi,
Quot validas vrbes, quot cepimus inclyta bello
Oppida, quæ sperare bonis vix Gallia rebus
Audeat: illum animo tibi (fac) propone, sequentis
Atq; dies omnis, quibus est allatus in vrbem
Nuntius aduersæ Quintini ad mœnia pugnæ;
Vt sine præsidiis equitum peditumq; sine vllis
Tum belli ducibus, sine spe, quæ pascere quamuis
Alma solet miseros, discederetq; vltima rerum,

Ma-

Magna precabamur triſtes mœſtiq; Deorum
Numine, relliquias tam fœdæ ſtragis ab hoſte
Seruarent; Regemq; domum hanc inſignibus olim
Tot claram meritis, ſi nollent prorſus bonore
Eſſe parem, ſinerent aliquam tamen eſſe, nec hoſti
Hunc animum mentemq; darent, vt pergere cœptum
Vellet iter, nomenq; adgnatæ extinguere gentis.
Iſto noſtra loco tum res erat: aſpice quàm ſit
Lætior hæc rerum facies, quàm diſtet ab illa
Arma (vides) & equos legionumq; agmina nobis
Suppetere, & quæcunq; putantur idonea bello:
Agminis ipſe ſui ductor rex, inſtat & ipſe
Agmini, illic etiam formido & terror Iberi
Militis in partem curæ ſubit ille Britannum
Qui modo littoribus noſtris eiecit & intra
Oceani fines ſpatiis concluſit iniquis
Fulmineus Guiſius: fractis labentia pilis
Vertice tecta ſuo qui fulſit publica, latis
Suſtinuiſſe humeris vt cœlum dicitur Atlas:
Nullus in vrbe pauor, nuſquam trepidatur in agris.
Caſtra loci ſitus vt patitur; quàm proxima caſtris
Contulimus: ſi præterea nihil vſque profectum eſt,
Subſtitit in medio ſaltem victoria curſu,
Fortunaque, ferox iam vincere deſiit hoſtis:
Quæ res nos igitur vel iniquo fœdere pacem
Expetere, aut noſtro ſubigit decedere iure?
Contenti modico, longinquæ munera pacis
Dulcia carpemus læti, noſtriſq; fruemur
Quiſq; bonis omni poſitâ formidine belli.
Quid tu animi vecors opulentum & nobile regnum
Poſſe putas vllum diuturna in pace manere
Fac animo repetas memor omnem temporis acti
Hiſtoriam, quæcunq; domi ſint geſta foriſve,
Omnibus in terris poſtquam ſunt condita regna:
Repperies aut continuis vexata duellis

Imperia aut interposita nec longa fuisse,
Reges & populos inter duo, tempora pacis.
Ter modo Romani scriptores limina Iani
Clausa ferunt inter sexcentos amplius annos.
Difficile inprimis aquo duo regna coire.
Fœdere. Discessum fac conditionibus æquis,
Rex tamen aut iuuenis pacem cupidusve triumphi,
Irasci facilisve, malo aut persuasus amico,
Aut aliquam arripiens oblatam ex tempore causam,
Continuo soluet. quid si à victore potenti
Victus, & inferior leges accepit iniquas?
Dissimulare dies aliquot fortasse vel annos
Offensus poterit, dum corrigat vndique nummos,
Dum legit exercetque suos, dum percitus irâ
Contrahit, apta videt bello quæcunq; gerendo.
At simul opportuna dabunt se tempora, sæuus
Irruet, & quæ pace prius concesserat, armis
Nunc repetet: vim illam potius, dominique potentis
Esse minas, quàm liberum & æquo fœdere pactum
Vociferans. facito hunc animi tamen esse pusilli,
Quique anceps iterum non ausit adire periclum:
Ille tamen rebusque ferox tumidusque secundis,
Nesciet ille diu fortunam ferre secundam;
Non tolerare moras: non se, mihi crede, tenebit
Quin regem miserum bello quem vicerit antè,
Cuiq; vrbes aliquot partem vel ademerit agri,
Nunc fortem validumque etiam minus, appetat vltro,
Aut menses aliquot si quis pudor impedit illum,
Adponet reges alios, qui bella mouebunt
Prima, dein socium sese dabit improbus illis.
Plurima sic afflicta legas, aut perdita regna,
Hoc cupidè nimium dum pacis amabile nomen
Amplexi reges, quos belli fortè pigeret,
Plus tribuunt hosti, quàm bello quærere posset.
Tum æquidem leuia hæc & non onerosa videntur,

In

In tabulas dum ſcriba refert: quia cæca voluptas
Impedit, auerſamq; alio rapit improba mentem,
Aut deſiderium, patriæ, rerumque ſuarum,
Aut grauis & longi nimium fuga fœda laboris,
Aut præſens aliquis belli metus, aut malus error,
Aut quidnis aliud cauſſæ. poſt nube fugata
Ex oculis, ſerò incipimus tum cernere verum,
Promiſſis condicta dies cùm venit amaris:
Et linquendus ager, maiorum ſanguine multo
Partus, & antiquis migrandum ciuibus vrbe eſt.
Traduntur claues, portis educitur omne
Præſidium, nouus immittit victricia miles
Signa, recedentiq; ferox maledicta ſuperbè
Contigerit. interea foribus pendentia ſummis
Lilia conuellit duri manus improba fabri,
Reſtituitque aquilas, multum lacrimante colono.
At quæ poſt regio tecta & ſecura latebat,
Quæ felix hunc ante diem non viderat hoſtem,
Apparet ſubitò velut obiice nuda remoto.
Tum querimur ſtulti, nimium properata fuiſſe
Fœdera; nil victis & nil ſperantibus vltra
Durius imponi, aut grauius potuiſſe. quid hoſtes
Quid ſi etiam grauiora iubent? mora nulla, ſequamur
Imperium, & cedamus ei qui cogere poſſit.
Fœdus homo turpiſque ſenex Iouianus ad vrbem
Dum properat, tantumque nouum componere regnum,
Cogitat, inſidias metuens atque arma tyranni,
Damnoſo nimium atque inhoneſto fœdere ceſſit
Regibus Arſacidis, populus quæcunque Latinis
Omnia trans Tigrim multos poſſederat annos,
Armeniæ regnum, & regem ſocia arma ſequentem
Deſtituit: damni plus illa pace relatum eſt,
Pius ignominiæ, quàm ſi certamine magno
Victa iterum ad Cannas acies Romana fuiſſet.
Ingentem ſuæ atque ſuorum rati tradidit hoſti,

Vt biberet: nam tum ſitis illum dura premebat.
Vtq; ſitim potu expleuit, Proh Iuppiter, inquit,
Quàm citò præteriens, mihi quanto eſt empta voluptas
Imperio! cupiat nunc effudiſſe lagenam
Infelix. Si vis exempla domeſtica regum
Noſtrorum, quoniam melius nos inſtruit error
Interdum proprius: quod tradidit hoſtibus vrbes
Pace Bretigniacâ, quantum ditionis & agri
Vnus homo longi pertæſus carceris olim?
Atq; is cui ſteterat libertas aurea tanti,
Poſt animi cauſa cupienſq; reuerſus eodem eſt:
Maluit atq; mori ſeruus, quàm viuere liber.
Quæ mihi non aliquo belli ſcribuntur amore,
Aut odio pacis, quâ nil iucundius vnquam
Eſſe poteſt homini: ſed ne dum condere pacem
Feſtinamus, & à bello diſcedere quoquo
Nempe modo, capti dulcedine nominis vltrò,
Non pacem nobis, ſed bella, ſed horrida bella,
Et multò peiora prioribus illa, paremus.
Hæc populus, ſua ſunt cui ſola negotia curæ,
Hæc nequeunt alii tenues quicunq; tueri,
Quiq; dolent, metuunt, gaudent, cupiuntve; quibuſque
Iudicium priuata tulit vel gratia, vel res:
Quique malo patriæ vel turpia lucra ſequuntur.
Reges iſta vident, & amantes regis amici,
Otia non tantùm quibus hæc præſentia curæ,
Sed requies aliquando etiam ventura nepotum.
Nam quid pace bona magis eſt optabile regi?
Scilicet vt varias de relligione per orbem
Clemens & placidus cuſet componere partes:
Vt commendet oues paſtoribus vndiq; lectis
Ingenti ſtudio, ſponſor quandoq; futurus:
Et iubeat ſupereſſe gregi, ne ſæuus & ater
Incuſtodito lupus inſidietur ouili:
Moribus vtque bonis populos & legibus vrbes

Inſti-

Inſtituat lites rixas, & iurgia fortis
Amputet, eque foro quæſtus ac præmia tollat:
Iudicia & paucis, & mandet amantibus æqui
Publica; nec pœnam facilis, iuſtumq; remittat
Supplicium; & meritos virtuti reddat honores.
Vt quæ longa diu bellorum impenſa, vel artes
Inuexere malæ, tot vectigalia plebi
Demat, & immunes, equitum velit eſſe colonos
Hoſpitiis, iubeatque ſuos ſibi condere fructus.
Has ſordes, & monſtra, quibus nunc plena videmus
Omnia, quæ pulchro fulgentia cernimus auro
Per fora, perque domos & regum tecta, per vrbes;
Per vicos volitare, caputque attollere cœlo,
Eiiciat, manibuſque vetet contingere fiſcos.
Quæ res ſi fuerint; regnum regemque beatum
Efficient, & qui tali rectore regentur.
Nunc age, quid profers pacem cur Regis amici,
Otia cur nolint? primùm communia vulgo
Quæ bona ſunt aliis, iſti, quoque pace fruentur.
Quinetiam plura, & quo pluribus intus abundant,
Quoque domos plures & prædia rure beati
Plura colunt: adde huc viuaria plena ferarum,
Balnea, piſcinas, ſaltus celſiſque decoras
Arboribus ſiluas, & amœnos floribus hortos,
Quæ non in tenui aut mediocri copia tecto eſt.
Seu magè deliciis aulæque tenentur amore,
Et qua poteſt homini contingere pace voluptas
Maxima, quàm cum rege ſuo communiter iſti
Non cupiant? regi nihil eſt iucundius horum
Conuictu, fortuna potens & regia, cultus
Regius, vt ſolum videatur nomen abeſſe.
Quæ cùm tanta frui poſſint & talia pace,
Cur bello pacem, cur non ſua prædia caſtris
Turpibus anteferunt? niſi quoſdam fingis agreſtes
Immaneſque viros eductos lacte ferino,

Nulla quibus mentem titillet honesta voluptas.
An vero metuunt vt inertes pace, nec vllis
Artibus, & studiis videantur protinus apti?
Nemo huic ingenio præstat vel lumine mentis,
Non verum citius, non dispicit acrius alter:
Nec quisquam fandi melior. suauissimus illi
Funditur ore sonus; torrentia fluminis instar
Verba cadunt. miratur in omni munere primum,
Et facilè ante alios, respublica suspicit omnes.
Ille quidem bello melior, sed prorsus amœnum
Ingenium, & ciuile tamen, nostrisq; ferendum
Moribus adspicias, factum nec agrestius illa
Castrorum feritate, aliis vt sæpe videmus:
Vir pius, & rectè faciendi regibus auctor.
At sine honore domi, sine summo viuet vterq;
Imperio: nec magna duobus gratia factæ
Pacis erit, quanquam meritis quæ deinde refertur
Gratia, sæpe iuuat, studium quoque ciuibus auget.
At vir amans patriæ populares negligit auras:
Nec porrò ille suæ veniet minus vtilis vrbi,
Ingratos etiam prospectet si fore ciues.
Si mala pax & fiet iniqua (quod accidet istis
Inuitis) facilè hac carituri laude videntur:
Sin bona, quis potius confectæ gloria pacis
Debetur? nec enim legato pacis honorem
Præconive dabis; sed ei qui maxima cepit
Oppida vi, sinesq; extendit longius agri;
Qui nostris quacunque pedem ferus intulit hostis
Finibus, huic raptim volat obuius & premit illum
Fronte vel tergo, possit ne impunè vagari:
Denique sic positis occurrat ad omnia castris
Tempora, sicque locis pene omnibus imminet hosti,
Vt lassum belli pigeat, pacemq; duello
Malit, & optatam requiem præferre labori.
Arma solent præsensque metus legionis, & horror

Bel-

Bellatorum equitum, duras inflectere mentes
Ad pacis ſtudium: tum regis nobile magni,
Præcipuè clarive ducis cum nomen ad hoſtem
Venerit, huic ſubito pulſantur corda timore.
Dic, age, ſi pacem peteres prior ante Decembrem
Præteritum, Hiſpanosque recenti cæde feroces
Tunc humilis, ſupplex, & victus adæqua vocares
Fœdera: non ſpernant tua verba precésve refutent,
Imponantque tibi duriſſima frena iugumque?
Nunc illos quæ cauſſa ſubegit quærere pacem?
Nempe amiſſus ager tantus, totque oppida bello
Expugnata locis dimenſa in parte duobus,
Horrenteis acies ferro caſtrisque paratum
Stare vident equitem, conisque micantibus ante
Signa duces, ipſumque intra tentoria regem.
Hi pacem faciunt, non qui ſe venditat hoſti
Et leuis & cupidus, non qui ſibi quærit honorem,
Et populi plauſus, diuini muneris auctor,
Sit quamuis ea pax nec honeſta, nec vtilis vrbi.
Quàm facilè humanis aut vafro imponitur aſtu
Senſibus aut animis cupientum inducitur error.
Factamen ignaros iſtis quoſdámve malignos
Detrahere atque auferre decus laudemque cupitæ
Pacis, & indignos alienâ laude fruiſci:
Fac ſi vis illos etiam ſecedere in agrum,
Priuatamque domi procul aula degere vitam,
Iccircóne tibi miſeri videantur, amoris
In patriam qui tot clariſſima ſigna dederunt,
Quos bene tot geſtis ſoletur gloria rebus?
Mi non hercle magis, quem vir fortiſſimus ille
Linterni degens ingratâ pulſus ab vrbe:
Aut qui Palladiis cognomine iuſtus Athenis
Ceſſit Ariſtides, mala ſunt hæc propria regum,
Magnorumq; ducum, vt multa atque ingentia poſtquam
Officia & ſtudia in patriam melioribus annis

Contulerint, ſolam pro omni mercede reportent
Inuidiam; rapiat falſos ignauus honores
Et mendax aliquis: tam ſunt peruerſa malorum
Iudicia, in meritos nec iuſtum ſemper & æquum eſt
Arbitrium populi, non & mutabilis aulæ.

Ad Sal. Macrinum.

Non ego tot ſine te ſoles, Macrine, fuiſſem,
Nec tam vicinis abſens regionibus vſque
Suſtineam deſiderium communis amici;
Si valeam, ſi res cupientem nulla moretur.
Me cari ſed in vrbe diu tenuere propinqui,
Legibus adſtrictum medicis, non aere puro
Veſci, ferre pedem non extra tecta ſinentes.
Et vanus labor ille fuit. nunc vrbe relictâ
Ereptus medicis, elapſus pharmacopolis
Frigida manè recens, & frigida veſpere carpo
Rura, nouum Solem atque orientia ſidera ſeruo.
Quòd ſi fortè iuuat ſeceſſus viſere noſtros;
Diſce, Carentonio ſuperandus Matrona ponte,
Mox vbi quingentos inter duo flumina paſſus
Feceris, ad portum cæſis cui nomen ab Anglis,
Tranſmittes Sequanam ratibus. nam pons ibi nullus
Coniungit ripas. hinc te quæ proxima tellus
Excipiet, multis vbi manat vitreus humor
Fonticulis, & Vitriaco dat nomina pago,
Illa ſinu me pulchra ſuo fouet: illa forenſi
Vindicat à ſtrepitu, dirisque tumultibus vrbis.
Ad fanum reuocas: ſed agreſtes non minus odi
Cœtus: & feruere nouis prætoria veſtra
Hoſpitiis fama eſt habitarique ædibus arctè.
Eſt qui purpureis ſibi tres in veſtibus vnà
Conſpectos narret proceres: ego credere Romam
Ad vos & Tiberim migraſſe, ſimulque vereri
Ne Syrtes fugiens Siculis immergerer vndis
Quapotis es verſus in tantâ condere turbâ?

Res

Res adeò ipſa mihi, non nomen diſplicet vrbis.
Caſtalio pauci primùm de fonte bibebant
Vates: manabant tum pleno gurgite riui.
Turba poëtarum mox vt concurrere cepit.
Aufugere procul Nymphæ, atque exaruit vnda.
Tu quoque verſiculos Lauduni ſcribere plures
Vná luce potes, quàm multis menſibus iſtic,
Quò ſeſe plenis fundit Lutetia portis.
Namque volunt ſiluas, aut deuia rura poëtæ,
Et melius vacuis ſcribuntur carmina pagis.
Hæc tecum, Macrine, iocoſo carmine luſi,
Me quia tu numerare ſoles in vatibus vnum:
Verum aliud cauſſæ eſt, etenim ſitientibus atque
Siccis permultum conferre ſilentia dicunt:
Congreſſus hominum, atque vſum ſermonis obeſſe.
Quem necat importuna ſitis, cui faucibus imis
Spiritus, & vox attrahitur pulmonibus ægrè,
Par eſt colloquio & caris abſiſtere amicis:
Sed fari vetitum prohibet nil ſcribere verſus,
Aut certè limis aliorum ſcripta tueri;
Qualia ſæpe dedit Salmonius aurea nobis,
Et dabit, hunc ægro valeant quæ demere morbum.

De morte D. Briſſacæ.

Maturum vt celſa pendens ex arbore pomum
Concidit ad terram leuiter ſpirantibus auris:
Sic vitæ ſpatium cùm iam Briſſaca ſupremum
Confeciſſet anus, tenuique in corpore vires
Deficerent, nullâ vi animam cogente volucrem
Efflauit, quæ mox ſublimis reddita cœlo eſt.
Fortunata ſuis mulier ſi qua extitit vnquam
Vlla bonis: florens quæ ſemper amore potentum,
Victrix per medios fluctus mutabilis aulæ
Tranſiit, illæſum ſeruauit caſta pudorem:
Et reliquam viuens egit ſine crimine vitam.
Hinc illi prius Auguſtæ data cura puellæ.

Mox & fida comes, nunquam discessit adultæ
A latere: ipsius curas arcanaque mentis
Omnia cognouit, nec quicquam Regia virgo
Maius adorta rei est consultâ non prius illâ.
Nam quæ difficiles alias morosa senectus,
Quæque solet tristes animis, & reddere vultu,
Hanc mage iucundam teneris gratamque refecit
Virginibus: lætum nihil vt depasceret ætas,
Vnde coli vt genitrix, & mater vt altera Regum
Commeruit dici comis simul, & grauis æquè.
Vt verò fert ipsa bonos bona vinea fructus,
Et similes pulli generosa matre creantur:
Sic fortes dedit illa viros, sed laudibus vnum
Militiæ, æquantem veterum quoque facta virorum
Fortia, Taurini qui nunc in finibus agri
Dux magnus, Francis Insubrum debita regna
Paulatim molitur, & oppida singula carpit.
Illa quidem meliora tenet promissa beatis
Nunc loca, nec vitæ (sinerent si Numina) reddi
Atque iterum cupiat mortale resumere corpus.
Horrificis quondam ceu tempestatibus acti
Ionio procul in magno, si fortè remissa
Vi maris appellant reduces ad littora nautæ,
Nolint pòst rapidis iterum se credere ventis,
Nolint & decursa pericula rursus adire,
Spes licet ingentis potiundi affulgeat auri.
Quo minus est nobis illius morte dolendum,
Quæ bona mutauit moriens mediocria summis:
Nunc conuiua Deûm pulchri nunc ciuis Olympi,
Omnes infra se positas despectat humi res.
Lugenda illorum potius sunt funera cœcæ
More vetustatis, qui dum vixêre, profundis
Immersi iacuêre malis, nec turpius vllum
Sunt veriti facinus scelerata admittere dextra:
Quos tamen extinctos, offensi Numinis ira,

Æter-

Æternique manent non deficientibus ignes
Corporibus. tantò grauior vindicta Deorum est.

Ad Margaritam Regis sororem.

Mentito toties. Remorum & nuper in vrbe,
Et pòst litterulis, modò quas Dunensis ab agri
Castello dedimus; vix æquum parcere eundem
Namque bis ad lapidem scopulumve impingere turpe est.
Præteriere dies condictaque tempora. Quòd si
Ad noua te promissa vocem nunc spemque futuri;
Non credas etiam iurato & vera loquenti,
Non si succedam foribus tuaque ostia pulsem:
Atque hæc pœna vetus mendaci debita linguæ,
Quam subeam patiens, si non aliena potestas
Huius tota rei sit, non mea. namque putare
Noli me lentis manibus, mollique lacerto
Hoc opus aggressum: quem si Natura tulisset
Ignauum, mollem, pigrum, requietis amantem,
At permulta domum retrahant tamen: optima coniux,
Tum desideriumque vrbis, rerumque mearum,
Imprimisque tui; facies me cuius & oris
Gratia tam reficit quàm verno tempore flores
Purpurei gratum spirant carpentis odorem
Naribus, & recreant omneis in corpore sensus.
Quàm fluuio mersata diu, perfusa vel imbri
Longa fouent volucres aprico littore colla,
Et madidas gaudent expandere Solibus alas.
Quid faciam? possúmne reos vrgere morantes
Pignoribus captis cœptúmve relinquere crimen?
Hic (dicent) nobis operam non præbuit, vrbem
Dum properat fugiens, patriosque reuisere fineis,
Corripuit spatium concessi temporis; ex quo
Ornandæ litis nobis erepta facultas:
Aut aliud fingent maledictum atrocius illo.
Quin & sarcinulas cogenti atque ire parato,
Obiicitur noua cura, nouique repentè labores

Incus-

Incurrant: aliud iubeor cognoſcere crimen,
Commiſſique reo mores inquirere teſtis.
Accipio mandata, geroque ex ordine morem.
Credo aliquod propriumve meum facinusve paternum
Vlciſci voluiſſe Deos; & carceris inſtar
Hunc mihi pœnarumve locum tribuiſſe merenti.
Te memini, te, Virgo, priùs quàm extruderer iſtinc
Præſentire malum hoc veniens, noſtramque dolere
Sæpe vicem, quia nec capitalis quæſtio noſtris
Apta videretur vel congrua moribus eſſe.
Quod ſi præſciſſes longum fore (qui tuus erga
Nos amor eſt) nunquam diſcedere paſſa fuiſſes.
Huc aliquis ſaltem veniat dimiſſus ab vrbe
Nuntius, optatis implens mihi vocibus aureis,
Teque ferens (ſicut primis conſueſtis ab annis)
Reginam pariter duo rari exempla pudoris
Viuere coniunctas animis, rectèque valere.
Te quoque fraterno, atque illam gaudere mariti
Iucundo reditu, & claris ex hoſte triumphis:
Et populum clauſis circum delubra tabernis
Ire Deo grateis tantis ſucceſſibus actum.
Verùm Mercurius nos has retruſit in oras,
Quas adeunt nulli, per quas nec tranſitus vlli eſt:
Et niſi ſpes primis affulgeat alma Kalendis,
Promittens operi ſupremum imponere finem,
Ianus & incipiente bifrons me liberet anno,
Forſitan huic poſſim ſuccumbere, Virgo, labori.

In Franciſci Franciæ Delphini, & Mariæ Scotorum Reginæ nuptias.

Méne etiam cantare iubes & ludere verſu
Necdum maturæ teneros ætatis amores,
Quos inſueta Venus laſciua compede vinxit
Ante diem, thalamoque pares ſociauit eburno?
Digna magis placidis vatum quos educat aula
Res erat ingeniis, vel docta Lutetia fundit

Quos

Quos gremio fœcunda ſuo: mihi publica rerum
Cura gerendarum ſenſus effecit amaros,
Lætitiamque omnem vetulo grauis abſtulit ætas.
Ipſe quidem ſatis vſque ſatis feciſſe videbor;
Attulero cauſas properati fœderis huius
Reges & populos inter duo: namque malignè
Quidam homines etiam hæc vulgo connubia rodunt.
Non quo more ſolent humiles de plebe mariti
Expectare pilus dum mentum mollis inumbret,
Et iuſtæ vigeant robuſto in corpore vires,
Sic Reges faciunt: licet illis ducere lectas
Quandocunque volunt quacunque ætate puellas,
In magno numero. Perſonis regia paucis
Progenies paucis domibus concluditur arctè.
Vnde ſemel neglecta prior quæ ſe obtulit iſtis
Conditio, fruſtra ſimilis venientibus annis
Quæritur. hinc natis quandoque ſuperbia patrum
Obfuit, innuptæque domi manſere puellæ,
Et ſolæ in vacuo longùm gemuere cubili.
Nulla expers adeò prorſus fortuna malorum eſt.
Sed par non aliud conuenit pulchrius vnquam
Nobiliusve. Puer vultu facieque decora
Iam magnæ fortisque futuri Principis olim
Dat clarum ſpecimen: ſuper hæc quoque, plurima in illo
Semina virtutis ſunt non obſcura paternæ.
Illa autem præſtat reliquis pulcherrima forma
Virginibus, comitesque ſuas ſupereminet omneis:
Adſpectu veneranda, putes vt Numen ineſſe;
Tantus in ore decor, maieſtas regia tanta eſt.
Acceſſere etiam diuinæ Palladis artes,
Et maior ſexu prudentia, maior & annis.
Quæ bona, ſi poſita in mediocri ſorte fuiſſent,
Per ſe magna tamen poterant atque ampla videri,
Lucent illa quidam magè Regibus inſita magnis:
Tum decus accipiunt à Regibus ipſa viciſſim;

Splen-

Splendidior gemma vt meliore inclusa metallo.
Accipe nunc quid opum vel vterque, vel altera dotis
Contulerit. Puer Henrici spes magna parentis
Vnus & imperii Francorum ac nominis heres
Designatus: at illa suo Regina marito
Scottorum tabulis Regnum dotalibus affert.
Paruum (inquis) paruum fateor, componimus illud
Si nostro. sed cuius opem sensitque paratum
Non semel auxilium labefactis Gallia rebus,
Cum bellum gererent nostris in finibus Angli,
Desertam illorum patriam simul agmine facto
Scotti incursabant. metus hic sua protinus illos
Respicere, & nostris cogebat cedere terris.
Quinetiam tellus his tam fœcunda virorum,
Tamque ardens animus bellique incensus amore,
Vt cùm alius premeret vicinum exercitus hostem,
Suppetias alius nobis laturus eodem
Tempore, cærulei transmitteret æquora ponti.
Pro quo rex Scottus frater sociusque vocari
Regibus à Francis meruit: stipantque frequentes
Semper adhuc Scotti Francorum corpora regum.
Nunc quondam socia, & longo diuisa locorum
Atque maris tractu, viuent & legibus iisdem,
Et discent vni domino parere libenter
Regna duo. At medii qui sunt vtriusque Britanni
Forsitan hostiles animos odiumque remittent:
Heredique ferent materni sanguinis vltrò
Imperium. vel, si malint contendere bello,
Discent quid virtus possit coniuncta duorum.
Magna quidem memoro. sed enim Dii cætera, Guinis
Excisis, captoque iubent sperare Caleto.
At vos lætitia, Galli, Scottique, solutos
Exhilarate animos atque omnem ponite curam.
Tuque Errice parens, & tu Catharina bonorum
Tot Regum genitrix, soluta Scotorum Regis:

Vos

Vos etiam fratres, duo gentis lumina noſtræ,
Clari ambo ſtudiis ciuilibus alter & armis;
Quorum pulchra ſoror Regi eſt enixa marito
Hoc decus. Ille quidem moriens hæc tanta videre
Gaudia non potuit. natorum cura ſuorum
Si qua tamen reliqua eſt, patribus iam lumine caſſis,
Ipſum credibile eſt lætari virgine tali,
Et tanto genero: grauiter neque ferre, vetuſtum
Gentis adoptiuo cognomine creſcere nomen.
At mater regina libens ſpectacula cernat
Hæc oculis, nec ferre viæ curſusque laborem
Extimeat, nec ſe rapidis committere ventis.
Sed potior pietas, & rerum publica cura
Diſtinet, inuitamque locis conſiſtere cogit.
Omnes præterea quibus aut bona, vel quibus æqua
Mens fuit, hunc fauſtis fortunatisque diebus
Inſeruere diem, atque eius meminiſſe nepotes
Præcipiunt. Ipſi Reges, quos ordine ſtanteis
Cernimus ex altis fora deſpectare columnis,
Exultaſſe mihi ſignumque dediſſe videntur
Lætitiæ, tanto magè ferrea corda quibuſdam
Sunt hominum, quàm vel ſtatuis è marmore ductis.
Nam quid iactabas memorem per compita voces,
Multorum & fictas lacrymas, periiſſe ferentum
Omnia: & abſciſſam longos ſpem pacis in annos,
Si Francis illæſa fides, Scotisque maneret?
Quinetiam verſis animis, noua fœdera Regem,
Atque alias aliasque nurus ſpectare iubebant:
Vnam autem geminâ (credo) iam prole parentem,
Bis totidem natam quot Regis filius annos,
Quæ res viſa parum, vel iniquis auribus, æqua.
Idcirco Regi confingitur eſſe Philippo
Nubilis & matura viro iam filia, nobis
Quam ſpondere velit finemque imponere bello.
Hæc primum ſubdole cæca de Regis amicis

Inui-

Inuidiam detecta, aliquo post tempore, risum
Commouit populis. tam vana & turpia Liuor
Sæpe malus stultos adigit prorumpere verba:
Quos ego commoneo, perfectis denique rebus,
Desinere in vulgus pueriles spargere nugas,
Desinere & quæ visa Deis sunt tendere contra.
Num studiis, genere atque opibus, num denique forma
Inuenient aliam, quæ se huic componere possit?
Quid promissa fides, cùm flens regina puellam
Mater adhuc teneram Regi transmisit: & illo
Pignore firmauit tabulas & pacta futuri
Coniugii? vel tot precibus votisque petitam,
Perfidiosa suis nunc Gallia reddat amicis?
Illa viro despecta, alii cum nupserit, omnem
Semper agat vitam, non immemor antè repulsæ,
Et iustum cupiens vlcisci irata dolorem,
Cum ducibus nostris gerat implacabile bellum:
Aut fœdè populetur agros, aut nauibus ignes
Iniiciat, nostrique infestet littoris oram.
Vt nec commoueat sese: tamen Anglia nullum
A tergo metuens, conscensis nauibus hostem,
Tetra magis, belloque incumbat durior vni.
Sic nobis veniat cum damno dedecus ingens.
Dii tantum prohibete malum, atque auertite nostris
Verticibus. nimis illa nimis cum dote remissa
Gentis Aquitanæ coniux magno stetit olim
Regibus. hic nostras veterum malus error auorum
Erudiit menteis, & cernere fecit acutum.
Vos inimicitias, odia aut priuata secuti.
Non potuistis item perpendere quid sit honestum,
Et quid damnosum, aut communiter vtile nobis.
Tempus erit, cùm læta domus se regia tollet
Natorum numero, & diuinæ stirpis honore.
Quot dabit illa viros, tot erunt tribuenda viritim
Regna superstitibus. continget Gallia primo:

Proxi-

Proximus Insubrûm populos omnemque tenebit
Italiam, Alpinis à montibus vsque Tarentum.
Hic Scottis & iura dabit: reget ille Britannos.
Accipient alias alii mox ordine sedes.
Sic totum natis genitor dispertiet orbem.
Hæc mihi namque suo vati prædixit Apollo:
Quæ mea posteritas (vt spero) læta videbit;
Et dicet (si nostra manent modo carmina) dicet:
Ista olim iam noster auus ventura canebat,
Maxima pars hominum fieri cum posse negaret.

Ad Carolum Lotharingum Cardinalem.

Nunc etiam cari morbo qui fortè nepotis
Restiterat, vestri gregis vnum subtrahis. ô me
Pegasus hinc aliquis raptum per inania cœli
Nubila, felici Remorum sistat in vrbe!
Te videam studiis auidè cupideq; fruentem
Prima luce: dein cùm tertia fugerit hora,
Irriguos longis obeuntem passibus hortos.
Quid si te sacris operantem, magne sacerdos:
Quid si conspiciam, ex alto pia verba tonantem?
Næ magis oblecter quàm cùm laudata legenti
Principis obsigno rescripta, precesve nocentum
Cognosco. tum si miserum fortuna molestis
Eripuit fucis, siluæ secreta propinquæ
Excipiunt: sterilesque perambulo solus arenas.
His tectus latebris aliquid vel cogito mecum,
Scribo, legove. nec exigitur pars vlla diei
Lætius. ô miseros, vani quos plena tumultus
Vita iuuat, resonansque forum clamoribus altis.
Atque ego præcanis & mento & crinibus essem
Vnus in his, nisi tu soluisses vincula dextris:
Victor vt Alcides eduxit Thesea vinctum
Infernis domibus. sed enim tibi gloria maior
Surgit, ab immundis lustratâ sordibus arâ
Iustitiæ, quanuis obtrectet turba malorum.

Parca tenax, & amans lucri natura grauatè
Largitur quas res, precio mutare solebat.
Nec si tantundem mercedis fiscus auaro
Annumeret, non ille reis auferre licenter
Malit, & infami probrum coniungere lucro.
Impius vt poscat non tam stipendia miles,
Quam scelerum veniam libertatemque vagandi
Per socias impunè domos: quod si mala tantum
Consuetudo valebit, vt vtile vincat honestum;
Non ideo minor huius erit pòst gloria facti.
Quondam etiam iacuit præsens incognita Virtus
Quam mirata sequens ætas est deinde nepotum.
Ecce tibi veniunt, qui legem Principis vltrò
Accipiant: legisque auctorem ad sidera tollant.

Ad Margaritam R. g^a sororem.

Afflictum Regina malis, & pondere pressum
Inuidiæ, tua me virtus & dextra leuauit:
Illa quidem fessis hominum succurrere rebus
Sueta prius, sed adhuc illustri cognita nullo
Conatu, nullâque insignis & ardua palmâ.
Hæc tibi pugna semel forti pugnata lacerto,
Hæc magnum præclara dabit victoria nomen:
Et posthac documento aliis erit omnibus, ipsos
Nec contra Reges, nec contra exsurgere Regum
Diuinam sobolem stultorum more Gigantum:
Qui se diuitiis freti iactare per vrbes
Etiam magnanimis opponere Regibus audent:
Qui cum auro parere sibi mortalia cogant
Omnia, mercentur titulos, mercentur honores.
Indignum clamant tantùm potuisse sororem
Regis apud Regem: atque suas cecidisse queruntur
Ad terram fractas, hoc tanquam vulnere, vires.
Quæ te condemnat, responsum non feret à me,
Sed tortæ stultitiæ damnabitur. Ac mala quondam
Verba Deos contra si proferat impius, illos

Excu-

Excusare alius, defendere nemo laboret:
Parcere sed dictis iubeat, linguámve recidi
Insano. Iam ferri Adamas vt respuit ictum,
Haud tua vita secus spurcæ conuicia linguæ
Reiicit. At nimia hæc tua nostri cura notatur.
O plebs, ô, & vulgus amans sua commoda tantùm!
Quid pede tu Reges tecum metiris eodem,
Nec curare putas aliena? sed est tamen inter,
Est te non minimum discriminis inter & illos:
Tu tibi non aliis etiam prodesse laboras.
Regum progenies cœlo cognata bonorum
More Deûm, nobis & nostræ tota saluti
Inuigilat; multaque suos ope gaudet amicos,
Gaudet & auxilio studiis opibusque iuuare.
Nec verò tantum, si res tua Virgo fuisset,
Nauasses operæ. iamdudum sponte dedisses
Victa manus. Ego me fateor non antè merentem
Hæc cepisse tuo bona munere: sed neque dignum
Pro quo susciperes tantos, Regina, labores,
Et pro quo certamen atrox pugnamque subires:
Nec mea causa tamen (quanquam sermone potentum
Et linguis vexata fuit petulanter iniquis)
Non sese ratione potest, causâque tueri.
Stat mecum imprimis, stat Regis aperta voluntas
Tot verbis testata palàm totiesque frequenti
Conuentu procerum, toties adstante Senatu:
Regis in arbitrio porro est vnius, honores
Largiri quibus ipse velit qui morte caduci
Rursus ad auctorem redeant: neque deinde sequuntur
Heredes, alia vt proprio quæ iure tenemus.
Concessis tantum licet his, dum viuimus, vti.
Hunc ergo, si me voluit cùm posset habere,
Cur adimis, cur Rege datum mihi tollis honorem?
Nam cessum à moriente mihi donauerat (inquis)
Ille prius: potiorque mea est sic tempore causa.

Dicere te possum, mentito nomine Regi
Obrepsisse, mihique adeò nec futilis auctor
Rex erit. Audisti & meministi sæpe querentem
Tantum audere homines, vt fraudem innectere Regi
Haud dubitent, cuius neque te Cornelia facti
Soluit adhuc, meritis debes quas improbe pœnis.
Sed fac te pœnis & legibus esse solutum,
Atque impunè tibi licuisse obrepere Regi:
Non tamen hunc etiam poteris dissoluere nodum.
Si monstras Regem pure donasse remitto:
Sin est conditio verbis adiecta disertis,
Si quadraginta superauerit ille diebus,
Quem biduo. summum triduo post constitit ægrum
Interiisse. potes cesso contendere iure
Esse tuum, quod fors & rerum tristis ademit
Euentus. cùm sic cedentis morte soluta
Cessio? sed positam contendis tollere legem.
Aio ego, Rex ait ipse, negas tu: cui magè par est
Credi? nempe recens factum est & non ita pridem
Res ea gesta. sedet qui testis & arbiter idem,
Cuius nulla fidem labefactat gratia nulla
Suspicio minuit: mentitum dicere regem,
Illius eiurare forumve audebis iniquum?
Rursus iure negas factum, & me legibus vrges.
Hic magni quoque regis in arctum immensa potestas
Cogitur: augustosque Patres pulsare vetatur.
Quid tu dandorum leges præscribis honorum
Regibus: & falsos trahis ad tua commoda sensus?
Vnde ad nos venit, dic sodes clausula? cessas
Quæ iubet esse ratas ita spes cessumque valere
Si quadraginta post vixerit ille diebus?
Non descripta sacris ad res exinde profanas
Transiit? At sacrum prohibent quoque vendere leges.
Tu tamen hac ratione forensem excludis honorem,
Vt sacrum nec vendibilem, præclarus & auctor

Iuris

Iuris & interpres. Nam cedere ſacra profanis
Si minus eſt licitum, cur ſit meliore ſacrorum
Ceſſio iure, nec euentu ſuſpenſa futuro
Confeſtim valeat, cùm cætera quæ propè noſtro
Sunt in mancipio, mox publica munera quanuis
Ceſſa cadant, niſi legitimum decurrere tempus
Cedenti poſt fata dabunt, iterumque recurrens
Luna dies certos languentem viderit ægrum?
At meruit viuens ea præmia ferre Peterus:
Commeritum certè fateor, dignumque videri
In medio ſtatuam cui ponat curia templo:
Nec Regis ſtudium retraho ſed vtrilibet ipſe
Cùm poſſet dare, ſi mihi dat non eripit illi.
Nec verò ſemper tribuit plus ille merenti:
Et fauor, & meritis interdum gratia præſtat.
Nec ſemper diues melior prælatus egeno eſt:
Nec tam augenda nouis opibus locupletis amici
Copia, quam miſeri atque inopis fortuna leuanda eſt.
Adde quod heredis perſona remotior vno
Ipſa gradu, nec ſæpe refert probitate parentes,
Non etiam patrio ſemper ſuccedit amori.
Quanquam hic nulla mei ratio fuit: ille ſorori
Promiſſum vetus exſoluit. me iuſſit ab illâ
Accipere, acceptum voluit me ferre ſorori.
Ergo ſi meritis res penditur, haud ſua quiſquam
Contulerit Regina tuis. Nunc falce premendæ
Quorundam voces hominum, qui fronte ſeuerâ
Magnificisque ſolent aliena reprendere verbis.
Ambitioſa quidem res eſt viuentis honores
Poſcere. Quid nimium fateor ſi patris amorem,
Si maiore aliquid ſtudio feciſſe puellæ
Dotandæ cauſa, non excuſabile factum
Indulgentis erit genitoris? an illius annos,
Corripui: vitamque veneno aut fraude petiui?
Tu verò cuſtos ægrique fidelis amicus

Cùm pretio tibi ſacrum eſſes depactus honorem,
Quid tum, quid porrò cupiebas? nempe quid? ægri
Interitum niſi mox celerem rata quo magis eſſet
Pactio, mancipiumque rei tibi cederet emptæ.
Confer vtrumque ſimul factum; nihil eſſe videbis,
Quo te præcipuè tollas. verùm audio Patres
Collaudaſſe tuum. taceo: ne cogar in ipſos
Dicere; quos ſemper colui, quos ſemper amaui.
At malus eſt iudex omnis qui rumpitur intus
Inuidiâ, qui ſe medium fert litibus vltrò,
Inque ſuâ cupidè properat ius dicere cauſâ.
Victus ad heredem nos reiicis. Illius vrget
Gratia nos populique fauor, nomenque parentis.
Si gener aut natus patris ſibi poſcat honorem,
Vix habeam certè contrà quid dicere poſſim,
Hoc niſi magnificis ita viſum Regibus eſſe,
Quorum eſt arbitrii res tota. ſed hîc neque gentis
Gloria, nec deductus honos maioribus olim
Quæritur heredi: tantùm pro merce repoſcit
Illicitâ pretium patris prædiuitis heres
Filius. aude illi factam nunc dicere fraudem.
Adſpice, quæ contrà fuerit mihi cauſa parenti:
Scilicet vt nubat iuueni dotata marito
Filia: quam ſine dote viro ſi tradere poſſim,
Et præſens aliunde mihi ſit copia, nunquam
Ad Regem toties adeam Regisque ſororem.
Me mea paupertas iam multos impulit annos
Regi ferre preces & natæ poſcere dotem.
Dat bonus, accipio: nec eo ſum ditior vno
Aſſe, quod accepi mox annumerare neceſſe eſt.
Hîc capit, vt condat, vel auaro in fœnore ponat.
Sed vos vrbani locupletes atque beati,
Vobiſcum certare alios ſcelus eſſe putatis,
Propter diuitias, quibus omnia ducitis æquum
Cedere, propter opes, quibus & regnatis in aula,

Oppi-

Oppidaque & vicos veſtrâ ditione tenetis.
Saltem aliquid virtuti aliquid concedite nobis.
Si locus eſt aditusque ad publica munera ſolis
Diuitibus, ſi nil inopes ſperare iubentur:
Nil à Rege ferunt: ſtudia omnia vbique neceſſe eſt
Concidere: & virtutis iter ſtudiumque relinqui.
At vos cum veſtris potius peremptis amicis,
Hoc eſt cum nummis: quam tot bona ſcripta, tot artes
Ingenuæ iaceant, & virtus optima rerum.

Ad Carolum Cardinalem Lotharenum.

Si pacem tecum referes tua munia Regi
Et populo non grata minus promittere poſſum,
Quàm fraterna fuit nuper victoria pulſis
Hoſtibus, & capto magna cum laude Caleto.
Ingenium tibi Dii, ſermonem & verba dedere.
Quæis animos regere, & quouis impellere poſſis.
Nec renuunt hoſtes, nec pacem nolle Philippus
Dicitur, at Chriſterna ſui cupidiſſima nati,
Non vnquam teneris miſſura amplexibus illum eſt,
Quem bello ſperet nequicquam poſſe teneri.
Quo ſit noſtra loco, quo res, neque te fugit, hoſtis:
Opprimimur Celtæ pariter, Belgæq; malorum
Ingenti cumulo: quæ nos accerſimus ipſi
Iam nimium longo vexatur laſſa duello
Gallia: iam rerum damnoſa mole fatiſcit.
Præcipites coguntur agris migrare coloni,
Atque alio ſub Sole nouas ſibi quærere ſedes:
Ipſa quoque immodicis plebs vectigalibus impar,
Oppida certatimque domos & tecta relinquit
Nobilitas longæ ſumptus, & ferre laborem
Militiæ ſe poſſe negat. nec iam locus vſquam eſt,
Preſſa mali videas vbi non veſtigia tanti.
Quis modus irarum, finisve aliena petendi?
Hoc animis odium, lacrimoſi & ſemina belli,
Iamdudum, iam tempus erat deponere Reges:

Iam satis experti bello,quid possit vterque,
Quasque trahat secum & quantas in prœlia vires.
Barbarus externis ideo conscribitur oris
Miles,vt obuersa Turcis statione relicta
Ferrum in nos amens,in nostraque viscera vertat?
O cœcas hominum mentes! dum mutua stulti
Pastores odia exercent,lupus intrat ouile;
Seque super caulas saltu iacit,& pecus omne
Dentibus infrendens laniat,pecorisque magistros.
Namq; malum hoc domibus si nondum adrepere vestris
Sensistis,moueant aliena pericula saltem:
Et Rhodus,& patruo non pridem erepta,Philippe,
Buda tuo,& miseræ bis iam tentata Viennæ
Mœnia: quæ tristem dederint si versa ruinam,
Pugnandum hìc nobis vicini ad flumina Rheni
Cum Turcis erit,atque Scythis,cum milite Græco.
Forsitan huius erunt tot tantaque præmia belli,
Vt valeant abolére metum victoribus omnem:
Nempe aliquod positum est opulẽtum & nobile regnum
In medio,lateque patens prouincia,parti
Alterutri cessura Deûm quæ munere vincet.
Huc ades,atque ex præteritis venientia rerum
Collige: non obscura dabunt se signa futuri
Temporis.Istorum donec vixere parentes,
Triginta totos bellum gessere per annos:
Exhausere suas profusis sumptibus vrbes,
Multa virûm turpique dederunt millia letho.
Et quid post tantos morientibus vsque labores
Quid lucri rediit? prorsus nihil.vtraque multis
Sæpe malis concussa,steterunt finibus iisdem
Regna tamen: nec quicquam alter decerpsit ab agro
Alterius.tam sæpe cadunt studia irrita regum
Alter quinetiam senior iam plenus honorum,
Cùm iuuenem amisso regem genitore superbus
Despiceret,nec stare paterno fœdere vellet;

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Illi congressus malè, fugit, & arma coactus
Ponere, & infelix patriis decedere regnis;
Vt viuens funus sibi duceret, atque sepulchri
Vltimâ in Hesperiâ solennem conderet aram.
Vertit post paulo fortuna, vicemque Philippus
Reddidit Errici ducibus. nec longa fuere
Gaudia victori capta mox vrbe Caletûm,
Et penitus nostro depulsis orbe Britannis.
Nunc iterum summis bellum reparatur vtrinque
Viribus, ac si primùm hodie noua prælia tentent.
Quando igitur sine pace nequit mansus vlla mederi
Tot tantisque malis, adhibe vim pectoris omnem,
Ingenii, linguæque, ac vocis melle fluentis
Suauius. hanc nobis optatam confice pacem,
Lotarene. tibi debebit Gallia multum.
Nil te, pontificis curâ, nil dignius vnquam
Suscipies. mandata tui suprema magistri,
Promissam pueroque fidem seruare memento.
Hoc faciens, querna in reditu cingere corona,
Et meritum Patris patriæ cognomen habebis.

Ad Carolum Cardin. Lothar.

Hoc etiam loculis munus tibi, Carole, nostris
Mittimus: hoc gratum, Carole, munus habe.
Est paruum, fateor: verùm quo forma regendi
Expressa est magni quamlibet Imperii.
In multis, hæc pauca manu, præcepta notaui
Visa mihi nostris moribus apta magis.
Quæ Rex te longè discet meliore magistro:
Seque Patris dignum reddet imaginibus.

EPISTOLARVM SEV SERMONVM LIBER quintus.

De sacra Francisci II. Galliarum Regis initiatione, regniq; ipsius administrandi prouidentiâ.

Sermo.

COElesti est oleo Mariæ Puer vnctus ad aram
Virginis: hoc felix vt sit faustumque precamur:
Tithoni longos superet vel Nestoris annos.
Talibus interea discat dignare magistris,
Qualeis non alios Regum prior extulit ætas,
Nec quondam puero delegit mater Achilli.
Discat difficilem longè plus omnibus artem,
Antiquos vt amet regere & defendere fines
Imperii: dominis quæ sunt aliena relinquat.
Illum vicini reges venerentur, vt alto
Sanctum aliquod terris demissum Numen Olympo:
Illius externi cupiant componere lites
Arbitrio populi; cupiant discedere bello.
Nec tam fortis amet dici, quàm iustus: & armis
Parta per humanas fugiat cognomina cædes.
Obseruet promissa fidemque immobilis hosti:
Nec pacem in bello, neque bellum in pace requirat.
Aut quid discipulos Christi nos esse fatemur,
Si nulla in nobis expressa illius imago est?
Haud minor in patriam pietas, ciuesque tuendos
Cura sit; vt patriam bonus illis præstet amorem.
Tardus & ad pœnam dubiis, idem acer apertis
Criminibus vindex, rigidus legumque minister.
Nec res iudicio finitasque ordine lites
Rescindat: nec supplicio pœnave nocentes
Damnatosque leuet: legum nec vincula soluat.
Siue magistratus sacrorum siue legendi
Pontifices; secum ipse diu multumque requirat,
Ecquis apud ciues tanto sit dignus honore;
Nec precibus, pretiove locum det, equisve citatis:
More sed antiquo, lecti proscribat apertè
Pontificis nomen, vel iudicis audiat omnes

Quo-

Quorumcunque hominum voces & dicta. morando
Consilium melius capiet, neque serò pigebit
Agnouisse malum, re denique turpiter acta.
Quos non fallit enim Reges insciti a rerum?
Aut quænam vitare dolos prudentia possit,
Vni cum plures ficti insidiantur amici?
Nam quandoque dies veniet metuenda futurò
Iudicii (quam nemo diem Rex, siue Senator,
Siue magistratus fugiet) poscetur ab ipso
Principe non tantùm rerum quas gesserit ipse,
Subtilis ratio; verùm & quas gesserit olim
Improbus aut iudex, aut praua mente sacerdos.
Aut alii, quibus est delata à Rege potestas.
Ille miser pœnas alieni criminis, immò
Exsoluet proprii, qui non prouiderit antè
Quos, quibus, immeritos viuens mandaret honores.
Quosve minus dignos sacris præponeret aris.
Nec mihi dignus erit, diuina humanaque iura
Qui didicit, si non idem coniunxerit æqui
Atque boni studium, si non pietatis amorem:
Et nisi pauperibus faueat, locupletibus æquè,
Et nisi templorum reditus largitur egenis.
Quò mihi nobilitas, quò vana scientia rerum,
Si pietas aberit sacris, à Iudice virtus,
Si venalis erit Prætor; si fonte lauamur,
Vngimur & terra depenso condimur auro?
Ex his nulla igitur reditura pecunia rebus
Regali fisco reditura est nulla ministris.
Nec tamen ille suos, ne quos Respublica nummos
Suppeditat, demens alios conuertet in vsus.
Nec dabit indignis, nebulonibus, aut parasitis:
Sed bonus vt tutor qui se rationibus olim
Cogitat adstrictum summa pietate fideque
Rem geret atque noui resecabit inania luxus
Instrumenta: modum veterem patriumque reducet

Vestì.

Vestibus,& mensis.sic vectigalia porrò,
Quæ vis præteriti suasitque iniuria belli,
Par erit atque decens immensa remittere plebi:
Contentum paruo paucis nam rebus egere
Conuenit.vlla tamen rodat ne bestia fiscos
Neve Palatinus sorex,aut blatta,videbit.
Scilicet hæc pridem toto fœdissima regno
Inualuit pestis,viresque & robora pascit
Imperii: vix quarta redit vel tertia Regi
Pars canonis. Nimium multi regalibus vncas
Admouere manus loculis.reuocandus in arctum
Ille ingens numerus: frænanda licentia furum.
Quò magis id fiat,néve hæc scelerata propago
Patronos habeat defensorésque nefandi
Criminis,hoc mihi sæpe monendum & sæpius,omnes
Abstineant donis.præsertim quiq; futuris
Iudiciis præerunt,& quorum est summa potestas.
Tam firmum nihil est,tam clausum,aut deniq; sanctum,
Quod non expugnet vis auri: nec minus est fur,
Qui prædæ partem capit ac qui surripit ipse.
Tu furem excusas Regi,corruptus ab illo,
Restituisque loco damnatum,turpiter vnde
Exciderat.quid agis? nempe hoc furetur vt antè.
Quid præter veniam,censes cùm præmia furi
Danda velut merito? pudor est,pudor,addere plura.
Ergo paucorum fidei mandabitur arca
Publica: nam valde est custodia lubrica nummi.
Ipsi custodes custodis egere videntur.
At fiscos augere malis rationibus vllis
Ne cupiat,fictique suos ne criminis vnquam
Insimulet,iustove rei nec fine peracti
Ne bona liberto properet donare potenti.
Sæpe bonus minimeque nocens sectoris auari
Opprimitur studiis: & crimine concidit vno,
Quod pulchras ædes,vel opimum possidet agrum.

Ne

Ne mimis etiam, vel delatoribus aurem
Præbeat, iniuſtoue ſinat ſuccumbere quenquam
Indicio, ne pro compertis atq; probatis
Accipiat, quæ vox inimica vel æmula finxit.
Turpe quidem miſeros vitâ ſpoliare, boniſq;:
Turpius at recti ſpecie, falſiſq; latenter
Teſtibus adpoſitis, & iudice non ſatis æquo.
Condemnat cupidè nimis illum Prætor iniquus,
Qui putat iratum Regem vel Regis amicos.
Quò grauius peccant, patulis qui crimina Reges
Auribus accipiunt quæ de quocunque feruntur:
Præſertim inuiſum vel deteſtabile crimen
Cùm fortè arguitur reus admiſiſſe: velut ſi
Maieſtas populi vel Regis læſa putetur;
Intendit parteis animum Quæſitor in omneis:
Ipſa fidem, ſimul eſt audita calumnia, fecit.
Occidit infelix intra ipſa exordia, nullo
Sæpe ſuo merito: ſceleris vel temporis ardens
Inuidiâ potius, neq; pòſt adiuuerit illum
Commonſtrare dolos, fictumq; oſtendere crimen.
Prima ſemul defixa animis hæſere, nec vnquam
Stultitiam volet ille ſuam quicunq; fateri,
Credulus & præceps: ſed prima tuebitur vſq;,
Et ſemel offenſum conſtans offendere perget.
Quærendum fuerat, quis ſit delator, & in quem
Dicat, quoue animo: prior eius vita, reine
Abſentis melior. nam qui bonus ante fuiſſet,
Auſum immane nefas ſubitò, vix credere par eſt.
Si tamen vrgetur res ſuſpicione: vocandus
Eſt reus, obiecto coràm vt ſe crimine purget.
Horrebit vultum falſus delator, & ipſo
Adſpectu confuſus erit, dignamq; ſubibit
Pro ſcelere immani, tanto ſub iudice, pœnam.
At delatorum genus vtile, ſæua nocentum
Ne Regem lateant peccata; bonoſq; maloſq;

Vt,

Vt quamuis absens, facilè internoscere possit.
Est ita: dum norint sibi non impune futurum,
Si quid in auriculam mendax effundere lingua
Aula fuit. tua me bis Carole dextera saluum
Præstitit à rabidi ferali dente leonis:
Nec metuam diras vnquam te vindice linguas.
Atq; vtinam quàm se præclara est vltus Apelles
Insignis tabulâ, tam nostro carmine possim
Exprimere, hoc quàm sit tetrum exitialeq; monstrum
Regibus & populis: quantas det sæpe ruinas.
Ostendam planè quibus orta Calumnia surgit
Principiis: vt Auaritiam, toruumq; tuentem
Inuidiam comites secum trahat, vt mala blandis
Insinuet dictis, & blando carmina vultu.
Regem autem stupidum, bucciſq; fluentibus ore
Distorto, fœdâ facie, rudentis aselli
Auriculis, quocunq; vocauerit illa sequentem.
Ipsius ante fores delator & ostia circum
Excubat obseruans, vt verus nequis amicus
Ingrediens somno stertentem suscitet alto:
Et faciat tenebris amotis, cernere verum.
Sic perit ille miser fictis ignarus & absens
Criminibus, quoniam purgandi oblata potestas
Nulla sui, vel Rege aliud curante, vel istum
(Vt magnum longumq; nimis) fugiente laborem.
Fac non nolle, tamen studiis illius honestis
Obstabunt, aliiq; moras & tempora nectent:
Prætermissa semel referet se occasio nunquam.
At noster faciles aditus venientibus vltro
Præbebit populis, oblatos ipse libellos
Accipiet manibus, lacrimosas ipse querelas
Audiet, & responsa dabit poscentibus ipse.
Quàm iucunda, putas facies est regia, ciui
Et quàm grata suo? tanti nihil esse videtur
Nunquam, dura licet, grauis illius ore repulsa est.

Annuit?

Annuit? hoc quodcunq; etiam debebimus ipsi.
Respuit? audiuit prius is tamen, inde negauit
Atq; ita nemo ferè tristis discedit ab illo.
Et patrum fama est ætate fuisse, iuberent
Qui mollem Reges & inertem ducere vitam,
Nil agere, & leuibus traducere tempora nugis;
Nullum congressu, nullum sermone petentem
Dignari, celso tenues contemnere vultu:
Abiicere imperii curam, nullamq; suarum
Luce voluptatum, nullam intermittere nocte:
Is fructus regni tanquam si maximus esset.
Tales Assyrii Reges, Francique fuere,
Tota Palatinis dum rerum cura Magistris
Cesserat: hæc illis regni socordia finem
Attulit, his animos contra ius fasq; rebelles.
Quare nec fidum potes hunc nec Regis amantem
Dicere qui celsos vsurpat Regis honores;
Abrogat imperium domino. Capitale nefasq;
Et Persis habitum solio sedisse tyranni.
Tu solus regnes, solus domineris in aulâ,
Nil adeò Regi præter diadema relinquas,
Et nudos regni titulos, & nomen inane?
Quid non ambitio, quid non mortalibus auri
Suadet auara fames? moderata potentia quantò
Iustior est & quàm magis expers ipsa pericli?
Ne sit Rex: gaur vel iners, vel mollis, & oti
Atq; voluptatum cœno demersus in alto.
Regem namq; volo, non fucum inducere regnis.
Nec sibi plus sument comites, quàm legibus æquum,
Quàm mos, & ratio, quàm Rex concesserit illis.
Nec verò ludis Reges prohibemus honestis,
Venatuq; pilaq;, virilibus insuper armis:
Idq; adeò si forte vacabit, & omnibus antè
Defuncti curis fuerint, operumq; soluti.
At si continuò pergent assuescere ludis;

Post,

Poſt, ægrè redeunt & tardi ad ſeria, cùm res
Exigit. iccirco pueri iuuenesq; docendi
Ante annos atq; ante diem ſupponere duro
Colla iugo, ne ferre laborem fortè recuſent
Inſolitum, grauior cùm poſt acceſſerit ætas.
Anglus Aquitano Francos eiecerat agro,
Et deſperatis iam rebus Poto redibat,
Hirrus &, inſignes armorum laudibus ambo.
Atq;, vt dura nimis belli fortuna ferebat,
Tectum ingens mœſti ſubeunt, Regemq; ſalutant.
Ille choros mediâ ridens agitabat in aulâ,
Permiſtus niueo candentibus ore puellis.
Et procul vt vidit, Scitene, exclamat, amici,
Exercere pedes videor? cui Poto, vel Hirrus,
Triſtia ducentes ſuſpiria pectore ab imo:
Næ tu inter ludos choreasq;, ſepultus amore
Fœmineo, perdis pulchrum hoc & nobile regnum.
At non incaſſum iuuenes ea dicta dedere.
Nam ſubitò memorant ex illo tempore regem
Mutatum, & poſitis conuerſum ad ſeria ludis.
Seruandi ſtudium gregis, armentiq;, fidelis
Paſtor habet: cuiuſq; rei ſua cura magiſtris.
Ars etiam quædam dominari in bruta putatur.
Quam ſi turpe, malumq; viris agreſtibus artem
Negligere, aut neſcire etiam; quàm turpius iſtos
Qui præſunt hominum generi, non illa tenere,
Nec curare, quibus homines populiq; reguntur?
Rex igitur primis noſter iam diſcat ab annis,
Quæ tanto imperio dignum ſe reddere poſſint.
Et quanquam fidis comitatum ſemper amicis,
Eſſe velim, nihil & moliri inſigne, vel altum,
Nil operæpretium, conſultis non prius illis:
Non tamen vſq; ſuis diffidet viribus, vt non
Audeat ipſe aliquid per ſe, vt non antè remotis
Omnibus in tacito ſe conſulat ipſe receſſu;

Quid

Quid regem deceat, quid honeſtum, aut vtile factu;
Quam rem ſuſcipiat, quibus explicet inde miniſtris:
Vt caueat vitetq; dolos, & praua ſuorum
Conſilia, vt monitis addat melioribus aurem.
Quinetiam admiſſus ſemel imprudentibus error
Multorum erudiit mentes, vitæq; ſequentis
Dux bonus, & ſapiens eſt regibus atq; magiſter.
Hoc faciens lapſus ſum turpiter: hic mihi ſtulto
Verba dedit: poſthac nobis erit ille cauendus:
Hunc mihi delegi, recte cui credere poſſim.
Sic medium teneat, neq; ſe plus diligat æquo
Elatus blandis hominum ſermonibus, aula
Quos habet innumeros: neq; ſeſe negligat ipſum.
Sed grauis vt cenſor, voces & verba loquentum
Expendet: fictis veros diſtinguet amicos.
Atq; vtinam centum genitrici proroget annos,
Proroget vxori, atq; amitæ Deus: & tibi fratres
Longa duos præſtet venturi temporis ætas
Incolumes, ortos Lotari ſanguine fratres:
Huncq; ſenem profugum modo qui reuocatus in aulã eſt,
Vnde per inuidiam pulſus deceſſerat olim.
Non pia, non & fida tibi, Rex maxime, deerunt
Conſilia his viuis. Res (ſi vacat) adſpice cœptas,
Adſpice prima tui quæ ſint fundamina regni;
Maiorum nemo poſuit meliora tuorum.
Non tamen iccirco tibi palpum obtrude, vel illis:
Nam quid ſola poteſt hominum prudentia? verùm,
Principium tibi ſit, bone Rex, & norma regendi
Imperii, aſſiduus timor & reuerentia ſancti
Numinis: hæc præeat tanquam fax ſemper eunti.
Namq; homines, quanuis præclarâ mente, fideq;,
Multa vel ignari peccant, vel non inhoneſtis
Impulſi ſtudiis, aliquaue cupidine, multa
Mille modis aliis etiam ſine fraude, pariq;
Inuoluunt errore animos, & pectora Regum.

Flumina, nec fragili vellet se credere ligno.
Nil est quod metuas, ego te (Dorsennius inquit)
Saluum & incolumem tistam procul vrbe Cauarum.
Qui potes hoc? etenim nunquam me flumine laui,
Nunquam nare puer didici. Possum (ô bone) possum
Si me audire voles. ego bina tumentia vento
Cingula subnectam lateri, queis nixus aquarum
Summa tenens fluuio nunquam mergere profundo.
Hoc alius quisquis volet, experietur: & audax
Insolito cursu cælum tentabit & vndas.
Nam memini quendam fictis cùm fideret alis,
Præcipitem ex alto sese demittere muro
Ausum: sed frustra commouit in æthere pennas,
Et fracto pueri riserunt crure cadentem.
Tum mihi culcitris substerni mollibus optem
Pingue solum: fugiam silices & strata viarum.
Vt trepidi saliunt malè pisces littore sicco,
Nec facilè in terra vestigia ponit hirundo:
Sic ego nec volucrum, nec iter tentare natantum
Auctor ero cuiquam: nec si me vertere possim
Aligerum cupiam, pennis vel mobile corpus
Naturam moneo (coget vis nulla) sequatur
Quisque suam: nec quo pedibus contendere possit,
Tentet adire mari, transnare vel aëra pennis.
Quinque dies totos deducta colonia Planco
Nos habuit. sed quam prior ætas illa videbat
Acrius. vt communis ei tum cura salutis
Maior erat: nitidis in collibus aere puro
Vrbs fuit, vnde omneis longè prospectus in agros,
Deerat aquæ riuus. fontes procul vrbe petiti
Ad fanum Stephani: celsos aqua ducta per arcus:
Sed veterum consumpsit edax furor igneus vrbem.
Nunc inter montes Arariscque fluenta premuntur
Angustæ nimium spaciis breuioribus ædes.
Nec tam multa virûm tam paruo millia possent

Esse

Ambrose, Bishop of Milan, who died in 397, was the first to introduce the Greek system of music into the Western Church. He established four authentic modes, which were called after the names of the countries in which they were used, viz., the Dorian, Phrygian, Lydian, and Mixolydian. Each mode had a compass of four notes, called a tetrachord, and the four tetrachords made up the octave. Ambrose also introduced the practice of singing hymns in parts.

Gregory the Great, who died in 604, added four more modes to the four of Ambrose, and called them the Hypodorian, Hypophrygian, Hypolydian, and Hypomixolydian. He also established a school of music at Rome, and introduced the practice of singing in unison.

Guido d'Arezzo, who died in 1050, invented the system of writing music on a stave of four lines, and the use of the syllables ut, re, mi, fa, sol, la, for the names of the notes. He also invented the hexachord system, and the practice of solmization.

Franco of Cologne, who lived in the 13th century, invented the system of measuring music by means of different kinds of notes, and the use of the bar to divide the music into measures.

Johannes de Muris, who lived in the 14th century, invented the system of writing music on a stave of five lines, and the use of the clefs to indicate the pitch of the notes.

Josquin des Près, who died in 1521, was the first to write music in which the parts were imitative of each other. He also introduced the practice of writing music for voices and instruments together.

Palestrina, who died in 1594, was the greatest composer of the Roman school. He wrote a great deal of music for the Church, and his style is characterized by purity and simplicity.

Orlando di Lasso, who died in 1594, was the greatest composer of the Flemish school. He wrote a great deal of music for the Church, and his style is characterized by richness and variety.

William Byrd, who died in 1623, was the greatest composer of the English school. He wrote a great deal of music for the Church, and his style is characterized by dignity and grandeur.

Thomas Tallis, who died in 1585, was the first great composer of the English school. He wrote a great deal of music for the Church, and his style is characterized by simplicity and purity.

John Dunstable, who died in 1453, was the first great composer of the English school. He wrote a great deal of music for the Church, and his style is characterized by richness and variety.

Adam de la Halle, who died in 1287, was the first great composer of the French school. He wrote a great deal of music for the Church, and his style is characterized by simplicity and purity.

Guillaume de Machaut, who died in 1377, was the first great composer of the French school. He wrote a great deal of music for the Church, and his style is characterized by richness and variety.

Claudin de Sermisy, who died in 1562, was the first great composer of the French school. He wrote a great deal of music for the Church, and his style is characterized by simplicity and purity.

Clément Janequin, who died in 1560, was the first great composer of the French school. He wrote a great deal of music for the Church, and his style is characterized by richness and variety.

Antoine de Févin, who died in 1512, was the first great composer of the French school. He wrote a great deal of music for the Church, and his style is characterized by simplicity and purity.

Pierre de la Rue, who died in 1518, was the first great composer of the French school. He wrote a great deal of music for the Church, and his style is characterized by richness and variety.

Jean Mouton, who died in 1522, was the first great composer of the French school. He wrote a great deal of music for the Church, and his style is characterized by simplicity and purity.

Nicolas Gombert, who died in 1556, was the first great composer of the French school. He wrote a great deal of music for the Church, and his style is characterized by richness and variety.

Adrian Willaert, who died in 1562, was the first great composer of the Flemish school. He wrote a great deal of music for the Church, and his style is characterized by simplicity and purity.

Cipriano de Rore, who died in 1565, was the first great composer of the Flemish school. He wrote a great deal of music for the Church, and his style is characterized by richness and variety.

Giovanni Pierluigi da Palestrina, who died in 1594, was the greatest composer of the Roman school. He wrote a great deal of music for the Church, and his style is characterized by purity and simplicity.

Giovanni Gabrieli, who died in 1612, was the first great composer of the Venetian school. He wrote a great deal of music for the Church, and his style is characterized by richness and variety.

Claudio Monteverdi, who died in 1643, was the first great composer of the Venetian school. He wrote a great deal of music for the Church, and his style is characterized by simplicity and purity.

Giovanni Bassano, who died in 1617, was the first great composer of the Venetian school. He wrote a great deal of music for the Church, and his style is characterized by richness and variety.

Giovanni Croce, who died in 1609, was the first great composer of the Venetian school. He wrote a great deal of music for the Church, and his style is characterized by simplicity and purity.

Adriano Banchieri, who died in 1634, was the first great composer of the Venetian school. He wrote a great deal of music for the Church, and his style is characterized by richness and variety.

Giovanni Maria Nanino, who died in 1607, was the first great composer of the Roman school. He wrote a great deal of music for the Church, and his style is characterized by simplicity and purity.

Felice Anerio, who died in 1614, was the first great composer of the Roman school. He wrote a great deal of music for the Church, and his style is characterized by richness and variety.

Giovanni Francesco Anerio, who died in 1630, was the first great composer of the Roman school. He wrote a great deal of music for the Church, and his style is characterized by simplicity and purity.

Francesco Soriano, who died in 1621, was the first great composer of the Roman school. He wrote a great deal of music for the Church, and his style is characterized by richness and variety.

Ruggiero Giovanelli, who died in 1625, was the first great composer of the Roman school. He wrote a great deal of music for the Church, and his style is characterized by simplicity and purity.

Paolo Agostini, who died in 1629, was the first great composer of the Roman school. He wrote a great deal of music for the Church, and his style is characterized by richness and variety.

Orazio Benevoli, who died in 1672, was the first great composer of the Roman school. He wrote a great deal of music for the Church, and his style is characterized by simplicity and purity.

Antonio Maria Abbatini, who died in 1679, was the first great composer of the Roman school. He wrote a great deal of music for the Church, and his style is characterized by richness and variety.

Giovanni Battista Bassani, who died in 1716, was the first great composer of the Roman school. He wrote a great deal of music for the Church, and his style is characterized by simplicity and purity.

Giovanni Bononcini, who died in 1678, was the first great composer of the Roman school. He wrote a great deal of music for the Church, and his style is characterized by richness and variety.

Giovanni Battista Vitali, who died in 1692, was the first great composer of the Roman school. He wrote a great deal of music for the Church, and his style is characterized by simplicity and purity.

Giovanni Battista Bononcini, who died in 1678, was the first great composer of the Roman school. He wrote a great deal of music for the Church, and his style is characterized by richness and variety.

Giovanni Battista Vitali, who died in 1692, was the first great composer of the Roman school. He wrote a great deal of music for the Church, and his style is characterized by simplicity and purity.

Mr. Tulliver's affairs, and the necessity of his son's learning to be useful to him, Tom had been sent to a day-school at Midsummer, and was now in the first week of his second quarter. He had already begun to feel himself a person of importance among the boys, and to be on familiar terms with the mysteries of home-made toffee, and the manufacture of string bridges for catching money. He had even had designs on Bob Jakin's pocket, and had enjoyed the double pleasure of cheating Bob and getting the better of his conscience at the same time; for Bob, he felt sure, was a thief, and had stolen his fishing-rod. Tom's conscience was not at all sensitive about the means of getting what he thought was due to him, and he had a very strong sense of justice in general.

Tom's first half-year at school had been a time of severe trial, and he had fought his way to the present position of comparative ease by many valiant battles. He had fought against the insolence of bullies, against the encroachments of rivals, against the unjust partiality of masters, and against the persecution of a mysterious being called "the world," who was apparently always in the wrong. Tom's standard of action was neither original nor lofty: he had a vague conception that he must do whatever was customary among boys, and that he must avoid doing whatever was customary among girls. But he had a very definite conception that he must fight and conquer, and that he must never, under any circumstances, tell tales. Tom's knowledge was chiefly practical, and he had a hearty contempt for books; but he had a memory for facts, and for all sorts of rules relating to games, and bargains, and the days when certain things were to be done, which was truly surprising. He was not at all quick in learning anything, but he was capable of laborious application when he had a motive.

Tom's motives were always powerful, and he had now a very clear one for learning accurately the day of the month on which the Christmas holidays would begin. He had set his mind on a fishing-rod, which was to be bought for him by his father, and he had observed that his father was always more likely to be in town on market-day than on any other. Tom had a calculating mind, and he had worked out the exact number of times he must say his lessons well in order to counterbalance the chance of his father's forgetting the rod, or not being in town on the right day. He was not a boy of many words, and he had not mentioned his plan to any one; but he had observed that Bob Jakin was always in town on market-day, and he had a shrewd suspicion that Bob would be a useful ally.

Tom's mother had been very anxious that he should have a watch, and his father had promised him one; but Tom had said he should like a fishing-rod better, and he had not urged the point. He was not a boy to be dazzled by the present of a watch merely because it was a watch, and he had a contemptuous pity for the fellows who were always proud of showing the time of day. Tom's ambition was satisfied with the immediate present, and he had no wish to be encumbered with responsibilities.

Tom's first visit to Bob Jakin's stall was paid in the second week of the quarter, and was purely a visit of business. He had no intention of buying anything, but he thought it was as well to be on friendly terms with Bob, and to ascertain whether Bob had any intention of cheating him. Bob was standing behind his stall, which was a tray supported on two chairs, and was screaming in a high falsetto, "Hardbake! Who'll buy my hardbake?" Tom felt that Bob's conduct was highly reprehensible, and he was glad to see a customer actually coming to the stall.

"Hallo, Bob!" said Tom, in a tone of friendly patronage, "how do you sell your hardbake?"

"Oh, it's you, Master Tom," said Bob, in a tone of unexpected humility. "I sell it at a penny a piece, and it's cheap at that."

"Why, it's got no plums in it," said Tom, "and it's all over treacle."

"Well, Master Tom, you're the last as I'd charge for a penny. I'll let you have it for a halfpenny, if you like."

"Let's have a bit, then," said Tom, "and I'll tell you when I've had enough."

Bob broke off a piece of hardbake, and handed it to Tom, who put it into his mouth, and began to suck it slowly.

"Now, Bob," said Tom, "what do you mean to do with that fishing-rod you've got?"

"Why, Master Tom, I'll tell you what I'll do," said Bob, confidentially. "I'll let you have it for a shilling, and that's what I'll do. I'll be a loser by it, but I'll do it to oblige you, Master Tom."

"Why, you said you'd let me have it for sixpence, before," said Tom, indignantly.

"Ah, but I've had to give more money for it since," said Bob, "and I'm a poor man, and must get a little profit."

"Then I shall tell my father to buy me a rod," said Tom, "for I don't mean to give more than sixpence."

"Very well, Master Tom," said Bob, "you can do as you like. But I'll tell you what I'll do with you: I'll let you have it for ninepence, and that's what I'll do."

"Sixpence," said Tom, "and not a penny more."

"Well, Master Tom, I'll do it to oblige you," said Bob, with a sigh of resignation.

"Then you'll have to bring it to me," said Tom, "for I haven't got the money."

"Very well, Master Tom," said Bob, "I'll bring it to-morrow."

"Mind you do," said Tom, "else I'll tell my father to buy me a rod."

Tom walked away, and Bob began to scream, "Hardbake! Who'll buy my hardbake?"

Tom felt that he had made a very good bargain, and he was sure Bob would bring the rod. He was not a boy to be troubled with doubts as to the future.

[illegible] [illegible] [illegible] [

Atque vbi portus erat ſiccum nunc littus & horti.
Mane iuga Eſterli tranſcendimus ardua montis.
Napulus ad dextram nobis, & Graſſa ſiniſtram
Linquitur: & placidum ſuperamus naue Cianam
Proximus hinc vicus maris ipſo in littore Cannæ,
Non illæ Annibalis Romano ſanguine tinctæ.
Antipolis ſequitur, Graio quæ nomine Graios
Auctores Grai æque refert exordia gentis:
Manſit adhuc rari fornix operiſque ſuperbi;
Manſerunt duri ſilices, & ſtrata viarum
Necdum etiam detrita pedum preſſuque rotarum:
Dulcis aquæ ductus, & Græco more theátrum,
Multaque ſaxa notis olim deſcripta Latinis.
In medium rupes extenditur ardua pontum,
Quam ſuper Henricus multâ vi muniit arcem,
Vnde viri naues inimicas cedere, ferreis
Et prohibere pilis à portu & littore poſſunt.
Millibus hinc Varus abeſt, qui flumine Gallos
Diuidit Italiâ, Cemâ delapſus ab alto.
Cernimus optatam non iam procul inde Nicæam,
Ipſa quidem tota ad ſolem conuerſa cadentem,
Et Zephyri flatus, montemque amplexa ſupinum
Leniter in planum deſcendit, ad vſque marini
Littoris exporrecta ſolum: quo manè frequentes
Conueniunt ex vrbe viri nitidæque puellæ,
Conueniunt & ſole diem claudente ſupremum,
Et pariter gaudent ſpatiari littore ſicco.
Vrbs hodie tantùm mediis conſedit & imis.
Namq; ſupercilium, & ſummæ faſtigia rupis
Nobilitas quondam. atque ipſi tenuere miniſtri
Sacrorum, quibus hinc diri per tempora belli
Cedere compulſis, abiit mons totus in arcem.
Quæ nunc ſepta mari, & præruptis vndique ſaxis
Impoſita adſcenſus habet: omni ex parte per orbem
Difficiles, vt vis ſubeuntem nulla reperiat.

Mars, Venus, and Earth. Astronomy & Astrophysics, 2016, 588, A118. 10.1051/0004-6361/201527822 . hal-01299909

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Duris herbarum radicibus. ipsa videtur
Asperitas conuexa loci, durumque cubile:
Indigenæ sacros cineres venerantur & ossa,
Et monstrant leuiter signatæ frontis honorem.
Hic quondam Mariæ domus est habitata, sed illam
Multaque præterea sanctorum corpora patrum
Maximii nunc vicus habet templumq; superbum
Regis opus Carli, Mariæ qui condita terra
Ossa diu genti prius ignorata retexit,
In somnis monstrante Deo, capitique coronam
Virginis imposuit, quam rex gestare solebat.
Proxima Briniolæ regio fert optima poma,
Prunaque suppeditat totum laudata per orbem;
Dulcis aquæ fontes, & non immitia vina.
In medio annosas ramis ingentibus vlmos
Erexere foro, vel agresti vmbracula pubi
Mercatum quoties adeunt, vel ciuibus ipsis.
Transuehimur loca plana tuumque Caramiopontem,
Venimus & Lucam vinique oleique feracem.
Hîc noua res nostris oculis oblata, nec vlli
Visa prius. siccus fuerat quòd & aridus annus,
Cùm propè iam vereset, adhuc pendebat oliua
Arboribus, nec sponte sua ventisq; cadebat:
Illam decutere, & longis tum cædere flagris
Multa resistentem Lucensis turba coacta est.
Haud procul Argenti pontem superauimus amnis,
In mare vicinum rapidis qui voluitur vndis.
Hîc Moia est turris, magni quæ Cæsaris iras
Sustinuit, donec legionibus vndique septa
Cessit: at ex alto suspensum culmine vidit
Præsidium, & casu dignam meliore cohortem.
Inde Forum Iuli paruam nunc venimus vrbem,
Apparent veteris vestigia magna theatri,
Ingentes arcus, & thermæ, & ductus aquarum:
Apparet moles antiqui diruta portus:

Atque

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Mr. Bumble, who had been fidgeting about the room in a very uncomfortable manner, during the delivery of this address, now advanced to the table, and said, with a very grave face, that he hoped he might be permitted to say a few words.

Mr. Limbkins nodded his head, and Mr. Bumble, after clearing away a host of imaginary obstacles with a very large cough, and a very long sniff, proceeded as follows:

Mr. Bumble said that he was sure that the kind and liberal manner in which the late proceedings had been conducted, would be a source of unmixed satisfaction to the whole board. He was sure that the system of farming the infants would be found a most advantageous one to the parish rates, and a great relief to the feelings of the ladies and gentlemen who had hitherto had the infants to attend to. He was sure that the forethought and humanity which had provided a suitable place for their reception, instead of the old practice of billeting them out among the poor people, would be fully appreciated by all who knew the true state of the case. He was sure that the arrangement which had been entered into with the worthy master of the farm, for the board and lodging of the infants, was as well calculated to promote their welfare and advantage as any that could be imagined. He was sure that the contract which had been entered into with Mr. Sowerberry for the performance of the funerals, was a most liberal one, and one which would be found to work well, both for the parish and the undertaker. He was sure that the system of contract for the provision of clothing, and the apprenticing of the children, was the best that could be adopted. He was sure that the liberality of the board in voting the sum of twenty pounds per annum for the purchase of a mangle, was highly commendable. He was sure that the resolution which had been passed, to pay the beadle's widow a weekly allowance of nine pence, was a most proper one. He was sure that the system of contract for the supply of the workhouse, was the best that could be adopted

Pone fluit muros Palio rapidiſſimus amnis,
Multa boum atq; hominum, quoties eſt imbribus auctus,
Culta ferox vicina trahens, tandemque ſub ipſis
Mœnibus indignans vaſti ſubit æquora ponti
Hic ſitus vrbis. ager verò circundatus altis
Montibus adſurgit ſenſim, formamq; theatri
Efficit, ex alto mare deſpicientis. in ipſa
Supremâ regione, cauo fons manat ab antro,
Frigore fons tepidus, fons idem frigidus æſtu,
Et per aquæductus veteres effuſus abundè
Culta rigat, variiſq; nitentes floribus hortos.
Atque alii paſſim rigui per gramina fontes
Læta fluunt, verſantque molas & grana terendo
Comminuunt, paruis neque deficit humor agellis,
At Vectiantino verſus duo millia tantum
Cemelium locus eſt planè deſertus: in illo
Cernis adhuc non pauca tamen veſtigia magnæ
Vrbis, aquæductus, thermas, paruumque theatrum
Nunc Franciſcanis habitata ſodalibus ædes,
Sola iugum montis ſeruat nomenque vetuſtum.
Nulla ſuo nautis in littore fida Nicæis
Eſt ſtatio, ſæuum quoties mare fluctibus atris.
Intonat, extremaſque refuſum voluit arenas,
Herculis ad portum (duo millia diſtat ab vrbe)
Confugiunt: quo ſe quingentæ condere tutò
Veliuolæ poſſunt hiberno tempore naues.
Hunc ſine præſidio portum & cuſtodibus vllis,
Omnibus expoſitum, quos aut ſua cunque voluntas,
Aut fortuna vagos Libycis egiſſet ab oris,
Emanuel mirâ Filibertus muniit arte.
Nam laxi cùm eſſent aditus, lateque paterent
Oſtia, nec poſſent vrgeri mollibus vllis,
Propter aquæ rapidos æſtus imumque profundum,
Nequicquam munimen erat poſiturus in ipſis
Faucibus, ingreſſu nequicquam aut arceat hoſtem.

Ve-

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Vercellas ſtatuunt Aprilibus ire Calendis.

Ad Franc. Oliuarium, Franciæ Cancellarium.

Vobiſcum Remos vnà comes ire parabam,
Cum me Patronus fiſci reuocauit in vrbem
Auditum Italicas rationes, vtque præeſſem
Iudicio, quod erat de furtis atque rapinis
Regis opum: nolens opera imperfecta reliqui.
Quid facerem? medio rationum examine Burgus
Quæſtor in Aruernos properè diſcedere iuſſus:
Nil contra abſentem nobis decernere viſum eſt.
Altera Beloti dilata eſt quæſtio morbo.
Is rem quæſierat princeps, cauſamque tenebat
Implicitam multis ambagibus atque latebris.
Longum, cognitionem alii mandare, fuiſſet,
Nunc equidem ſine febre, parum ſed corpore firmo eſt.
Sic fuit hæc mea vana reiq; induſtria nulli
Vtilis: & tanto carui tamen orbus amico.
Nam facturus eram Remos iter hoc ego tecum.
Tecum perpetuò (via quàm longinqua) fuiſſem.
Ad Lotarenum validi iuueneſque ſequentur:
Non ego, quem tardum & ſegnem facit ægra ſenectus.
Ille fugit, comiteſque ſuos præteruolat omneis.
Ipſe procul ſequor: ad menſam tamen vſque paratam
Maturè venio. quid enim? fortaſſe periclum eſt
Vt calidus ſudanſque bibam. qui verterat ante
Nos aliquis, nec fronte magis tamen ille benignâ
Excipitur, nec ſede magis dignatur honeſta.
Interdum & pateram feruens contingere plenam
Non audet, ſtomachi veritus, lateriſque dolorem:
Et me iam ſaturo demum incipit eſſe placentam.
Sic neq; dura pigris, neq, ſunt incommoda tardis
Omnia. Sed doleo diuulſum me ſine cauſa
Conuictu Franciſce, tuo: nec deinde ſuperba
Remorum vidiſſe foro ſpectacula, pompam

Sa-

Mr. Lewis Harcourt, Secretary of State for the Colonies, and Mr. Pease, President of the Board of Education, were present.

Mr. Asquith said that he had received a letter from Sir Edward Grey, who was unable to be present at the Meeting, in which he stated that he had received a telegram from Sir Maurice de Bunsen, British Ambassador at Vienna, to the effect that the Austro-Hungarian Government had declared war on Servia. Sir Edward Grey had also received a telegram from Sir Edward Goschen, British Ambassador at Berlin, to the effect that the German Government had declared that they would be compelled to mobilize unless Russia ceased her preparations within twelve hours. Sir Edward Goschen had also received a telegram from the German Chancellor to the effect that Germany was compelled to mobilize, but that she had no intention of attacking France unless war broke out between Russia and Germany

Mr. Justice Mukerji.

1911

Mr. Justice Mukerji.—This is a suit for a declaration that the plaintiff is the owner of the property in suit and for a permanent injunction restraining the defendant from interfering with the plaintiff's possession. The plaintiff's case is that he is the owner of the property in suit and that the defendant has no right to it. The defendant's case is that he is the owner of the property in suit and that the plaintiff has no right to it. The plaintiff's case is that he is the owner of the property in suit and that the defendant has no right to it. The defendant's case is that he is the owner of the property in suit and that the plaintiff has no right to it.

Mr. Bentley's Dissertation upon the Epistles of Phalaris, and the Battle of the Books, which have been the occasion of so much mirth and pleasantry, are the best examples of this kind of writing.

At neque victorem sexus nec commouet ætas
Supplicis, aut lacrimæ, genua ante superba voluti:
Nullos ille Deos, nulla aut delubra veretur.
Quem vero fortuna ducem non prospera vertit?
Quem non antè bonum quanuis animique potentem,
Aitius euexit rapidis victoria pennis?
Vt se contineat dextro Ioue natus; at illi
Sant, tamen arbitrio comitum facienda suorum
Multa, malus vult quæ dissimulare magister
Cogitur: & tandem fiet dux milite peior.
Hos addunt animos victoribus arma. quid autem,
Quid miser ille bonis prorsus spoliatus, auito
Pulsus agro? miseros vnà cum coniuge natos
Exilii secum comites agit. vtq; leæna,
Cui sub rupe caua parui stabulantur alumni.
Fertur acerba minans pecori pecorisque magistris:
Haud secus ille suos cernens periisse labores,
Exhaustam cellam, vacua horrea frugibus, omne
Instrumentum agri & villæ cum bubus ademptum;
Nil adeò superesse, famem quo pellere possit:
Nec tam mente suum reputans quàm coniugis atq;
Natorum exitium, subito capit arma furore
Non assueta prius: quicunq; fit obuius illi,
Notus an ignotus refert nihil, hostis, amicus,
Sternit, & insontem spoliat, nudumque relinquit.
Agresti ingenio nihil importunius vsquam est.
Quid nostros homines templis arisque Deorum
Abstinuisse manus argento credis & auro?
Ac mihi de nostris sermo est. nam scimus & illos
Templa sacerdotum calido fœdasse cruore,
Ossaque iam vita functorum exacta sepulcris
Proiecisse solo, plumbi liuentis amore.
Hæ scelerum facies bellis ciuilibus ortæ
In peius mores hominum vertere, Deumq;
Excussere animis: cuius, paulò antè, tuendæ

Cau-

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Omnibus in cœlo genitor mortalibus esset,
Omneis instituit fraterno viuere more:
Alterius tanquam propriæ meminisse salutis,
Et nullum esse gradum, nullum discrimen amoris.
Iussit consilio miseros opibusque iuuare,
Erranti monstrare viam quæ ducit ad astra.
Ac ne vita inopum despecta potentibus esset,
Vnius amissæ pecudis nos ponere curam,
Et studium reliqui voluit gregis ante salutem:
Et quod naturæ longè disconuenit, hostem
Diligere: inuitumque etiam seruare, tueri;
Conciliare tibi, quamuis hunc perdere possis.
Si flecti nequit ille tuo sermone, capiq;,
Huc alios adhibe: si restat improbus illis;
Concilium, patresque voca. non pluribus vnus
Par erit adiunctis, non tot feret ora loquentum.
Si nihil ista valent, sibi viuat solus, & omnis
Sanctorum in cœtu diuini muneris expers.
Hic primùm datus ordo, simul cùm tradita nobis
Relligio, longos illæsus mansit in annos:
Necdum vllos animis fratrum discordia motus
Excierat. diuina colebant simplice cultu
Numina: ritus erat simplex, atque omnibus vnus.
Ecquid enim tanto dubitent adstante magistro?
Nec Deus ipse tamen non viderat antè futura
Dissidia, & simul ac terris excederet, iri
Distractum in varias sua turpiter agmine sectas.
Illi ipsi qui verba fluentia vatis ab ore
Audierant præcepta sequi diuersa docendo
More hominum cœpere: aliis vt sæpe videmus
Adsensere alii. leuis hæc discordia quamuis
Infirmam & teneram potuit disperdere gentem,
Ni mox consilio seniorum oppressa fuisset.
Multa sequens ætas hominum portenta deinceps
Deteriora tulit, qua non sunt ense recisa

Her-

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At Martinus vbi ſummum eſt indeptus honorem,
Continuò Romam Lauinaque littora fugit.
Legatos Regum atque ducum fruſtratus hiantes.
Quid pater Eugenius? cùm ſe committere nollet
Iudicio fratrum, ſpoliatus honoribus abſens
Exciuit turbas, ſeruos & ad arma vocauit:
Conductus operis ſynodum litemq; diremit.
Hic ſi fortè, ſuis melior maioribus, audet
Arbitrio princeps alieno ſtare: patreſve
Si cupiunt ipſi vitam mutare priorem,
Scribis vti, pax eſt toto ſperabilis orbe:
Nec te longinquis iſtuc veniſſe pigebit
Finibus, immenſoſque viæ cepiſſe labores.
Sin ficta iſta vides, ac non ſincera fuiſſe,
Et neque ſperatum potis es contingere finem,
Te nobis comiteſque tuos refer ocyus. antè
Quàm miſſos præco faciat: ne fortè puteris
Aut vidiſſe parum aut ventis mandata dediſſe
Ambitione malâ, ſpe vel corruptus inani.
Has quoque te dignum eſt, tenues paruaſq; tueri
Relliquias: Francorum at ſi contraria rebus
Obſtant fata, bona eſt, cum fecerit omnia, ciuis,
Nolle tamen cineri patriæ ſupereſſe cadentis.

Ad Muſas.

Muſæ, quas primis colui deuotus ab annis,
Veſtra minus veſter ſi nunc ad templa ſacerdos
Ingredior, ſi vota minus ſolennia reddo,
Ne me ideo, ne me ingratum, vitæque prioris
Oblitum quæſiſſe nouos credatis amores.
Quos etenim potius ſequar hac ætate? quibuſve
Incipiam tam ſerò aliis ſeruire magiſtris?
Vos hilarare ſenem, vos preſſos pondere rerum
Curarumque animos ſolæ recreare poteſtis.
Quid cauſæ eſt igitur? poſt Maias ſcilicet eidus
Nos habet aurata reſpublica compede vinctos:

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Cui minimè parere nefas eiusque parenti,
Ad me si iubeam, vestro non vsque pudori,
Conueniat, vestrisque negetis moribus aptum.
Vos fora, vos cœtus fugitis, vos splendida Regum
Atria, vos nemora & siluas, quò nemo recurrit
Interpellator, præfertis honoribus aulæ;
Contentæ facilem numeris includere versum.
Id me si prohibent immensa negotia tempus
Nec datur exactè scribendi temporis vlium:
Vnum oro, nobis vnum concedite Musæ,
Et legere, & præbere aliis recitantibus aurem,
Vnde labor nullus veniet, mora nulla gerendis
Rebus erit: melior mens ipsa quiete futura est,
Acrior & positis repetet mox seria ludis.
Vt quondam multas certando athleta coronas
Promeritus: tamen inualido nunc corpore quanuis
Ludentes alios medio spectare theatro
Gaudet, & antiqui lætatur imagine ludi.
Sic ego, quam nequeo nostris è rebus, vt antè,
Ferre voluptatem capiam haud fortasse minorem
Scripta etiam peiora meis aliena legendo.

Ad Carolum Cardinalem Lotharenum.

Carole, sinceri videar malefunctus amici
Officio grauiterque nimis peccasse, dolorem
Si non ipse tuum (transacti vt temporis olim
Gaudia) participem. quid enim tibi prosit era paulò
Amplius ad laudem tribuit fortuna benignè,
Cuius ego in partem meliori sorte vocatus
Non fuerim? tua mi patuit domus intima semper,
Nec tua, nec fratris mihi gratia defuit vllo
Tempore. cum vestrâ pariter succreuit, & aucta est
Res mea: creuit honos cum vestro noster honore.
Non ingratus ad hæc potui quæ soluere solui
Qualiacunque libens: manibus tibi carmina plenis,
Carmina, diuinas fratrum memorantia laudes;

Pace

Pace tibi partas, fratri florentibus armis,
Carmina persolui: nec enim mihi munere tanto
Merces digna fuit, nec quid largirer habebam.
Nunc Deus (humanis nihil vt durabile rebus)
Quando nos tanto percussit vulnere, quantum
Sperauit nec vestra domus, nec Gallia, quanuis
Sentiat iratum longo iam tempore Martem:
Haud decet in maiore tuo fidissima casu
Pectora deesse tibi: si quid mea carmina possunt,
Possum si quod, egens solaminis ipse, leuamen
Vllum adferre tibi, luctum si demere luctu.
Incipiam solito & populari more querelis
Respondere tuis: si nil vulgaria prosunt,
More sacerdotum proprio, depromptaque sacris
Argumenta feram tibi non incognita libris.
Natus homo periit, quænam tibi causa dolendi?
Omnibus est ea lex præscriptaque regula, quicquid
Nascitur, intereat permenso fine necesse est.
Non illi propria æternumve fruenda per æuum,
Non alii cuiquam concessa est vita: sed eius
Qui dedit arbitrio mansura sequentibus annis
Quàm volet ille diu: nec fas mortalibus vltrà
Ferre pedem, fatisque negatas quærere causas.
Hanc si iure suo dictam sine tempore legem,
Ante expectatum veniens exercuit: etsi
Nil aliud causæ suberat tamen opto doceri
Quæ fraus, quæve tibi est iniuria facta vel illi?
Multa quidem fieri temerè plerisque videntur,
Et sine consilio: ratio quibus at sua constat:
Sed Deus occultam voluit mortalibus esse.
At tanti capitis grauior iactura fuit quàm
Mille virûm, nullique adeò tolerabilis vni.
Magnum morte tui fratris respublica damnum
Fecit; vt amisso quondam pupilla parente,
Solave defuncto mœrens vt coniuge coniux:

Aut

Rom. 1. 1 PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,
2 (Which he had promised afore by his prophets in the holy scriptures,)
3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:
5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:
6 Among which are ye also the called of Jesus Christ:
7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.
8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.
9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;
10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.
11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
12 That is, that I may be comforted together with you by the mutual faith both of you and me.
13 Now I would not have you ignorant, brethren, that often times I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.
14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.
16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;
19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.
20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:
21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
22 Professing themselves to be wise, they became fools,
23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.
24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.
28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;
29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,
31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:
32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

2 THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
2 But we are sure that the judgment of God is according to truth against them which commit such things.
3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
6 Who will render to every man according to his deeds:
7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:
11 For there is no respect of persons with God.
12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;
13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.
14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:
15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)
16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.
17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,
18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;
19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,
20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.
21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?
24 For the name of God is blasphemed among the Gentiles through you, as it is written.
25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.
26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?
27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?
28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:
29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

3 WHAT advantage then hath the Jew? or what profit is there of circumcision?
2 Much every way: chiefly, because that unto them were committed the oracles of God.
3 For what if some did not believe? shall their unbelief make the faith of God without effect?
4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)
6 God forbid: for then how shall God judge the world?
7 For if the truth of God hath more abounded through my lie unto his glory; why yet am also I judged as a sinner?
8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.
9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;
10 As it is written, There is none righteous, no, not one:
11 There is none that understandeth, there is none that seeketh after God.
12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:
14 Whose mouth is full of cursing and bitterness:
15 Their feet are swift to shed blood:
16 Destruction and misery are in their ways:
17 And the way of peace have they not known:
18 There is no fear of God before their eyes.
19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.
20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.
21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
23 For all have sinned, and come short of the glory of God;
24 Being justified freely by his grace through the redemption that is in Jesus Christ:
25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.
27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.
28 Therefore we conclude that a man is justified by faith without the deeds of the law.
29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:
30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.
31 Do we then make void the law through faith? God forbid: yea, we establish the law.

4 WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found?
2 For if Abraham were justified by works, he hath whereof to glory; but not before God.
3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
4 Now to him that worketh is the reward not reckoned of grace, but of debt.
5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
8 Blessed is the man to whom the Lord will not impute sin.
9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.
13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.
14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:
15 Because the law worketh wrath: for where no law is, there is no transgression.
16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,
17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.
18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.
19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:
20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
21 And being fully persuaded that, what he had promised, he was able also to perform.
22 And therefore it was imputed to him for righteousness.
23 Now it was not written for his sake alone, that it was imputed to him;
24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;
25 Who was delivered for our offences, and was raised again for our justification.

5 THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:
2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;
4 And patience, experience; and experience, hope:
5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
6 For when we were yet without strength, in due time Christ died for the ungodly.
7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
9 Much more then, being now justified by his blood, we shall be saved from wrath through him.
10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.
12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:
13 (For until the law sin was in the world: but sin is not imputed when there is no law.
14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.
15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.
16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.
17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)
18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.
19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.
20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

6 WHAT shall we say then? Shall we continue in sin, that grace may abound?
2 God forbid. How shall we, that are dead to sin, live any longer therein?
3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:
6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
7 For he that is dead is freed from sin.
8 Now if we be dead with Christ, we believe that we shall also live with him:
9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.
14 For sin shall not have dominion over you: for ye are not under the law, but under grace.
15 What then? shall we sin, because we are not under the law, but under grace? God forbid.
16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
18 Being then made free from sin, ye became the servants of righteousness.
19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.
20 For when ye were the servants of sin, ye were free from righteousness.
21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.
22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

7 KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?
2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.
3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.
4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.
5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.
6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.
7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.
8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.
9 For I was alive without the law once: but when the commandment came, sin revived, and I died.
10 And the commandment, which was ordained to life, I found to be unto death.
11 For sin, taking occasion by the commandment, deceived me, and by it slew me.
12 Wherefore the law is holy, and the commandment holy, and just, and good.
13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.
14 For we know that the law is spiritual: but I am carnal, sold under sin.
15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.
16 If then I do that which I would not, I consent unto the law that it is good.
17 Now then it is no more I that do it, but sin that dwelleth in me.
18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.
19 For the good that I would I do not: but the evil which I would not, that I do.
20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
21 I find then a law, that, when I would do good, evil is present with me.
22 For I delight in the law of God after the inward man:
23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
24 O wretched man that I am! who shall deliver me from the body of this death?
25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

8 THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.
6 For to be carnally minded is death; but to be spiritually minded is life and peace.
7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.
8 So then they that are in the flesh cannot please God.
9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.
10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.
11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.
12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.
13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.
14 For as many as are led by the Spirit of God, they are the sons of God.
15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
16 The Spirit itself beareth witness with our spirit, that we are the children of God:
17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.
18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,
21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
22 For we know that the whole creation groaneth and travaileth in pain together until now.
23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.
24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
25 But if we hope for that we see not, then do we with patience wait for it.
26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.
28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.
29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.
30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
31 What shall we then say to these things? If God be for us, who can be against us?
32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.
34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.
35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
37 Nay, in all these things we are more than conquerors through him that loved us.
38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9 I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
2 That I have great heaviness and continual sorrow in my heart.
3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.
6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:
7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
9 For this is the word of promise, At this time will I come, and Sara shall have a son.
10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;
11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
12 It was said unto her, The elder shall serve the younger.
13 As it is written, Jacob have I loved, but Esau have I hated.
14 What shall we say then? Is there unrighteousness with God? God forbid.
15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.
18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?
20 Nay but, O man, who art thou that replieth against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?
25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.
26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.
27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.
29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.
30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.
31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone;
33 As it is written, Behold, I lay in Sion a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed.

10 BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.
2 For I bear them record that they have a zeal of God, but not according to knowledge.
3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
4 For Christ is the end of the law for righteousness to every one that believeth.
5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.
6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)
7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)
8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;
9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
11 For the scripture saith, Whosoever believeth on him shall not be ashamed.
12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
13 For whosoever shall call upon the name of the Lord shall be saved.
14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?
17 So then faith cometh by hearing, and hearing by the word of God.
18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.
19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.
20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.
21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

11 I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,
3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.
4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.
5 Even so then at this present time also there is a remnant according to the election of grace.
6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.
7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded
8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.
9 And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompence unto them:
10 Let their eyes be darkened, that they may not see, and bow down their back always.
11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.
12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?
13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:
14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.
15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?
16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.
17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;
18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.
19 Thou wilt say then, The branches were broken off, that I might be graffed in.
20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:
21 For if God spared not the natural branches, take heed lest he also spare not thee.
22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.
23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.
24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree?
25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.
26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
27 For this is my covenant unto them, when I shall take away their sins.
28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.
29 For the gifts and calling of God are without repentance.
30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:
31 Even so have these also now not believed, that through your mercy they also may obtain mercy.
32 For God hath concluded them all in unbelief, that he might have mercy upon all.
33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!
34 For who hath known the mind of the Lord? or who hath been his counsellor?
35 Or who hath first given to him, and it shall be recompensed unto him again?
36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

12 I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.
3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.
4 For as we have many members in one body, and all members have not the same office:
5 So we, being many, are one body in Christ, and every one members one of another.
6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;
7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;
8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.
10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;
11 Not slothful in business; fervent in spirit; serving the Lord;
12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;
13 Distributing to the necessity of saints; given to hospitality.
14 Bless them which persecute you: bless, and curse not.
15 Rejoice with them that do rejoice, and weep with them that weep.
16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
17 Recompence to no man evil for evil. Provide things honest in the sight of all men.
18 If it be possible, as much as lieth in you, live peaceably with all men.
19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.
20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.
21 Be not overcome of evil, but overcome evil with good.

13 LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.
2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.
3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:
4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.
5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.
7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.
8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.
12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.
13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.
14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

14 HIM that is weak in the faith receive ye, but not to doubtful disputations.
2 For one believeth that he may eat all things: another, who is weak, eateth herbs.
3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.
4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.
5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.
6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.
7 For none of us liveth to himself, and no man dieth to himself.
8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.
9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.
11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
12 So then every one of us shall give account of himself to God.
13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.
14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.
15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.
16 Let not then your good be evil spoken of:
17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
18 For he that in these things serveth Christ is acceptable to God, and approved of men.
19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.
21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.
22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.
23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

15 WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.
2 Let every one of us please his neighbour for his good to edification.
3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.
4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.
5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:
6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.
7 Wherefore receive ye one another, as Christ also received us to the glory of God.
8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:
9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.
10 And again he saith, Rejoice, ye Gentiles, with his people.
11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.
12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.
13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.
14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.
15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,
16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.
18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,
19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.
20 Yea, so have I

(Qui noſtri eſt hodie curſus longiſſimus æui.)
Hic flos delibatus adhuc florentibus ipſis
Corporis ingeniique fuit ſi viribus,acta
Præteriitque etiam vitæ pars optima : necdum
Gaudia turbauit melli permiſtus amaror.
Quò petimus ſtulti ſpatium protendere vitæ ?
Quæve hominis reliqua eſt ætas niſi plena laborum ?
Præterea toto plagas acceperat ille
Corpore : multum etiam pugnans effuderat olim
Sanguinis : effœtum porrò inualidumque ſenectâ
Exceptura fuit : morbi ſimul agmine facto
Innumeri quales ſecum grauis attrahit ætas,
Illius exiguas vires,animamque tuliſſent.
Omnia quæ fugit moriens,nec longius annos
Produxit,quàm vita ſolet iucunda videri
Integrâ bellum eſt etiam decedere famâ
Linquere florentis titulos,laurumque virentem.
Sæpe quibus prima fauit fortuna iuuenta,
Deſerit illa ſenes,gaudetque illudere longo
Succeſſu rerum tumidis ; & vertere pulchrè
Facta tot ante dies momento temporis vno.
Non ignota tibi libris exempla Latinis,
Hebræis pariter Græciſque adducere poſſem,
Et Cyrum,& Iudam,& regem Lacedæmone claudum,
Pompeium, Craſſumque:nec iſtis Gallia noſtra
Teſtibus exemplique caret, (ſed parcere malo
Nominibus) qui ſi fortunâ forte ſecundâ
Oppeterent,meritò felices atque beati,
Hoc vitæ ſpatio quamuis breuiore ferantur,
Nam ſi peccatum ſemel eſt, nihil illa priora
Quamuis multa iuuant:& mentibus altius hæret
Vltima quæque recens poſtremi infamia facti,
Quàm veterespartæ magnà cum laude coronæ.
Indignum verò tantum virtutis honorem
Imbelli cecidiſſe manu, tacitiſque petitum

Inſi-

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9 Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty: for she was fair to look on.

12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

13 Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment:

14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;)

15 What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

Qui credunt animas exſtincto corpore, rurſumque
In ſua poſt longum redituras corpora tempus,
Semper vt in cœlis vita meliore fruantur:
Corporis affectum hunc animâ ſenſuque carentis
Rectius appellent ſomnum placidumque ſoporem.
Quàm qualem ſubeunt animalia cætera mortem.
Defunctos igitur qui luget, ſiue propinquos,
Siue alios, ſtultè aut recubantia molliter oſſa
Proſequitur lacrymis, aut non ſatis ille videtur
Credere ſuſceptura nouam poſt corpora formam.
Quæ decurſa animo cùm ſint tibi, nota magisque
Vnguibus illa tuis, niſi re præſtabis, abuti
Omnes te ſtudiis, & inania fundere verba
Clamabunt. quam tu culpam vitare memento.
Quid ſi propoſiti immemorem vitæque prioris
Ambitio cùm ferret (vt optima quæque videmus
Ingenia immodico traduci laudis amore)
Te Deus ancipiti diuerſa negotia mente
Amplexum, ſacris operam modò ponere rebus,
Commiſſique gregis voluit ſuccedere curæ,
Cùm reges & regna tuis conſtricta teneres
Conſiliis, ferresque tuum ſuper aurea nomen
Sidera, nec tantum caperet jam Gallia ciuem?
Ipſe tibi cauſas, animum quoque fratris ademit
Morte tui, quo maior erat fiducia vitio:
Sicque duas animas pariter ſeruauit in vnâ.
Quæ mens, & quis erat tibi ſpiritus, aurea quando
Tranſiit ad Rhetos fraterna trama triumphi?
Tum veluti longum fortunæ victor in æuum,
Et tanquam pedibus premeres humana ſuperbis,
Omnia, nec quicquam tibi rerum obſiſtere poſſet,
Diuitias, & regna tuis vſumque parabas
Æternum & ſolidum vitamque labore carentem:
Ineſcius hæc nec quæri armis, nec poſſe teneri.
Iam tranſis etiamque mihi, & longa locorum

Chapter 1 is about the Constitution of the United States. The Constitution is the supreme law of the land. It establishes the structure of the federal government and defines the powers of each branch. It also guarantees certain rights to citizens. The Constitution was written in 1787 and has been amended 27 times. The first ten amendments are known as the Bill of Rights.

The Constitution begins with a preamble that states the purposes of the government. It then divides the government into three branches: the legislative branch, which makes the laws; the executive branch, which enforces the laws; and the judicial branch, which interprets the laws. This system of separation of powers is designed to prevent any one branch from becoming too powerful.

Each branch has the ability to check the actions of the other branches. For example, the president can veto a bill passed by Congress, but Congress can override the veto with a two-thirds vote. The Supreme Court can declare a law unconstitutional, but the president appoints the justices and Congress confirms them. This system of checks and balances ensures that no branch has too much power.

Eripuit.ſua non iſti ſuccedere plorant
Conſilia : in cœlis ſecurus at ille malorum
Ridet,& amiſſæ nolit ſe reddere vitæ.
Hæc ſi ferre tibi luctum minus omnia poſſunt,
Illa precum ſaltem iamdudum tradita nobis
Formula te moueat,qua nocte dieque ſolemus
Compellare Deum : Rata ſit tua nempe voluntas
In cœlo & terra.cuius perquirere cauſas,
Aut etiam placitis obſiſtere velle,ſuperbum eſt.
Plura tibi (nimis iſta licet) ne ſcribere poſſim,
Impedior magnis & multis,Carole,rebus
Impedior lacrimis ; & copia deficit : & non
Conuenit inculcare tuis puerilia doctis
Auribus argumenta,niſi hanc (vt ſemper) amori
Das noſtro veniam triſtis ſeu lætus ; & omnes
Verſibus eſſe meis faciles venientibus horas,
Omnia amicorum communia tempora ducis.

Sermo.

Vt qui ſe tecto aut ſaxo deiecit ab alto,
Haud facilè in lapſu medio ſe ſuſtinet,ima
Dum petat,& prono terram grauis opprimat ore :
Sic vehit elato quodcunque per aëra curru
Ambitio ; non ille poteſt retinere fugaces
Certus equos,medio vel in æquore ſiſtere curſum :
Fertur at inuitus quò ſe permiſit,& alis
Icarus vt præceps delabitur igne peruſtis.
Forſitan at laudis,venia ſit digna,cupido
Ingeniis fermè melioribus inſita ſemper,
Et ſublimè volan's animi vis, neſcia cuiquam
Cedere,ſeu maior,ſeu par ſe comparet illi :
Hactenus vt vir præeſſe viris velit atque ſubactos
Imperio regere.at verò ſi pergere tendet
Altius,atque ſua Superos detrudere ſede,
Diuinosque ſibi demens appoſcet honores,
Sentiet ille breui cœleſtes Numinis iras,

Terri-

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Ms. Jones is a 3rd grade teacher at Lincoln Elementary School. She has been teaching for 12 years and is known for her creative approach to lesson planning. Her students consistently perform above the district average on standardized tests.

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Templa ſolo delapſa ruant pedibusque trahatur
Relligio: ſtat nam pro relligione tibi res.
Quid verò, quid tu hos pullo qui veſtis amictu,
Aut alio quouis (nec enim color omnibus vnus)
Cum triſti facie intendunt lacrimantia cœlo
Lumina: ſeque viam clamant monſtrare ſalutis,
In mediisque cient verborum flumina templis;
Quidnam agitare putas animo, quò tendere curſum,
Et quid propoſiti, quam ſpem mercedis habere?
Diuitias aurumque petunt, & publica fiſco
Æra dari, & magnis cum fructibus aurea templa:
Quæ ſimul ambitione ſua ſtudioque tulere,
Dilapſos videas pictis excedere templis:
Ex illaque die conſcendant pulpita nunquam,
Vocem edunt nullam ad populum, niſi vt aucupis inſtar
Auribus & reges capiant & regis amicos.
At tetram ingluuiem ganeis infamibus explent,
Vino, deliciis, fœdaque libidine pleni.
Sed me dulcis amor patriæ, iuſtumq́; nouorum
Regum hominumq́; odium fixa hæc mutare volentum,
Et ſincera Deo pietas & debita regi,
Abduxere procul ſermonis tramite cœpti.
Vt redeam: ſua (commoneo) bona quiſque fruatur,
Viuat quiſq; ſua contentus ſorte: nec illas
Quas aut non didicit, quas non conceditur aut quas
Dedecet, haud vnquam temerarius appetat artes.
Quam ſemel optaſti, quæcunq; vel obtigit olim,
Hanc cole ſemper ama ſemper, nec deſere Spartam.
Si plebs ſacra velit tractare, profana ſacerdos
Impius eſt: ſi fæuus equis, ſi gaudeat armis,
Siue malis hominum, ſeu præda & ſanguine fuſo,
Si ſtatuit patriæ muros, ſi vertere gentem,
Si veteres pulſare nouosq́; inducere reges,
Si vexare Deum cœli terræq́; potentem:
Immanem Furiam dicas, os præter habentem.

Ps. 119. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

Ps. 119. 27. Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

Ps. 119. 34. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

Ps. 119. 73. Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

Ps. 119. 125. I am thy servant: give me understanding, that I may know thy testimonies.

Ps. 119. 144. The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

Ps. 119. 169. Let my cry come near before thee, O Lord: give me understanding according to thy word.

Prov. 2. 3. Yea, if thou criest after knowledge, and lift up thy voice for understanding;

Prov. 2. 4. If thou seekest her as silver, and searchest for her as for hid treasures;

Prov. 2. 5. Then shalt thou understand the fear of the Lord, and find the knowledge of God.

Prov. 2. 6. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.

Prov. 2. 7. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

Prov. 2. 8. He keepeth the paths of judgment, and preserveth the way of his saints.

Prov. 2. 9. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

Prov. 2. 10. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

Prov. 2. 11. Discretion shall preserve thee, understanding shall keep thee:

Prov. 2. 12. To deliver thee from the way of the evil man, from the man that speaketh froward things;

Prov. 2. 13. Who leave the paths of uprightness, to walk in the ways of darkness;

Prov. 2. 14. Who rejoice to do evil, and delight in the frowardness of the wicked;

Prov. 2. 15. Whose ways are crooked, and they froward in their paths:

Prov. 2. 16. To deliver thee from the strange woman, even from the stranger which flattereth with her words;

Prov. 2. 17. Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

Prov. 2. 18. For her house inclineth unto death, and her paths unto the dead.

Prov. 2. 19. None that go unto her return again, neither take they hold of the paths of life.

Prov. 2. 20. That thou mayest walk in the way of good men, and keep the paths of the righteous.

Prov. 2. 21. For the upright shall dwell in the land, and the perfect shall remain in it.

Prov. 2. 22. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Prov. 3. 1. My son, forget not my law; but let thine heart keep my commandments:

Prov. 3. 2. For length of days, and long life, and peace, shall they add to thee.

Prov. 3. 3. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

Prov. 3. 4. So shalt thou find favour and good understanding in the sight of God and man.

Prov. 3. 5. Trust in the Lord with all thine heart; and lean not unto thine own understanding.

Prov. 3. 6. In all thy ways acknowledge him, and he shall direct thy paths.

Prov. 3. 7. Be not wise in thine own eyes: fear the Lord, and depart from evil.

Prov. 3. 8. It shall be health to thy navel, and marrow to thy bones.

Prov. 3. 9. Honour the Lord with thy substance, and with the first fruits of all thine increase:

Prov. 3. 10. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Prov. 3. 11. My son, despise not the chastening of the Lord; neither be weary of his correction:

Prov. 3. 12. For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

Prov. 3. 13. Happy is the man that findeth wisdom, and the man that getteth understanding.

Prov. 3. 14. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

Prov. 3. 15. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Prov. 3. 16. Length of days is in her right hand; and in her left hand riches and honour.

Prov. 3. 17. Her ways are ways of pleasantness, and all her paths are peace.

Prov. 3. 18. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

Prov. 3. 19. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

Prov. 3. 20. By his knowledge the depths are broken up, and the clouds drop down the dew.

Prov. 3. 21. My son, let not them depart from thine eyes: keep sound wisdom and discretion:

Prov. 3. 22. So shall they be life unto thy soul, and grace to thy neck.

Prov. 3. 23. Then shalt thou walk in thy way safely, and thy foot shall not stumble.

Prov. 3. 24. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

Prov. 3. 25. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

Prov. 3. 26. For the Lord shall be thy confidence, and shall keep thy foot from being taken.

Prov. 3. 27. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

Prov. 3. 28. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.

Prov. 3. 29. Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

Prov. 3. 30. Strive not with a man without cause, if he have done thee no harm.

Prov. 3. 31. Envy thou not the oppressor, and choose none of his ways.

Prov. 3. 32. For the froward is abomination to the Lord: but his secret is with the righteous.

Prov. 3. 33. The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just.

Prov. 3. 34. Surely he scorneth the scorners: but he giveth grace unto the lowly.

Prov. 3. 35. The wise shall inherit glory: but shame shall be the promotion of fools.

Prov. 4. 1. Hear, ye children, the instruction of a father, and attend to know understanding.

Prov. 4. 2. For I give you good doctrine, forsake ye not my law.

Prov. 4. 3. For I was my father's son, tender and only beloved in the sight of my mother.

Prov. 4. 4. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

Prov. 4. 5. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

Prov. 4. 6. Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

Prov. 4. 7. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

Prov. 4. 8. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

Prov. 4. 9. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

Prov. 4. 10. Hear, O my son, and receive my sayings; and the years of thy life shall be many.

Prov. 4. 11. I have taught thee in the way of wisdom; I have led thee in right paths.

Prov. 4. 12. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

Prov. 4. 13. Take fast hold of instruction; let her not go: keep her; for she is thy life.

Prov. 4. 14. Enter not into the path of the wicked, and go not in the way of evil men.

Prov. 4. 15. Avoid it, pass not by it, turn from it, and pass away.

Prov. 4. 16. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

Prov. 4. 17. For they eat the bread of wickedness, and drink the wine of violence.

Prov. 4. 18. But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Prov. 4. 19. The way of the wicked is as darkness: they know not at what they stumble.

Prov. 4. 20. My son, attend to my words; incline thine ear unto my sayings.

Prov. 4. 21. Let them not depart from thine eyes; keep them in the midst of thine heart.

Prov. 4. 22. For they are life unto those that find them, and health to all their flesh.

Prov. 4. 23. Keep thy heart with all diligence; for out of it are the issues of life.

Prov. 4. 24. Put away from thee a froward mouth, and perverse lips put far from thee.

Prov. 4. 25. Let thine eyes look right on, and let thine eyelids look straight before thee.

Prov. 4. 26. Ponder the path of thy feet, and let all thy ways be established.

Prov. 4. 27. Turn not to the right hand nor to the left: remove thy foot from evil.

Prov. 5. 1. My son, attend unto my wisdom, and bow thine ear to my understanding:

Prov. 5. 2. That thou mayest regard discretion, and that thy lips may keep knowledge.

Prov. 5. 3. For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:

Prov. 5. 4. But her end is bitter as wormwood, sharp as a two-edged sword.

Prov. 5. 5. Her feet go down to death; her steps take hold on hell.

Prov. 5. 6. Lest thou should ponder the path of life, her ways are moveable, that thou canst not know them.

Prov. 5. 7. Hear me now therefore, O ye children, and depart not from the words of my mouth.

Prov. 5. 8. Remove thy way far from her, and come not nigh the door of her house:

Prov. 5. 9. Lest thou give thine honour unto others, and thy years unto the cruel:

Prov. 5. 10. Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;

Prov. 5. 11. And thou mourn at the last, when thy flesh and thy body are consumed,

Prov. 5. 12. And say, How have I hated instruction, and my heart despised reproof;

Prov. 5. 13. And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

Prov. 5. 14. I was almost in all evil in the midst of the congregation and assembly.

Prov. 5. 15. Drink waters out of thine own cistern, and running waters out of thine own well.

Prov. 5. 16. Let thy fountains be dispersed abroad, and rivers of waters in the streets.

Prov. 5. 17. Let them be only thine own, and not strangers' with thee.

Prov. 5. 18. Let thy fountain be blessed: and rejoice with the wife of thy youth.

Prov. 5. 19. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

Prov. 5. 20. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

Prov. 5. 21. For the ways of man are before the eyes of the Lord, and he pondereth all his goings.

Prov. 5. 22. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

Prov. 5. 23. He shall die without instruction; and in the greatness of his folly he shall go astray.

Prov. 6. 1. My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

Prov. 6. 2. Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

Prov. 6. 3. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

Prov. 6. 4. Give not sleep to thine eyes, nor slumber to thine eyelids.

Prov. 6. 5. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

Prov. 6. 6. Go to the ant, thou sluggard; consider her ways, and be wise:

Prov. 6. 7. Which having no guide, overseer, or ruler,

Prov. 6. 8. Provideth her meat in the summer, and gathereth her food in the harvest.

Prov. 6. 9. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

Prov. 6. 10. Yet a little sleep, a little slumber, a little folding of the hands to sleep:

Prov. 6. 11. So shall thy poverty come as one that travelleth, and thy want as an armed man.

Prov. 6. 12. A naughty person, a wicked man, walketh with a froward mouth.

Prov. 6. 13. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

Prov. 6. 14. Frowardness is in his heart, he deviseth mischief continually, he soweth discord.

Prov. 6. 15. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

Prov. 6. 16. These six things doth the Lord hate: yea, seven are an abomination unto him:

Prov. 6. 17. A proud look, a lying tongue, and hands that shed innocent blood,

Prov. 6. 18. An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

Prov. 6. 19. A false witness that speaketh lies, and he that soweth discord among brethren.

Prov. 6. 20. My son, keep thy father's commandment, and forsake not the law of thy mother:

Prov. 6. 21. Bind them continually upon thine heart, and tie them about thy neck.

Prov. 6. 22. When it goeth, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

Prov. 6. 23. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

Prov. 6. 24. To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

Prov. 6. 25. Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

Prov. 6. 26. For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.

Prov. 6. 27. Can a man take fire in his bosom, and his clothes not be burned?

Prov. 6. 28. Can one go upon hot coals, and his feet not be burned?

Prov. 6. 29. So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

Prov. 6. 30. Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

Prov. 6. 31. But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

Prov. 6. 32. But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.

Prov. 6. 33. A wound and dishonour shall he get; and his reproach shall not be wiped away.

Prov. 6. 34. For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

Prov. 6. 35. He will not regard any ransom; neither will he rest content, though thou give many gifts.

Prov. 7. 1. My son, keep my words, and lay up my commandments with thee.

Prov. 7. 2. Keep my commandments and live; and my law as the apple of thine eye.

Prov. 7. 3. Bind them upon thy fingers, write them upon the table of thine heart.

Prov. 7. 4. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

Prov. 7. 5. That they may keep thee from the strange woman, from the stranger which flattereth with her words.

Prov. 7. 6. For at the window of my house I looked through my casement,

Prov. 7. 7. And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

Prov. 7. 8. Passing through the street near her corner; and he went the way to her house,

Prov. 7. 9. In the twilight, in the evening, in the black and dark night:

Prov. 7. 10. And, behold, there met him a woman with the attire of an harlot, and subtil of heart.

Prov. 7. 11. (She is loud and stubborn; her feet abide not in her house:

Prov. 7. 12. Now is she without, now in the streets, and lieth in wait at every corner.)

Prov. 7. 13. So she caught him, and kissed him, and with an impudent face said unto him,

Prov. 7. 14. I have peace offerings with me; this day have I payed my vows.

Prov. 7. 15. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

Prov. 7. 16. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

Prov. 7. 17. I have perfumed my bed with myrrh, aloes, and cinnamon.

Prov. 7. 18. Come, let us take our fill of love until the morning: let us solace ourselves with loves.

Prov. 7. 19. For the good man is not at home, he is gone a long journey:

Prov. 7. 20. He hath taken a bag of money with him, and will come home at the day appointed.

Prov. 7. 21. With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

Prov. 7. 22. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

Prov. 7. 23. Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

Prov. 7. 24. Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

Prov. 7. 25. Let not thine heart decline to her ways, go not astray in her paths.

Prov. 7. 26. For she hath cast down many wounded: yea, many strong men have been slain by her.

Prov. 7. 27. Her house is the way to hell, going down to the chambers of death.

Prov. 8. 1. Doth not wisdom cry? and understanding put forth her voice?

Prov. 8. 2. She standeth in the top of high places, by the way in the places of the paths.

Prov. 8. 3. She crieth at the gates, at the entry of the city, at the coming in at the doors.

Prov. 8. 4. Unto you, O men, I call; and my voice is to the sons of man.

Prov. 8. 5. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

Prov. 8. 6. Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

Prov. 8. 7. For my mouth shall speak truth; and wickedness is an abomination to my lips.

Prov. 8. 8. All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

Prov. 8. 9. They are all plain to him that understandeth, and right to them that find knowledge.

Prov. 8. 10. Receive my instruction, and not silver; and knowledge rather than choice gold.

Prov. 8. 11. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

Prov. 8. 12. I wisdom dwell with prudence, and find out knowledge of witty inventions.

Prov. 8. 13. The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

Prov. 8. 14. Counsel is mine, and sound wisdom: I am understanding; I have strength.

Prov. 8. 15. By me kings reign, and princes decree justice.

Prov. 8. 16. By me princes rule, and nobles, all the judges of the earth.

Prov. 8. 17. I love them that love me; and those that seek me early shall find me.

Prov. 8. 18. Riches and honour are with me; yea, durable riches and righteousness.

Prov. 8. 19. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

Prov. 8. 20. I lead in the way of righteousness, in the midst of the paths of judgment:

Prov. 8. 21. That I may cause those that love me to inherit substance; and I will fill their treasures.

Prov. 8. 22. The Lord possessed me in the beginning of his way, before his works of old.

Prov. 8. 23. I was set up from everlasting, from the beginning, or ever the earth was.

Prov. 8. 24. When there were no depths, I was brought forth; when there were no fountains abounding with water.

Prov. 8. 25. Before the mountains were settled, before the hills was I brought forth:

Prov. 8. 26. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

Prov. 8. 27. When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

Prov. 8. 28. When he established the clouds above: when he strengthened the fountains of the deep:

Prov. 8. 29. When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

Prov. 8. 30. Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;

Prov. 8. 31. Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

Prov. 8. 32. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.

Prov. 8. 33. Hear instruction, and be wise, and refuse it not.

Prov. 8. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

Prov. 8. 35. For whoso findeth me findeth life, and shall obtain favour of the Lord.

Prov. 8. 36. But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Prov. 9. 1. Wisdom hath builded her house, she hath hewn out her seven pillars:

Prov. 9. 2. She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

Prov. 9. 3. She hath sent forth her maidens: she crieth upon the highest places of the city,

Prov. 9. 4. Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him,

Prov. 9. 5. Come, eat of my bread, and drink of the wine which I have mingled.

Prov. 9. 6. Forsake the foolish, and live; and go in the way of understanding.

Prov. 9. 7. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

Prov. 9. 8. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

Prov. 9. 9. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

Prov. 9. 10. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.

Prov. 9. 11. For by me thy days shall be multiplied, and the years of thy life shall be increased.

Prov. 9. 12. If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

Prov. 9. 13. A foolish woman is clamorous: she is simple, and knoweth nothing.

Prov. 9. 14. For she sitteth at the door of her house, on a seat in the high places of the city,

Prov. 9. 15. To call passengers who go right on their ways:

Prov. 9. 16. Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,

Prov. 9. 17. Stolen waters are sweet, and bread eaten in secret is pleasant.

Prov. 9. 18. But he knoweth not that the dead are there; and that her guests are in the depths of hell.

Prov. 10. 1. The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

Prov. 10. 2. Treasures of wickedness profit nothing: but righteousness delivereth from death.

Prov. 10. 3. The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

Prov. 10. 4. He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

Prov. 10. 5. He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

Prov. 10. 6. Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

Prov. 10. 7. The memory of the just is blessed: but the name of the wicked shall rot.

Prov. 10. 8. The wise in heart will receive commandments: but a prating fool shall fall.

Prov. 10. 9. He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

Prov. 10. 10. He that winketh with the eye causeth sorrow: but a prating fool shall fall.

Prov. 10. 11. The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

Prov. 10. 12. Hatred stirreth up strifes: but love covereth all sins.

Prov. 10. 13. In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.

Prov. 10. 14. Wise men lay up knowledge: but the mouth of the foolish is near destruction.

Prov. 10. 15. The rich man's wealth is his strong city: the destruction of the poor is their poverty.

Prov. 10. 16. The labour of the righteous tendeth to life: the fruit of the wicked to sin.

Prov. 10. 17. He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.

Prov. 10. 18. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

Prov. 10. 19. In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

Prov. 10. 20. The tongue of the just is as choice silver: the heart of the wicked is little worth.

Prov. 10. 21. The lips of the righteous feed many: but fools die for want of wisdom.

Prov. 10. 22. The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

Prov. 10. 23. It is as sport to a fool to do mischief: but a man of understanding hath wisdom.

Prov. 10. 24. The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

Prov. 10. 25. As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.

Prov. 10. 26. As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

Prov. 10. 27. The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.

Prov. 10. 28. The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

Prov. 10. 29. The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity.

Prov. 10. 30. The righteous shall never be removed: but the wicked shall not inhabit the earth.

Prov. 10. 31. The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

Prov. 10. 32. The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.

Prov. 11. 1. A false balance is abomination to the Lord: but a just weight is his delight.

Prov. 11. 2. When pride cometh, then cometh shame: but with the lowly is wisdom.

Prov. 11. 3. The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

Prov. 11. 4. Riches profit not in the day of wrath: but righteousness delivereth from death.

Prov. 11. 5. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

Prov. 11. 6. The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.

Prov. 11. 7. When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.

Prov. 11. 8. The righteous is delivered out of trouble, and the wicked cometh in his stead.

Prov. 11. 9. An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

Prov. 11. 10. When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting.

Prov. 11. 11. By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

Prov. 11. 12. He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

Prov. 11. 13. A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

Prov. 11. 14. Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

Prov. 11. 15. He shall smart for it that is surety for a stranger: and he that hateth suretyship is sure.

Prov. 11. 16. A gracious woman retaineth honour: and strong men retain riches.

Prov. 11. 17. The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

Prov. 11. 18. The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

Prov. 11. 19. As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death.

Prov. 11. 20. They that are of a froward heart are abomination to the Lord: but such as are upright in their way are his delight.

Prov. 11. 21. Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

Prov. 11. 22. As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

Prov. 11. 23. The desire of the righteous is only good: but the expectation of the wicked is wrath.

Prov. 11. 24. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

Prov. 11. 25. The liberal soul shall be made fat: and he that watereth shall be watered also himself.

Prov. 11. 26. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

Prov. 11. 27. He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

Prov. 11. 28. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

Prov. 11. 29. He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

Prov. 11. 30. The fruit of the righteous is a tree of life; and he that winneth souls is wise.

Prov. 11. 31. Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

Prov. 12. 1. Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.

Prov. 12. 2. A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn.

Prov. 12. 3. A man shall not be established by wickedness: but the root of the righteous shall not be moved.

Prov. 12. 4. A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

Prov. 12. 5. The thoughts of the righteous are right: but the counsels of the wicked are deceit.

Prov. 12. 6. The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

Prov. 12. 7. The wicked are overthrown, and are not: but the house of the righteous shall stand.

Prov. 12. 8. A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

Prov. 12. 9. He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.

Prov. 12. 10. A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

Prov. 12. 11. He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.

Prov. 12. 12. The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.

Prov. 12. 13. The wicked is snared by the transgression of his lips: but the just shall come out of trouble.

Prov. 12. 14. A man shall be satisfied with good by the fruit of his mouth: and the recompence of a man's hands shall be rendered unto him.

Prov. 12. 15. The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

Prov. 12. 16. A fool's wrath is presently known: but a prudent man covereth shame.

Prov. 12. 17. He that speaketh truth showeth forth righteousness: but a false witness deceit.

Prov. 12. 18. There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

Prov. 12. 19. The lip of truth shall be established for ever: but a lying tongue is but for a moment.

Prov. 12. 20. Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

Prov. 12. 21. There shall no evil happen to the just: but the wicked shall be filled with mischief.

Prov. 12. 22. Lying lips are abomination to the Lord: but they that deal truly are his delight.

Prov. 12. 23. A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

Prov. 12. 24. The hand of the diligent shall bear rule: but the slothful shall be under tribute.

Prov. 12. 25. Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

Prov. 12. 26. The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

Prov. 12. 27. The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

Prov. 12. 28. In the way of righteousness is life: and in the pathway thereof there is no death.

Prov. 13. 1. A wise son heareth his father's instruction: but a scorner heareth not rebuke.

Prov. 13. 2. A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.

Prov. 13. 3. He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.

Prov. 13. 4. The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

Prov. 13. 5. A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

Prov. 13. 6. Righteousness keepeth him that is upright in the way: but wickedness overthrowth the sinner.

Prov. 13. 7. There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

Prov. 13. 8. The ransom of a man's life are his riches: but the poor heareth not rebuke.

Prov. 13. 9. The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

Prov. 13. 10. Only by pride cometh contention: but with the well advised is wisdom.

Prov. 13. 11. Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.

Prov. 13. 12. Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

Prov. 13. 13. Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

Prov. 13. 14. The law of the wise is a fountain of life, to depart from the snares of death.

Prov. 13. 15. Good understanding giveth favour: but the way of transgressors is hard.

Prov. 13. 16. Every prudent man dealeth with knowledge: but a fool layeth open his folly.

Prov. 13. 17. A wicked messenger falleth into mischief: but a faithful ambassador is health.

Prov. 13. 18. Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.

Prov. 13. 19. The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.

Prov. 13. 20. He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

Prov. 13. 21. Evil pursueth sinners: but to the righteous good shall be repayed.

Prov. 13. 22. A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.

Prov. 13. 23. Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.

Prov. 13. 24. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

Prov. 13. 25. The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

Prov. 14. 1. Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

Prov. 14. 2. He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him.

Prov. 14. 3. In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

Prov. 14. 4. Where no oxen are, the crib is clean: but much increase is by the strength of the ox.

Prov. 14. 5. A faithful witness will not lie: but a false witness will utter lies.

Prov. 14. 6. A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.

Prov. 14. 7. Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

Prov. 14. 8. The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

Prov. 14. 9. Fools make a mock at sin: but among the righteous there is favour.

Prov. 14. 10. The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

Prov. 14. 11. The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

Prov. 14. 12. There is a way which seemeth right unto a man, but the end thereof are the ways of death.

Prov. 14. 13. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

Prov. 14. 14. The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

Prov. 14. 15. The simple believeth every word: but the prudent man looketh well to his going.

Prov. 14. 16. A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

Prov. 14. 17. He that is soon angry dealeth foolishly: and a man of wicked devices is hated.

Prov. 14. 18. The simple inherit folly: but the prudent are crowned with knowledge.

Prov. 14. 19. The evil bow before the good; and the wicked at the gates of the righteous.

Prov. 14. 20. The poor is hated even of his own neighbour: but the rich hath many friends.

Prov. 14. 21. He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.

Prov. 14. 22. Do they not err that devise evil? but mercy and truth shall be to them that devise good.

Prov. 14. 23. In all labour there is profit: but the talk of the lips tendeth only to penury.

Prov. 14. 24. The crown of the wise is their riches: but the foolishness of fools is folly.

Prov. 14. 25. A true witness delivereth souls: but a deceitful witness speaketh lies.

Prov. 14. 26. In the fear of the Lord is strong confidence: and his children shall have a place of refuge.

Prov. 14. 27. The fear of the Lord is a fountain of life, to depart from the snares of death.

Prov. 14. 28. In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.

Prov. 14. 29. He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

Prov. 14. 30. A sound heart is the life of the flesh: but envy the rottenness of the bones.

Prov. 14. 31. He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

Prov. 14. 32. The wicked is driven away in his wickedness: but the righteous hath hope in his death.

Prov. 14. 33. Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known.

Prov. 14. 34. Righteousness exalteth a nation: but sin is a reproach to any people.

Prov. 14. 35. The king's favour is toward a wise servant: but his wrath is against him that causeth shame.

Prov. 15. 1. A soft answer turneth away wrath: but grievous words stir up anger.

Prov. 15. 2. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

Prov. 15. 3. The eyes of the Lord are in every place, beholding the evil and the good.

Prov. 15. 4. A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

Prov. 15. 5. A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

Prov. 15. 6. In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

Prov. 15. 7. The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

Prov. 15. 8. The sacrifice of the wicked is abomination to the Lord: but the prayer of the upright is his delight.

Prov. 15. 9. The way of the wicked is abomination unto the Lord: but he loveth him that followeth after righteousness.

Prov. 15. 10. Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die.

Prov. 15. 11. Hell and destruction are before the Lord: how much more then the hearts of the children of men?

Prov. 15. 12. A scorner loveth not one that reproveth him: neither will he go unto the wise.

Prov. 15. 13. A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

Prov. 15. 14. The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

Prov. 15. 15. All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

Prov. 15. 16. Better is little with the fear of the Lord than great treasure and trouble therewith.

Prov. 15. 17. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

Prov. 15. 18. A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

Prov. 15. 19. The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.

Prov. 15. 20. A wise son maketh a glad father: but a foolish man despiseth his mother.

Prov. 15. 21. Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

Prov. 15. 22. Without counsel purposes are disappointed: but in the multitude of counsellors they are

Sic homines vel opum cupidi, vel rursus honorum,
Præsertim à magno quæ rege secunda potestas.
Mille dolos,& mille vicissim retia tendunt;
Mille modis certant alienum extinguere nomen:
Vt soli iactare caput videantur in aulâ.
Scinditur in varias domus omnis regia partes.
In medio nullis antiquâ lege Solonis
Esse licet: quicunq; nec his, nec adhæserit illis,
Hostis erit, referetq; odium suspectus vtrilq;.
Ipsi autem proceres nunquam discedere regis
A latere: huic astare diem. quàm longa, per omnem,
Largiri atq; auferre quibuslibet: omnia nutu
Dispensare suo, solis committere amicis
Imperia, & summos populorum atq; vrbis honores.
Iam reliquos prohibere domo, prohibere benigni
Principis adspectu: iam, quæ fœdissima res est,
Criminibus ictis absentis rodere famam,
Dum longinquus abest & dum securus honorum,
Vel priuata domi vel publica munia tractat.
Turpe duci magno est etiam deferre nocentem
Criminis,& regum mulcere his vocibus aures:
Flagitium premere insontem & sine crimine vitam.
Tu verò, qui te priscis heroibus ortum,
Vnius & magni comitum descendere Carli
Progenie iactare soles, dux maxime bello,
Princeps pace domi, cuius respublica nutu
Statq; caditq;, potens & regni & regis, eò te
Deiicis vsq;, tui atq; tuorum oblite bonorum,
Vt tibi non in honore pares, quos iam tua dudum
Immoderata feroxq; superbia ferre recusat;
Verùm etiam tenues & adhuc sine nomine, spurco
Ore tuo laceres, turpis delator in aurem.
Ex hoc coniectare licet quàm cætera recta
Consilia in patriam tua sint: quâ mente fideq;
Communem ipse geras hodie rem, & gesseris antè.

Semper

Indocto ſiquis malit concedere corpus
Atque rudi medico, aut nautæ committere nauem
Non ſatis experto pelagi diſcrimina, verùm
Sanguine, vel patria iuncto vel amore, vel vſu,
Artificem notæ fideique excludat. & artis.
Atque his tanquam in centurias claſſeſque tributis
Iudicibus quis ſe patrono opponere tali
Auſit, & in mediam deſcendere ſtultus arenam?
Cui parent faſces, & prætor, & omne tribunal,
Arbitrioque ſuo qui dat. vel tollit honores,
Cuius ſexcenti veniunt ad iuſſa clientes?
Iudicium eſt. vincit meliorem gratia cauſam:
Ingenuumq; proterua pudorem audacia vincit.
Næ linguâ hic pugnare, manuq; in iure foroq;
Conſerere hâud paulò melior, quàm ducere in hoſtem
Armatas acies, & aperto occurrere campo
Vtq; minus multas hic cœpit ab hoſtibus vrbes,
Quàm vicos, & opima tenet quæ prædia fraude
Vicinis erepta ſuis, turbaq; coactâ
Diſertorum hominum, & corrupti iudicis aſtu.
Nimirum tales illi antè leguntur in vſus.
Hoc domino referunt accepti manus honoris.
Malim nos, agitur quoties reſpublica, malim
Nos inimicitias & ponere iurgia donec
Vtilium fiat dilectus in vrbe virorum,
Cuiuſcunq; tribus atq; ordinis antè fuiſſent.
Quòd ſi fortè duos inter certamen honoris
Inciderit, par & meritum virtuſq; duorum eſt:
Illum, cui fortuna tuæ dedit eſſe cohortis,
Quiq; tui gregis eſt, nec turpem ferre repulſam,
Prælatumq; alii nemo reprehendere poſſit,
Quanquam nemo ſuæ tam partis amore tenetur.
Quin magnis aliquo pòſt tempore poſſit ab illâ
Diſiungi meritis, & in hanc concedere partem.
Acer erat bello iuuenis caliduſq; iuuentâ

Banti-

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Nequicquam speres, amisso corpore membra.

Ad Arnoldum Ferrerium.

Ferreri, quo nec melior, nec doctior alter
Venit Aquitanis à finibus atq; Garumnâ,
Te nunc Legatum Venetis decedere ab oris,
Et retrò in patriam vestigia flectere dicunt,
Post regi nauatam operam tris amplius annos:
Ecquid erit præmi? faciet regnâ beatum,
Si sapit, & primos tibi rex mandabit honores:
Obstiterit nisi fama tuæ virtutis, & acres
Inuidiæ morsus, quæ plurima regnat in aulâ,
Inuisumq; hodie crimen commune bonorum.
Verùm (*inquis*) docuit te lex diuina carere
Posse bonis, vanosq; hominum contemnere fastus.
Rectè: si coràm poteris præstare quod absens
Promittis. sed dura nimis sunt ora ferendo
Istorum, qui se prognatos Hectore dicunt,
Quorum atqui mercatores scribæq; fuere:
Aut si qui magnis orti maioribus, ipsi
Degenerant, & nulla suis in moribus edunt
Signa, nihil referunt patriæ aut virtutis auitæ.
Ipse ego iam longo cui frons occalluit vsu;
Duratæ belloq; manus, ad prælia semper
Certamenq; nouus venio, nec talia possum
Dedecora vlcisci, latere aut depellere regis.
Audio. vel tristis repetes subsellia iudex,
Aut claram studiis Troiani Antenoris vrbem,
Quæ primùm nostros olim coniunxit amores.
Aut aliquò fugies, vbi nec cogare tueri
Quæ minimè nolis, & quò neq; gesta ferantur.
Sic adeò rectus viues, vt viuere nemo
Sentiat, & clausum obscuro putet esse sepulchro.
At non, Ferreri, tam parui animoq; remisso es,
Vt rem destituas communem, & publica turpi
Dulcia fugâ cumules, ignaui militis instar.

Verum

Chapter 3 Exercises 3.1 ... 3.2 ... 3.3 ... 3.4 ... 3.5 ... 3.6 ... 3.7 ... 3.8 ... 3.9 ... 3.10 ... 3.11 ... 3.12 ... 3.13 ... 3.14 ... 3.15 ... 3.16 ... 3.17 ... 3.18 ... 3.19 ... 3.20 ... 3.21 ... 3.22 ... 3.23 ... 3.24 ... 3.25 ... 3.26 ... 3.27 ... 3.28 ... 3.29 ...

ſcripſit. Et ſi ſcripſit ſe ſcripſiſſe. Et ſi ſcripſit ſe ſcripſiſſe. Et ſi ſcripſit ſe ſcripſiſſe

Dona vetant, ne sit venalis gratia lecti;
Deteriorque bonis meliorem pellat auitis.
Ac primos homines tales in amore fuisse
Credibile est, intacta priusquam virgo relictis
Iustitia excessit terris, cœlumque petiuit.
Hoc primum veri specimen monstrauit amoris
Et Natura dedit: morem corrupit honestum
Vtilitas, viliq; hominum mens dedita lucro,
Nunc se quisq; viro, putat à quo posse iuuari,
Tradit, egestatem quo subleuet atq; labores,
Nobilibus tenues, locupletibus æris egeni:
Vt graciles aliâ suspendit ab arbore ramos
Non potis ipsa solo sursum se attollere vitis,
Quid miseri faciant? sunt vnius omnia Regis
In manibus, dare solus opes dare solus honores
Ille potest. vt totus ab vno flumine pagus
Hauritaquas: sic omnis ab vno Gallia Rege
Et petit imperia, & fasces. & quicquid honorum est.
Quis tantum per se Regem priuatus adire
Audeat? insuetumq; aliis non antè ministris
Et ducibus prætentet iter? non viuida virtus
Quamlibet ipsa viam possit cursumque tenere
Ni præcursores habeat sibi Regis amicos.
Accipe nunc autem prauum locupletis iniqui
Ingeniumq; animumq; trucem moresq; superbos.
Inflatus longo comitum grege prouocat iram,
Prouocat inuidiamque hominum superumque Deorum,
Contemnit miseros & tanquam vilia ducit
Mancipia, haud memor vnde, quibusq; adscendit in altũ
Artibus & studiis, quàm sit locus arduus omnis
Lubricus, & quantas homini det sæpe ruinas.
Nec nunquam his interpretibus scelerumque ministris
Ad prædas & lucra domum cogenda superbam
Vtitur, & Præfecturis & honoribus ornat:
Quò magis ipse magisque suo regat omnia victor

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Vix equidem ſatis ingenuis, Pallantibus atq;
Narciſſis. faciles rex & regina fuere.
Impero nunc dominorq; meis, & deniq; regno.
Antè vagum ſemper vel caupo, vel hoſpes habebat
Aſper, difficilisq; exactor & improbus: ædes
Nunc habito proprias. nunc rura perambulo noſtra
Quandocunq; libet, nullius iuſſa capeſſens.
Sepoſitum tempus nullum fuit antè colendi
Numinis, & nullum ſtudiorum; atq; omnia raptim
Libabam & leuiter, quantum vis regia demi
Communisq; ſuo de tempore cura ſinebat:
At nunc pro noſtro libito, momenta dierum
Singula partimur. manè hæc orienteq; Sole,
Illa cadente, alia atq; aliis voluentibus horis:
Perq; vices nobis certas opus omne recurrit.
Nemo adeò mihi manè moleſtus, veſpere nemo eſt.
Scilicet illa nitens vrbana vel aulica vita
Plus ſplendoris habet. plus hæc priuata quietis,
Terrorúmq; minus, minus ipſo in fine pericli.
Nam quæ poſt homines natos, reſpublica ciuem
Vnum ingrata ſuum, aut plures non expulit vrbe,
Præcipuæ virtutis, eos cum ferre nequiret?
Cui tandem Regum veri & conſtantis amici
Non os erectum & rigidum, non libera virtus
Diſplicuit? quam ſi pudor & reuerentia, paucos
Incolumem præſtare dies potuere, malorum
Vicit ad extremum corrupta licentia morum;
Et nunquam duris monitoribus æqua poteſtas
Regia ſeruitio gaudens, comitúmq; ſuperba
Obſequiis. vetus eſt ouiúmque, ac nota luporum
Fabula cùm certam vellent componere pacem;
Hoc primùm petiiſſe lupos in fœdere ſcribi,
Ne poſthac rabidos pecori ius eſſet ouillo
Aſſociare canes, & ouilia ducere circum.
Latronum ſic blanda ſuo cum rege paciſci

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Recognition is the task of identifying objects in an image. Figure 1.1 shows a number of different recognition tasks. Figure 1.1a shows a simple case of face detection, which has been implemented in most consumer digital cameras. Figure 1.1b shows a more complex task of identifying specific individuals, which is useful for automatic security systems. Figure 1.1c shows the task of character recognition, which is widely used to read postal addresses and automatically process checks. Figure 1.1d shows a complex image containing many different objects that a human can easily identify, but which remains a challenging task for computer vision systems.

Motion analysis refers to a family of tasks that involve computing the velocity of the scene at each pixel in the image sequence. Figure 1.2a shows a sequence in which a person is waving his hand. Figure 1.2b shows the computed velocity field for this sequence, where the velocity of each pixel is shown as a vector indicating the speed and direction of motion. Motion analysis can be used in computer vision systems for a variety of applications, such as automatic navigation, detection of objects moving in the scene, and tracking the motion of objects to predict their future locations.

Scene reconstruction refers to the task of building a 3D model of the scene that is being observed by one or more images. Figure 1.3a shows a sequence in which a person is moving his head. Figure 1.3b shows a 3D model of the head that has been computed from this sequence. Scene reconstruction is important for applications such as virtual reality and robot navigation.

Image restoration refers to the task of removing noise and other artifacts from an image. Figure 1.4a shows an image that has been corrupted by noise. Figure 1.4b shows the result of applying an image restoration algorithm to this image. Image restoration is important for applications such as medical imaging, where the goal is to produce the most accurate image possible.

1.2 Image Formation

Image formation refers to the process by which a 3D scene is projected onto a 2D image plane. This process is governed by the laws of physics and geometry, and it is important to understand it in order to develop computer vision algorithms that can accurately interpret images.

1.2.1 Geometric Image Formation

Geometric image formation refers to the mathematical relationship between the coordinates of points in the scene and the coordinates of their projections in the image. This relationship depends on the camera's position and orientation, as well as its internal parameters, such as focal length and lens distortion.

The most common model for geometric image formation is the pinhole camera model. In this model, the camera is assumed to have a single point, called the pinhole, through which all light rays must pass. The image is formed on a plane behind the pinhole, called the image plane. Figure 1.5 shows a diagram of the pinhole camera model.

Let (X, Y, Z) be the coordinates of a point in the scene, and let (x, y) be the coordinates of its projection in the image. Then, according to the pinhole camera model, we have:

$$x = f \frac{X}{Z}, \quad y = f \frac{Y}{Z}$$

where f is the focal length of the camera. This equation can be written in matrix form as:

$$\begin{bmatrix} x \\ y \\ 1 \end{bmatrix} = \begin{bmatrix} f & 0 & 0 \\ 0 & f & 0 \\ 0 & 0 & 1 \end{bmatrix} \begin{bmatrix} X \\ Y \\ Z \end{bmatrix}$$

This equation shows that the image coordinates are obtained by multiplying the scene coordinates by a matrix that depends on the focal length. The matrix is called the camera matrix.

In practice, the camera matrix is more complex than this, because it must also account for the camera's position and orientation, as well as its internal parameters. The camera matrix can be written as:

$$P = K[R|t]$$

where K is the matrix of internal parameters, R is the rotation matrix that describes the camera's orientation, and t is the translation vector that describes the camera's position. The matrix $[R|t]$ is called the extrinsic matrix.

The internal parameters matrix K is given by:

$$K = \begin{bmatrix} f_x & s & c_x \\ 0 & f_y & c_y \\ 0 & 0 & 1 \end{bmatrix}$$

where f_x and f_y are the focal lengths in the x and y directions, s is the skew coefficient, and (c_x, c_y) are the coordinates of the principal point. The principal point is the point where the optical axis intersects the image plane.

The skew coefficient is usually zero, unless the pixels are not rectangular. The focal lengths are usually equal, unless the pixels are not square. The principal point is usually close to the center of the image.

The extrinsic matrix $[R|t]$ is given by:

$$[R|t] = \begin{bmatrix} r_{11} & r_{12} & r_{13} & t_x \\ r_{21} & r_{22} & r_{23} & t_y \\ r_{31} & r_{32} & r_{33} & t_z \end{bmatrix}$$

where r_{ij} are the elements of the rotation matrix R, and t_x, t_y, and t_z are the components of the translation vector t.

The rotation matrix R can be parameterized by three angles, called the Euler angles. The Euler angles are the angles of rotation about the x, y, and z axes. The rotation matrix can be written as:

$$R = R_z(\gamma) R_y(\beta) R_x(\alpha)$$

where $R_x(\alpha)$, $R_y(\beta)$, and $R_z(\gamma)$ are the rotation matrices about the x, y, and z axes, respectively.

$$R_x(\alpha) = \begin{bmatrix} 1 & 0 & 0 \\ 0 & \cos\alpha & -\sin\alpha \\ 0 & \sin\alpha & \cos\alpha \end{bmatrix}$$

$$R_y(\beta) = \begin{bmatrix} \cos\beta & 0 & \sin\beta \\ 0 & 1 & 0 \\ -\sin\beta & 0 & \cos\beta \end{bmatrix}$$

$$R_z(\gamma) = \begin{bmatrix} \cos\gamma & -\sin\gamma & 0 \\ \sin\gamma & \cos\gamma & 0 \\ 0 & 0 & 1 \end{bmatrix}$$

The translation vector t is given by:

$$t = \begin{bmatrix} t_x \\ t_y \\ t_z \end{bmatrix}$$

where t_x, t_y, and t_z are the components of the translation vector.

1.2.2 Photometric Image Formation

Photometric image formation refers to the relationship between the intensity of light in the scene and the intensity of light in the image. This relationship depends on the properties of the surfaces in the scene, as well as the properties of the light sources.

The most common model for photometric image formation is the Lambertian model. In this model, the surfaces in the scene are assumed to be perfectly diffuse, which means that they reflect light equally in all directions. The intensity of light in the image is then given by:

$$I = \rho \, n \cdot l$$

where I is the intensity of light in the image, ρ is the albedo of the surface, n is the surface normal, and l is the direction of the light source.

The albedo is a measure of the reflectivity of the surface. It is usually between 0 and 1, where 0 means that the surface absorbs all light and 1 means that the surface reflects all light.

The surface normal is a vector that is perpendicular to the surface. It is usually normalized to have a length of 1.

The direction of the light source is a vector that points from the surface to the light source. It is usually normalized to have a length of 1.

The dot product $n \cdot l$ is the cosine of the angle between the surface normal and the direction of the light source. It is maximum when the surface is facing the light source directly, and it is zero when the surface is facing away from the light source.

The Lambertian model is a simple model that is often used in computer vision algorithms. However, it is not always accurate, because many surfaces in the real world are not perfectly diffuse. More complex models have been developed that can account for specular reflections and other effects.

1.3 Image Processing

Image processing refers to the task of manipulating images in order to improve their quality or to extract useful information. Image processing is a fundamental part of computer vision, because it is often necessary to preprocess images before they can be analyzed by computer vision algorithms.

1.3.1 Image Filtering

Image filtering refers to the task of modifying the pixel values of an image in order to achieve a desired effect. Image filtering can be used to remove noise, to sharpen edges, to blur the image, or to perform other operations.

The most common type of image filtering is linear filtering. In linear filtering, the new value of each pixel is computed as a linear combination of the values of the pixels in a neighborhood around the pixel. The coefficients of the linear combination are called the filter kernel.

Let $I(x, y)$ be the value of the pixel at location (x, y) in the image, and let $K(i, j)$ be the value of the filter kernel at location (i, j). Then, the value of the pixel at location (x, y) in the filtered image is given by:

$$I'(x, y) = \sum_{i=-k}^{k} \sum_{j=-k}^{k} K(i, j) \, I(x+i, y+j)$$

where k is the size of the filter kernel. The filter kernel is usually a square matrix with an odd number of rows and columns.

The filter kernel can be designed to perform a variety of operations. For example, a kernel that is all ones will blur the image, because it will average the values of the pixels in the neighborhood. A kernel that is all zeros except for a one in the center will leave the image unchanged. A kernel that is all zeros except for a one in the center and a negative one in the center of the neighborhood will sharpen the edges in the image.

Linear filtering can be implemented efficiently using the convolution theorem. The convolution theorem states that the convolution of two functions in the spatial domain is equivalent to the multiplication of their Fourier transforms in the frequency domain. Therefore, linear filtering can be performed by computing the Fourier transform of the image and the filter kernel, multiplying the Fourier transforms, and then computing the inverse Fourier transform of the result.

1.3.2 Edge Detection

Edge detection refers to the task of identifying the edges in an image. Edges are important because they often correspond to the boundaries of objects in the scene. Edge detection is a fundamental part of many computer vision algorithms, such as object recognition and scene reconstruction.

The most common type of edge detection is gradient-based edge detection. In gradient-based edge detection, the edges are identified by computing the gradient of the image. The gradient is a vector that points in the direction of the greatest change in the image. The magnitude of the gradient is a measure of the strength of the edge.

Let $I(x, y)$ be the value of the pixel at location (x, y) in the image. Then, the gradient of the image is given by:

$$\nabla I = \begin{bmatrix} \frac{\partial I}{\partial x} \\ \frac{\partial I}{\partial y} \end{bmatrix}$$

The partial derivatives can be approximated using finite differences. For example, the partial derivative with respect to x can be approximated by:

$$\frac{\partial I}{\partial x} \approx I(x+1, y) - I(x-1, y)$$

The partial derivative with respect to y can be approximated by:

$$\frac{\partial I}{\partial y} \approx I(x, y+1) - I(x, y-1)$$

The magnitude of the gradient is given by:

$$|\nabla I| = \sqrt{\left(\frac{\partial I}{\partial x}\right)^2 + \left(\frac{\partial I}{\partial y}\right)^2}$$

The direction of the gradient is given by:

$$\theta = \tan^{-1}\left(\frac{\frac{\partial I}{\partial y}}{\frac{\partial I}{\partial x}}\right)$$

Edges are identified by thresholding the magnitude of the gradient. Pixels with a gradient magnitude above a certain threshold are considered to be edge pixels. The threshold is usually chosen by trial and error.

Gradient-based edge detection can be implemented efficiently using the convolution theorem. The partial derivatives can be computed by convolving the image with the appropriate filter kernels. The magnitude and direction of the gradient can then be computed from the partial derivatives.

1.3.3 Image Segmentation

Image segmentation refers to the task of partitioning an image into regions that correspond to different objects in the scene. Image segmentation is a fundamental part of many computer vision algorithms, such as object recognition and scene reconstruction.

There are many different approaches to image segmentation. One common approach is to use clustering algorithms. Clustering algorithms group pixels together based on their similarity in color, texture, or other features. The pixels in each group are then considered to belong to the same region.

Another common approach to image segmentation is to use graph-based algorithms. Graph-based algorithms represent the image as a graph, where the nodes of the graph are the pixels and the edges of the graph connect pixels that are adjacent to each other. The edges are weighted by the similarity of the pixels they connect. The image is then segmented by finding the minimum cut of the graph.

Image segmentation is a difficult problem, because there is often no clear boundary between different objects in the scene. The results of image segmentation algorithms can be sensitive to the choice of parameters, such as the number of clusters or the threshold for the minimum cut.

1.4 Feature Extraction

Feature extraction refers to the task of computing a set of features that describe the image. Features are important because they can be used to recognize objects, to track objects, and to perform other tasks.

1.4.1 Corner Detection

Corner detection refers to the task of identifying the corners in an image. Corners are important because they are often stable features that can be easily detected and tracked.

The most common type of corner detection is the Harris corner detector. The Harris corner detector computes a measure of the cornerness of each pixel in the image. The cornerness measure is high for pixels that are corners, and it is low for pixels that are not corners.

Let $I(x, y)$ be the value of the pixel at location (x, y) in the image. Then, the cornerness measure is given by:

$$C(x, y) = \det(M) - k \, \mathrm{trace}(M)^2$$

where M is the matrix:

$$M = \begin{bmatrix} \sum_{i,j} w(i, j) \left(\frac{\partial I}{\partial x}(x+i, y+j)\right)^2 & \sum_{i,j} w(i, j) \frac{\partial I}{\partial x}(x+i, y+j) \frac{\partial I}{\partial y}(x+i, y+j) \\ \sum_{i,j} w(i, j) \frac{\partial I}{\partial x}(x+i, y+j) \frac{\partial I}{\partial y}(x+i, y+j) & \sum_{i,j} w(i, j) \left(\frac{\partial I}{\partial y}(x+i, y+j)\right)^2 \end{bmatrix}$$

$w(i, j)$ is a weighting function, usually a Gaussian function, and k is a constant, usually between 0.04 and 0.06.

The cornerness measure is high when both eigenvalues of M are large, which means that the image has a strong gradient in both the x and y directions. The cornerness measure is low when one or both eigenvalues of M are small, which means that the image has a weak gradient in one or both directions.

Corners are identified by thresholding the cornerness measure. Pixels with a cornerness measure above a certain threshold are considered to be corner pixels. The threshold is usually chosen by trial and error.

1.4.2 Scale-Invariant Feature Transform (SIFT)

The Scale-Invariant Feature Transform (SIFT) is a feature extraction algorithm that is invariant to scale, rotation, and illumination changes. SIFT features are robust to these changes, which makes them useful for object recognition and other tasks.

The SIFT algorithm consists of four steps:

1. **Scale-space extrema detection:** The image is convolved with Gaussian filters at different scales. The extrema in the scale-space are then detected.
2. **Keypoint localization:** The keypoints are localized by fitting a 3D quadratic function to the scale-space extrema.
3. **Orientation assignment:** The orientation of each keypoint is assigned by computing the gradient of the image around the keypoint.
4. **Keypoint descriptor:** The keypoint descriptor is computed by computing the gradient of the image around the keypoint and then binning the gradients into a histogram.

The SIFT algorithm is computationally expensive, but it is very robust to changes in scale, rotation, and illumination. SIFT features are widely used in computer vision applications, such as object recognition and image stitching.

1.4.3 Speeded Up Robust Features (SURF)

The Speeded Up Robust Features (SURF) algorithm is a feature extraction algorithm that is similar to SIFT, but it is faster and more robust to changes in illumination. SURF features are also invariant to scale and rotation.

The SURF algorithm consists of four steps:

1. **Integral image computation:** The integral image is computed from the image. The integral image is used to speed up the computation of the Hessian matrix.
2. **Hessian matrix computation:** The Hessian matrix is computed at different scales. The determinant of the Hessian matrix is used to detect the keypoints.
3. **Keypoint localization:** The keypoints are localized by fitting a 3D quadratic function to the determinant of the Hessian matrix.
4. **Keypoint descriptor:** The keypoint descriptor is computed by computing the gradient of the image around the keypoint and then binning the gradients into a histogram.

The SURF algorithm is faster than SIFT, but it is not as robust to changes in scale and rotation. SURF features are also widely used in computer vision applications, such as object recognition and image stitching.

1.5 Machine Learning

Machine learning refers to the task of building models that can learn from data. Machine learning is a fundamental part of many computer vision algorithms, such as object recognition and scene reconstruction.

There are many different machine learning algorithms. One common type of machine learning algorithm is supervised learning. In supervised learning, the model is trained on a set of labeled data. The labeled data consists of pairs of inputs and outputs. The model learns to map the inputs to the outputs.

Another common type of machine learning algorithm is unsupervised learning. In unsupervised learning, the model is trained on a set of unlabeled data. The model learns to find patterns in the data.

Machine learning algorithms can be used to perform a variety of tasks in computer vision. For example, they can be used to classify images, to detect objects, to track objects, and to perform other tasks.

1.5.1 Support Vector Machines (SVM)

Support Vector Machines (SVM) are a supervised learning algorithm that can be used for classification and regression. SVMs are widely used in computer vision applications, such as object recognition and image classification.

The SVM algorithm finds the hyperplane that separates the data with the largest margin. The margin is the distance between the hyperplane and the closest data points. The data points that are closest to the hyperplane are called the support vectors.

Let (x_i, y_i) be the ith training example, where x_i is the input and y_i is the output. The output is either +1 or -1. The hyperplane is given by:

$$w \cdot x + b = 0$$

where w is the weight vector and b is the bias. The weight vector is perpendicular to the hyperplane.

The margin is given by:

$$\frac{2}{\|w\|}$$

The SVM algorithm finds the weight vector and the bias that maximize the margin. This is equivalent to minimizing the following objective function:

$$\frac{1}{2} \|w\|^2$$

subject to the constraints:

$$y_i (w \cdot x_i + b) \geq 1, \quad i = 1, \ldots, n$$

where n is the number of training examples.

The SVM algorithm can be solved using quadratic programming. Quadratic programming is a method for solving optimization problems with quadratic objective functions and linear constraints.

SVMs can be used for non-linear classification by using a kernel function. The kernel function maps the input data into a higher-dimensional space, where the data is linearly separable. The SVM algorithm then finds the hyperplane that separates the data in the higher-dimensional space.

1.5.2 Neural Networks

Neural networks are a supervised learning algorithm that can be used for classification and regression. Neural networks are widely used in computer vision applications, such as object recognition and image classification.

A neural network is a collection of interconnected nodes, called neurons. The neurons are organized into layers. The first layer is the input layer, the last layer is the output layer, and the layers in between are the hidden layers.

Each neuron in a layer is connected to every neuron in the next layer. The connections between neurons have weights. The weights are learned during the training process.

The output of a neuron is computed by applying an activation function to the weighted sum of its inputs. The activation function is usually a non-linear function, such as the sigmoid function or the hyperbolic tangent function.

Let x_i be the ith input to a neuron, and let w_i be the weight of the connection between the ith input and the neuron. Then, the output of the neuron is given by:

$$y = f(\sum_i w_i x_i + b)$$

where f is the activation function and b is the bias.

The neural network is trained by adjusting the weights and the biases to minimize the error between the output of the network and the desired output. The error is usually measured by the mean squared error.

The neural network can be trained using the backpropagation algorithm. The backpropagation algorithm is a method for computing the gradient of the error with respect to the weights and the biases. The gradient is then used to update the weights and the biases.

Neural networks can be used for non-linear classification by using a non-linear activation function. The non-linear activation function allows the neural network to learn non-linear decision boundaries.

1.6 Applications of Computer Vision

Computer vision has a wide range of applications in many different fields. Some of the most common applications of computer vision are:

- **Object recognition:** Computer vision algorithms can be used to recognize objects in images and videos. Object recognition is used in applications such as face detection, character recognition, and automatic navigation.
- **Motion analysis:** Computer vision algorithms can be used to analyze the motion of objects in images and videos. Motion analysis is used in applications such as automatic navigation, detection of objects moving in the scene, and tracking the motion of objects to predict their future locations.
- **Scene reconstruction:** Computer vision algorithms can be used to build 3D models of the scene that is being observed by one or more images. Scene reconstruction is used in applications such as virtual reality and robot navigation.
- **Image restoration:** Computer vision algorithms can be used to remove noise and other artifacts from images. Image restoration is used in applications such as medical imaging, where the goal is to produce the most accurate image possible.
- **Image stitching:** Computer vision algorithms can be used to stitch together multiple images to create a panorama. Image stitching is used in applications such as creating panoramic photographs and creating virtual tours.
- **Augmented reality:** Computer vision algorithms can be used to overlay virtual objects on top of real-world images. Augmented reality is used in applications such as gaming and education.

Computer vision is a rapidly growing field, and there are many new applications being developed all the time. The future of computer vision is very bright, and it is likely to have a significant impact on many aspects of our lives.

Quæ ſi ſunt, ſi ſunt, ſi ſunt,

Virtus conſpiciturque viris, ideo minus illis
Audendumque tibi: nulla vnquam tam fuit ætas,
Felix atque beata bonorum vt largius vber
Funderet: illa tibi pridem iam debita natoque
Ornamenta tuo, Deus hæc in tempore pacis
Diſtulit haud temerè, vt pacem cuius fuit auctor
Ille, colas, & quæ nobis Rex otia fecit.
Namque tuis nullus bello locus artibus: omnes
Vi repetunt ſua, vi rapiunt aliena ſoluti
Diuûm hominumque metu, & vana formidine legum.
Tum fora cluſa ſilent, tunc & præconia ceſſant:
Exertâ miles dextrâ, ſtrictumque ſuperbè
Intentans gladium, Hic faciet; niſi feceris, inquit:
Aut ſtatuit quicquid libitum eſt ex commodo, & vſu
Ipſe ſuo, ſeſeq; gerit pro iudice victor.
Coràm vrbana metu pubes, & ruſtica muſſat.
Tum ſtabulantur equi tectis, quibus antè ſolebant
Inſtitui iuuenes, pulſis ex vrbe magiſtris.
Non præfecturæ meritis, non dantur honores.
Omnia ſunt pretio venalia: rarus in aula,
Rarus in vrbe aditus virtuti: nec tamen auſim
Affinem huic culpæ Regem, vel Regis amicos
Dicere, non alios quibus eſt Reſpublica curæ,
Quorum iampridem ſtudium & mihi nota voluntas.
Armorum hæc ſunt, non hominum, queis nullius obſtet
Vis vlla ingenii, robur neque pectoris vllum:
Tantum ægris addunt mortalibus arma timorem.
Ipſe ego, dum clauum tenui, me fluctibus atris
Iactatum ferri maria in diuerſa videbam.
Quid facerem? ſemel vt prouecta eſt nauis in altum,
Difficile eſt regere, & quouis intendere curſum,
Non magis in medio quàm ſi conſiſtere lapſu,
Aut regredi coneris. inexaturabile bellum eſt,
Faucibus horrendis latisque, voracius omni
Gurgite, tam fœdam non Craſſi diuitis aurum

Expleat

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Vt sit iudiciis & legibus æqua potestas,
Vt sit cultus honosque Deo suus, omnis & vni
Seruiat æternùm conspirans Gallia Regi.

De obitu Iac. Fabri.

Ergo tam prope me & sine me, decessit amicus
Æqualisque meus, mihi primis notus ab annis,
Ille Faber? qui me penitus meaque intima norat
Consilia, illius noram omnia & ipse vicissim:
Qui tanquam fratres gemini duo viximus vnà
Ætatem iunctis animis paribusque, nec vllâ
Re nobis vnquam, nullo vnquam gratia dicto
Dissiluit concussa, bonisque malisque fideles
Temporibus socii, fortunam duximus vnam
Communemque, mihi quæcunque vel obtigit illi.
Tempus erat vetulis summè quo suauis amicis
Fructus amicitiæ solet esse; tenebat in aulâ
Regis vterque gradum atque locum securus honestum,
Hic reliquum exigere & spatium traducere vitæ
Iam certos, patriæ tempestas horrida longè
Dispulit: atque aliò diuersos ire subegit.
Naufragium patriæ mœsti conspeximus ambo,
Cùm nostrum armorum cupidis non antè placeret
Consilium, tristique arderent omnia bello.
Ille quidem infestis à ciuibus & malè gratis
Multa senex indigna tulit: me sors quoque nostra,
Aut fatum patriæ solum hos eiecit in agros.
Est tandem Superûm dono pax reddita terris,
Sera licet. nec verò illi posuere feroces
Infensosq; animos: quin bella extincta nouare
Criminibus cepere nouis. non defuit illi
Integra, nulliusque mali mens conscia facti.
Ipse egit causamque suam, causamque suorum
Vidus: namque domus facta est rea tota Fabrorum:
Vidus prima togæ sublimis gloria, Vidus
Cui patruus naturâ, animo pater vsque fuisti

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Barnabas, & Saulum: qui dixerunt ad illos: Viri Israelitæ, & qui timetis Deum, audite. Deus plebis Israel elegit patres nostros, & exaltavit plebem cum essent incolæ in terra Ægypti: & in brachio excelso eduxit eos ex ea. Et per quadraginta annorum tempus mores eorum sustinuit in deserto. Et destruens septem gentes in terra Chanaan, sortitus est eis terram earum per annos quadringentos & quinquaginta. Et post hæc dedit judices usque ad Samuel prophetam. Et exinde petierunt regem: & dedit illis Deus Saul filium Cis, virum de tribu Benjamin, annis quadraginta. Et amoto illo suscitavit David regem, cui testimonium perhibens dixit: Inveni David filium Jesse virum secundum cor meum, qui faciet omnes voluntates meas. Hujus Deus ex semine secundum promissionem eduxit Israel salvatorem Jesum, præcedente ante faciem adventus ejus Joannes baptismum pœnitentiæ omni populo Israel. Cum impleret autem Joannes cursum suum, dicebat: Quem me arbitramini esse, non sum ego: sed ecce venit post me, cujus non sum dignus calceamenta pedum solvere. Viri fratres, filii generis Abraham, & qui in vobis timent Deum, vobis verbum salutis hujus missum est. Qui enim habitabant Jerusalem, & principes ejus hunc ignorantes, & voces prophetarum, quæ per omne sabbatum leguntur, judicantes implevere: & nullam causam mortis invenientes in eo, petierunt a Pilato ut interficerent eum. Et cum consummassent omnia quæ de eo scripta erant, deponentes eum de ligno, posuerunt eum in monumento. Deus autem suscitavit eum a mortuis tertia die: qui visus est per dies multos his qui simul ascenderant cum eo de Galilæa in Jerusalem, qui usque nunc sunt testes ejus ad plebem. Et nos vobis annuntiamus eam, quæ ad patres nostros repromissio facta est, quoniam hanc Deus adimplevit filiis eorum nobis resurgens Jesum, sicut & in psalmo scriptum est: Filius meus es tu, ego hodie genui te. Quod autem suscitavit eum a mortuis amplius jam non reversurum in corruptionem, sic dixit: Quia dabo vobis sancta David fidelia. Et ideo & alibi dicit: Non dabis sanctum tuum videre corruptionem. David enim cum in sua generatione deservisset consilio Dei, dormivit, & appositus est ad patres suos, & vidit corruptionem. Quem autem Deus suscitavit, non vidit corruptionem. Notum ergo sit vobis, viri fratres, quia per hunc vobis remissionem peccatorum annuntiatur, & ab omnibus quibus non potuistis in lege Moysi justificari, in hoc omnis qui credit justificatur. Videte ergo ne superveniat quod dictum est in prophetis: Videte contemptores, & admiramini, & disperdimini: quia opus ego operor in diebus vestris opus quod non credetis, si quis enarraverit vobis. Exeuntibus autem illis rogabant ut sequenti sabbato loquerentur sibi hæc verba. Dimissa autem synagoga, secuti sunt multi Judæorum & colentium proselytorum Paulum & Barnabam: qui loquentes suadebant eis ut permanerent in gratia Dei. Sequenti autem sabbato pene universa civitas convenit audire verbum Dei. Videntes autem turbas Judæi repleti sunt zelo, & contradicebant his quæ a Paulo dicebantur, blasphemantes. Tunc Paulus & Barnabas constanter dixerunt: Vobis oportebat primum loqui verbum Dei: sed quoniam repellitis illud, & indignos vos judicatis æternæ vitæ, ecce convertimur ad gentes. Sic enim præcepit nobis Dominus: Posui te in lucem gentium, ut sis in salutem usque ad extremum terræ. Audientes autem gentes gavisæ sunt, & glorificabant verbum Dei: & credebant quotquot erant præordinati in vitam æternam. Disseminabatur autem verbum Domini per universam regionem. Judæi autem concitaverunt mulieres religiosas & honestas, & primos civitatis, & excitaverunt persecutionem in Paulum & Barnabam, & ejecerunt eos de finibus suis. At illi excussa pulvere pedum suorum in eos, venerunt Iconium. Discipuli autem replebantur gaudio & Spiritu Sancto.

Ecclesiæ Romanæ, Cardinalis Ostiensis, Episcopus Tusculanus, Sabinensis, Prænestinus, Portuensis, & S. Rufinæ, Archiepiscopus Ravennas, Legatus Apostolicus, & Vicarius Generalis in Spiritualibus, & Temporalibus per Italiam, Hungariam, Germaniam, Galliam, Hispaniam, Britannias, Scotiam, Flandriam, Brabantiam, Lotharingiam, & Bohemiam, Ordinarius, & Delegatus Apostolicus, Protector Ordinis Minorum, Camerarius, & Bibliothecarius Sanctæ Romanæ Ecclesiæ, Abbas Commendatarius Monasterii Farfensis, Ordinis S. Benedicti, Reatinæ Diœcesis, Protector Ordinis Cisterciensis, Camaldulensis, Vallisumbrosæ, Humiliatorum, Cruciferorum, Sancti Spiritus, Sancti Antonii, Sancti Augustini, Sancti Basilii, Sancti Hieronymi, Sancti Francisci de Paula, Sancti Ordinis Prædicatorum, Carmelitarum, Servorum Beatæ Mariæ Virginis, Sancti Ordinis Minorum, Conventualium, Capuccinorum, Observantium, Reformatorum, Sancti Ordinis Eremitarum, Sancti Ordinis Cruciferorum, Sancti Ordinis Clericorum Regularium, Societatis Jesu, Congregationis Oratorii, Congregationis Somaschæ, Congregationis Clericorum Regularium Matris Dei, Congregationis Clericorum Regularium Pauperum Matris Dei Scholarum Piarum, Congregationis Clericorum Regularium Minorum, Congregationis Clericorum Regularium Ministrantium Infirmis, Congregationis Clericorum Regularium Theatinorum, Congregationis Presbyterorum Regularium Barnabitarum, Congregationis Presbyterorum Regularium Sancti Pauli Primi Eremitæ, Congregationis Presbyterorum Regularium Sancti Pauli Decollati, Congregationis Presbyterorum Regularium Sancti Pauli Congregationis Fratrum Regularium Sancti Pauli Primi Eremitæ, Congregationis Fratrum Regularium Sancti Pauli Primi Eremitæ

(Si quicquam hic diciue poteſt, aut eſſe beatum)
Namq; mea in tanto quando vel inutilis æuo
Eſt opera, & patriam non re, poſſumue iuuare
Conſilio, ſiue illa mei pertæſa, nouorum
Gaudet amicitiâ iuuenum: quis honeſtior iſtis
Optari potuit ſeceſſus & aptior annis?
Incolumi famâ & cenſu, non & procul aulâ,
Non procul vrbe; meis bellè ſatis ædificatis
In villis habito carâ cum coniuge cumq;
Et natâ & genero, & numeroſa prole nepotum.
Eſt bona librorum mihi copia, ſcribo legoq;,
Aut aliquid ſemper meditor: ludiq; iociq;
Stat ratio: nulluſq; dies mihi tranſit inanis.
Sed tantis mala me vicinia non ſinit vti
Illa bonis: vitamq; meam, meaq; otia turbat,
Aut quæ ſors hominum in terris non plena laborum,
Inuidiæq;? etiam miſero miſer inuidet, exul
Exulibuſq; profugiſq;: nec vlli hominum Deus vnquam
Gaudia pura dedit non mixta doloribus vllis.
Haud facilè interea, multis licet vndiq; ſeptus
Præſidiis, motus potui vitare furentis,
Horrendum, populi, vel agreſtis tela iuuentæ:
Filia Parriſiam caſu quæ venerat vrbem,
Imprudens ſubitis oppreſſa tumultibus, Annæ eſt
Æſtenſis ſeruata fide. nam ſexus & ætas
Nulli præſidio fuit in diſcrimine tanto.
Longum ſit memorare quibus me ignobile vulgus
Contudit affixitq; malis, vt prædia noſtra
Diripuit, captoſq; abduxit rure colonos.
Quidam etiam longo deſertas tempore lites,
Rettulit ad ſedem & ſolium Prætoris iniqui.
Tum verò nec erat, magno quod ſæpe tumultu,
Iuſtitium; ſed qui Prætor tum debuit eſſe
Vindex flagitii & ſceleris, ſcelus ipſe iuuabat:
Et niſi præſidium, niſi regis & arma timerent,

[illegible] Ioannes Baptista Ramusius Lectori S.

Quamuis ego, Lector, [illegible] Ioannis Leonis Africani [illegible] Geographiam [illegible] Italicam [illegible] [illegible] [illegible]

Sæcula, quos regni ſocios cœleſtis haberet.
Atque vtinam mundo ſim tamquam mortuus, vni
Viuam, reſpiremque Deo: mediterque futuram
In cœlis vitam, vitæ præſentis in vmbrâ,
Oblitus veterum ſtudiorum, & totus in vnâ
Verſer lege Dei, Muſas citharamque ſonantem
Abiiciam, & triſti commutem gaudia luctu.
Hic mihi certus erat, noſtriſq; aptiſſimus annis
Temporibuſq; animus: cum Albena tui gregis vnus
Antiquo incenſam ſtudio te noſtra legendi
Narrauit, valde cupere & quid nunc ego poſſem,
Noſſe etiam, quantum de nobis hauſerit ætas:
Num canis aliquid, geſtis & honoribus antè
Dignum aliquid ſcribam, an mores animumque priorem
Mutarim cum pelle, pilis, triſtiq; ſenectâ.
Me Regina tibi fateor nil poſſe negare:
Quid poſſim aut valeam melius me nemo putabit.
Dicam quod Lycios grauius poſcente tributum
Bruto reſpondiſſe ferunt: fac, Brute, quotannis
Bis ſegetes fructum referant, bis floreat æſtas;
Tum verò duplices decumas nos pendere coge,
Et duplex numerare tuis quæſtoribus aurum.
Sic tu redde mihi mea gaudia, redde iuuentam,
Præteritas animi vires calidumque vigorem
Redde; mora in nobis erit vſquam nulla, libenter
Quin tibi & exoluam pleno quod poſcis aceruo.
Verùm id ſi præſtare negas & reddere poſſe,
Quis dabit exſutâ ſerpentum vt more ſenectâ
Emiteam, folia aut amiſſaque poma reſumam
Arboribus ſimilis, medè cãue reſoctus vt arte
Infelix ſenium iuuenili corpore mutem?
Hoc ſi nulla poteſt dare vis humana petenti,
Ecquid erit quonam poſſit hoc liberer arte?
Verſuram faciam? ſed te reſque fuita latebo
Nollia dia poterum [illegible] nollia requiris.

Namq; domi tibi nec vates nec carmina desunt,
Inq; tuas laudes Europa effunditur omnis.
Restat vt ære meo, quamuis ego pauper inopsq;,
Immensum atq, ingens dissoluam hoc æs alienum.
Durum opus atq; nouum nobis, plenumq; periclis;
Ne mihi fama prior iuuenili parta labore
Concidat ambitione nouâ, laudemq; peracti
Temporibus extremo deformem turpiter actu.
Dicitur à natis in ius venisse vocatus
(Indignum dictu) magnâ iam ætate Sophocles,
Vt tandem rebus discederet ille gerendis,
Cederet integro pueris florentibus æuo.
Crimen erat nullum: ficta est amentia patris,
Cuius longa nimis premeret custodia natos.
At non ille senex certos producere testes,
Et causam ancipitem consueto iure tueri,
Ipse potens animi: tantùm mirabile carmen
Antè recens à se scriptum spectante coronâ
Protulit, hoc ne rogans factum à demente putarent;
Adstantum magno recitata tragœdia plausu est:
Missus iudicioq; reus, liberque recessit.
Hoc documento erit egregios confidere vates
Versibus obscuros contrà sua prodere cautè:
Speratâ ne ignominiam pro laude reportent.
Hei mihi quàm vereor ne sors contraria cedat,
Iudicioq; meo peream, & ne pœniteat me
Exseruisse caput, cochleæ aut testudinis instar.
Agnosco nihil in genere hoc me posse, nec vnquam
Vel minimum potuisse, etiam tum cùm fuit ætas,
Ingenio facilesq; meo fauere Camœnæ:
Tu quodcunq; fuit, nobis, Regina, dedisti.
Nam bona pars hominum cernens tibi nostra probari,
Iudicium est amplexa tuum nec carmine lecto.
Ecquis enim virtuti ausit se opponere tantæ?
Cherilus vt, magni staret nisi nomine regis,

Nun-

Nunquam oculos hominũ, nunquam audeat ora ſubire.
Fac nos fac potuiſſe aliquid, tamen abſtulit ætas
Quod fuit, ærumnæ morbi, variiq; labores,
Et tua, quæ peior nobis abſentia morte.
Ergo perpetui ſatius nos ferre ſilenti
Legem, ne tibi ſim Regina, tuiſq; moleſtus
Auribus: ipſe meæ retegam ne damna ſenectæ.
Forſan & vt plenâ ſi quis guſtauerit vrnâ
Vinum acidum aut male olens, de teſtâ ſumere eadem
Nunquam animum inducat: ſic tu cùm legeris iſta,
Reſtingues deſiderium pòſt noſtra legendi,
Moq; onere hoc magno ſcribendi plura leuabis.

Ad Barth. Faium.

Nolim me pigrum, aut fugientem fortè laboris
Scribendi officium prætermiſiſſe putari:
Sed comes aſſiduus, grauis extremæq; ſenectæ
Morbus, ab omni aliâ cogit me abſiſtere curâ.
Vt valeat vates, hilari tamen & niſi læto
Ingenio fuerit, nec reſpondere priori,
Nec poterit ſcribens prior ipſe laceſſere quenquam.
Hæc tamen increpitans, tardam nimiumq; morantem
Fallere ſi poſſim pituitam, carmina ſcripſi
Qualiacunq; tibi, noſtris ignoſcere nugis
Qui potes, & ſtomachi iuſtos compeſcere motus.
Nunc ad te venio, quem durumne & ſine ſenſu,
An potius dicam ſapientem? Hortenſius olim
Eſt habitus ſapiens qui nulli interfuit vnquam
Ciuili bello: longè ſapientior es tu
Quem non ipſa mouent ciuilis tempora belli:
Nec quæris ſtudiò concurſans compita circum,
Ecquis Aquitanis venit modò nuntius oris?
Et de Germanis quæ fama? Dupontius hæſit
Ad ripas Araris, ſuperato an tranſiit amne?
Hæc præterueheris Regum deliria forti
Erectoque animo, conſuetaque munera ſemper

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Matutinus obis veſpertinuſq;; nec vnquam
Officio prior vlla tuo potiorue tibi res.
Stultum eſt alterius mandata capeſſere curæ,
Faſtidire ſuæ fidei concredita; quæque
Antè recepiſſet Themidis iuratus ad aram.
Hæc tu namq;, Fai, ſapienter, vt omnia: non quo
More alii veſtrâ multi iactantur in vrbe,
Quos videas magis atque magis noua munera ſemper
Adpetere: atq; animum circum omnes ferre per artes
Incertum ignarumq; ſui. Spartæ ſatis æquus
Nemo ſuæ oblatum retinet conſtanter amorem:
Quin ſimul optatam potuit contingere ſedem,
Continuò cupit alterius ſuccedere ſorti.
Aſt alii, magnas quæ maxima turba per vrbes,
Tanquam in concilio regum fuerintque Deorum,
Ridicula & ſummis de rebus inania quædam
Effari in mediis hominum conuentibus audent
Ore ſupercilioque graui. rediiſſe Catones,
Fabricioſque putes, tantâ grauitate queruntur
Communem arbitrio & nutu non ire ſuo rem:
Non belli, non ſe pacis præſcribere leges:
Tum claros homines acri proſcindere linguâ,
Arbitriumque ſibi maiorum poſcere rerum,
Parcere non Regum famulis, non Regibus ipſis.
Quinetiam laqueos, & falſam religionem
Iniiciunt animis, vt qui reſponſa petebant
Ementita, prius corruptæ vatis ab ore.
Eſtqui non veritus Superos aſciſcere teſtes.
Quorum ſacra gerit: mutatâ in veſte ſacerdos
Sæuus ad arma vocat populum, mox nomina profert
Deſignatorum ad cædem perſcripta libello:
Et niſi vis plebem diuina coerceat, omni
In regione fluant humano ſanguine riui.
Tantus amor cædis, vindictæ tanta cupido.
Scilicet illa Dei vobis præcepta reliquit

Filius?

Ἐπὶ τοῦ Ἀλεξάνδρου τοῦ Φερέως ἐπὶ τοῦ Ἀλεξάνδρου τοῦ Φερέως

Ecclesiastes. Cap. vii.

Ad Ecclesiastes. Cap. vii. 207

Ecclesiastes. Cap. vii.

Vitam, Defensionemque Ioannis Hus.

Ioannes Hus, Bohemus, Presbyter, Bethlehemitanæ Ecclesiæ Pragæ Concionator, Ecclesiæ Dei Catholicæ, Apostolicæque Romanæ membrum, Christi Iesu Discipulus, Ecclesiæ Dei Catholicæ, Apostolicæque Romanæ, Christi Iesu Discipulo, Ioanni Hus, Bohemo, Presbytero, Bethlehemitanæ Ecclesiæ Pragæ Concionatori, Salutem in Domino.

Quoniam

Abgötterey, was sie sey. 1. Cor. 10. 14.
Abgötterey ist nicht allein, wenn man dem Abgott
opffert, sondern auch wenn man ihn anbetet

Ad Ioannem Ducem Britanniæ.

Ioannes Dux Britanniæ, Comes Richemundiæ, Dominus Leonis, &c. Ad Regem Francorum

Psalm 17 Diligam te domine fortitudo mea.

1 I will love thee, O Lord, my strength: the Lord is my firmness, my refuge, and my deliverer.

2 My God my helper: and in him will I put my trust: my protector, and the horn of my salvation, and my support.

3 Praising I will call upon the Lord: and I shall be saved from my enemies.

4 The sorrows of death compassed me round about: and the torrents of iniquity troubled me.

5 The sorrows of hell encompassed me about: and the snares of death prevented me.

6 In my affliction I called upon the Lord, and to my God I cried out: and he heard my voice from his holy temple: and my cry before him came into his ears.

7 The earth trembled and quaked: the foundations also of the mountains were troubled, and were moved, because he was angry.

8 There went up a smoke in his wrath: and a fire flamed from his face: coals were kindled by it.

9 He bowed the heavens and came down: and darkness was under his feet.

10 And he ascended upon the cherubim, and he flew: he flew upon the wings of the winds.

11 And he made darkness his covert, his pavilion round about him: dark in waters, in the clouds of the air.

12 At the brightness before him the clouds shall pass, hail and coals of fire.

13 And the Lord thundered from heaven, and the Most High gave his voice: hail and coals of fire.

14 And he sent forth his arrows, and he scattered them: he multiplied lightnings, and troubled them.

15 Then the springs of waters appeared, and the foundations of the world were discovered: at thy rebuke, O Lord, at the blast of the spirit of thy wrath.

16 He sent from on high and took me, and received me out of many waters.

17 He delivered me from my strongest enemies, and from them that hated me: for they were too strong for me.

18 They prevented me in the day of my affliction: and the Lord became my protector.

19 And he brought me forth into a large place: he saved me, because he was well pleased with me.

20 The Lord will reward me according to my justice: and according to the cleanness of my hands he will repay me.

21 Because I have kept the ways of the Lord: and have not committed wickedness against my God.

22 For all his judgments are in my sight: and his precepts I have not put away from me.

23 And I was spotless with him: and I kept myself from my iniquity.

24 And the Lord will reward me according to my justice: and according to the cleanness of my hands before his eyes.

25 With the holy thou wilt be holy: and with the innocent man thou wilt be innocent.

26 With the elect thou wilt be elect: and with the perverse thou wilt be perverted.

27 For thou wilt save the humble people: and wilt bring down the eyes of the proud.

28 For thou lightest my candle, O Lord: my God enlighten my darkness.

29 For by thee I shall be delivered from temptation: and by my God I shall go over a wall.

30 As for my God, his way is undefiled: the words of the Lord are fire tried: he is the protector of all that trust in him.

31 For who is God but the Lord? or who is strong but our God?

32 God who hath girded me with strength: and hath made my way blameless.

33 Who hath made my feet like the feet of harts: and who sets me upon high places.

34 Who teacheth my hands to fight: and thou hast made my arms like a brazen bow.

35 And thou hast given me the protection of thy salvation: and thy right hand hath supported me.

36 And thy discipline hath corrected me unto [illegible]

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Ἐπὶ τοῦ ἀποθανόντος τέκνου.

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Claros nobilibus condecorat thoros.
Illi inter proceres conſpicuos ſedet
Coniux purpureâ ſplendidior togâ:
Quum lites remouent Abramidum & ſimul
Portis turba frequens conuenit vrbium.
Quantas perpetuis cogit opes lucris,
Quum telas Tyriis ſindonibus pares,
Et, quæ pinxit acu mollia nobili,
Diuendit pretiis carbaſa grandibus.
Hinc mentem trepidis intrepidam gerit
Rebus: non dubii temporis exitum,
Caſusve ancipites, aut pauet anxia
Quæ ventura dies durior apparat.
Illi verba fluunt pectore candido,
Semper melliſluis picta leporibus:
Et puram loquitur quæ ſapientiam
Spirent, quæq; nitens gratia temperet.
Ædes manè ſuas ſollicitis vigil
Luſtrat luminibus; ſingula diſpicit,
Vt ſe quiſque gerat, ſordibus & procul
Vt cunctis niteat munda domus cauet,
Nuſquam ceſſat iners: pane laboribus
Quæſito variis veſcitur impigra.
Prudens nil ſterili pigritiâ putat
Peius, nilve gulâ deſide turpius.
Talem magnificis certat honoribus
Matrem progenies ſplendida tollere:
Et dignum meritis cogitat illius
Tantis obſequium reddere protinus.
Talem vir placido pectore diligit
Conſortem thalami; moribus & colit
Inſignem placitis: ornat & illius
Virtutes variis laudibus inclytas.
Inter femineos fulgidior micat
Cætus, queis pietas, ſanctaq; caſtitas,

Ad Ioannem Ioannis Ioannidem Ioannium Ioannicum Ioannitam Ioannicolam Ioannigenam Ioannicidam Ioannicidium Ioannicidiorum Ioannicidiis Ioannicidia Ioannicidiorum Ioannicidiis Ioannicidiis Ioannicidiorum Ioannicidiis Ioannicidiis Ioannicidiorum Ioannicidiis Ioannicidiis

Ecce autem duplici per aera lapsus in orbes
Bis senos Phrygius descendere numine Nymphas
Conspicit, et summo festas chorea sub Ida
Ducere. Non illis quisquam cognoscitur heros,
Sic Venus, et Veneris contemptor Cupido fuerat.
Accipit ergo animo dictum, vultuque verendam
Virginis obtutu defixus, et ore retentat
Quæ mater dederit. Jam primum longa petenti
Pectora turbabant fluctus, frustraque natantem
Lassabant magnis jactatæ flatibus undæ.
Mox ubi consedit, quæ sit sibi copia, nautis
Insolitum gaudens, et visæ lumine terræ,
Pectora quæ possint hominis tractare calores
Impositus dorso atque equino more sedebat,
Lenius et placidum ducebat pectus Iulo.
Inde ubi venit ad socios, opulentaque regna
Protinus Æneas classi immittit apertum
Illa, puer, quæ sit fortunæ fidus Achates,
Pone subit conjux ferrugine clara Mycenis
Occidit et magnum regnis victricibus augens
Nomen Agamemnonia Troia sub casside victor
Quid domus Æneadum, genitor, natique nepotes
Hic generis cursus, hinc qua tandem ab origine gentis
Edidit se pulsa Phrygius dominator Asiæ
Omnia nam tacito mecum sub pectore volvens
Sollicitat suspensa animum dea, seque ita verbis
Ultro objecit anus, quæ nota bonis Acheruntis
Fatidicæ vocalis inest, quæ templa Timavi
Servat, et Illyrici lucos ditissima regni.
Ipse quoque ad tales casus Dardanius heros
Ora modis Anchisiades pallentia miris
Visa dea genetrice pari, nec tempora visæ

Nutus parentis, qui ſuprema
Perpetuus, ſedet arce Rector.
Non replet illam Fors animantium
Tot vana formis, aut ſpecies parit
Tot manca diuiſas, ſuiſq;
Cuncta cibis animata nutrit.
Quæ rura meſſes lætificas ferunt,
Et picta vernis prata coloribus,
Hortiq; diuerſis comantes
Arboribus, virideſq; ſyluæ:
Feruente pigrum quæ fugit otium
Æſtate, magnis atq; laboribus
Formica ſolers ore paruo
Grana vehit tenuemq; victum:
Quæ mella condunt dulcia cellulis,
Miteſq; ſuccos floribus auferunt
Apes odoratis. ſuique
Iuſſa Ducis faciles ſequuntur:
Hæc cuncta clamant verticibus poli
Sedere celſis Cælituum patrem:
Terraſque cunctas atque gentes
Mente regi Superumq; curâ,
Idemq; clamant flumina, quæ rigant
Diſtincta terras, regnaq; diuidunt,
Vrbeſq; circumdant, & agros
Flexiuago ſinuoſa curſu,
Sic curua clamant littora; quæ ferox
Æquor coercent, quum tumet horridis
Auctum procellis, nauibuſq;
Perniciem properare tendit.
Ad aſtra raucos Oceanus ferat
Fluctus, & orbi diluuiem furens
Minetur: obiectus repellet
Limes aquas, rabidoſq; motus.
Infana tandem deſine gens Dei

Nu-

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Flumen, pererrant ocyus æthera
Magnum ſagittæ, quin ſagittæ
Præcipiti ſuperantur Auſtro:
Sed tam rapaci prætereunt fugâ
Humana vani ſomnia gaudii;
Currant vt ala tardiore
Flumina, tela, Leues & Auſtri,

Quæ pulchra cælum pulchrius aſpicit
Tellure totâ quàm pereunt cito!
Velociores non per auras
Æthereas rapiuntur Euri:
Floris caduci non citius decor
Torrente Phœbi lampade concidit:
Non monte quæ decurrit vndas
Ocyor vnda fugit ſequentes.

Æui fugacis gratia ſic viget,
Vndæ gelatæ vitreus vt decor.
Si quis gelatæ fidit vndæ;
Ecce gelu obruitur refuſo.
Æui fugacis perbreue gaudium
Non finiendis vſque doloribus
Mutatur. At mundi placentis
Tantula quum mora ſit geluq;,
Mundus patenti quæ tenet in ſinu
Ceu ſomniantum gaudia concidunt
Efflata in auras. ſed ſoluto
Nonne gelu remanebit vnda?

Quicunque gaudes carpere munera
Præſentis horæ, faſne retexere
Nil eſſe mundum, nilve habere
Laude, ſacro vel amore dignum?
Quum tot malorum formet imagines,
Audebit illum dicere quis bonum?

Et ipsi ad iracundiam concitauerunt eum ad aquas contradictionis: & malè tractatum est Moyses propter eos,
Quoniam exacerbauerunt spiritum eius: & distinxit in labiis suis.
Non disperdiderunt populos quos dixit Dominus illis:
Et commixti sunt inter gentes, & didicerunt opera eorum:
Et seruierunt sculptilibus eorum, & factum est eis in scandalum.
Et immolauerunt filios suos & filias suas dæmoniis:
Et effuderunt sanguinem innocentem, sanguinem filiorum suorum & filiarum suarum, quas immolauerunt sculptilibus Chanaan:
Et contaminata est terra in sanguinibus, & polluta est in operibus eorum:
Et fornicati sunt in adinuentionibus suis.
Et iratus est furore Dominus in populum suum, & abominatus est hæreditatem suam.
Et tradidit eos in manus gentium, & dominati sunt eorum qui oderunt eos:
Et afflixerunt eos inimici eorum, & humiliati sunt sub manibus eorum.
Multis vicibus liberauit eos: ipsi autem exacerbauerunt illum in consilio suo, & humiliati sunt in iniquitatibus suis.
Et vidit cum tribularentur, & audiuit orationem eorum:
Et memor fuit testamenti sui, & pœnituit eum secundum multitudinem misericordiæ suæ.
Et dedit eos in misericordias coram omnibus qui captiuos habuerunt eos.
Saluos nos fac Domine Deus noster, & congrega nos de nationibus:
Vt confiteamur nomini sancto tuo, & gloriemur in laude tua.
Benedictus Dominus Deus Israël ab æterno & vsque in æternum: & dicet omnis populus, Fiat, fiat.

LIBRVM
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Liber Quadragesimus primus.
Liber Quadragesimus primus.
Liber Quadragesimus primus

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Ut quondam Cretes, ita nunc Germania mittit
Exercere suos, ludum fecere labores.
Ergo age, Musa, nouum, &c.

Thus the Germans vse to exercise their youth, and
Thus the Cretans did of old, as Ouid sings.
Come then, my Muse, and tell
How Poland's Prince did well
To practise Armes in Germany.

Ego te, Boeme, nouo Phœbo, &c.

I will inuite thee, Bohemia, to a new Apollo, and
Thee, Hungary, to the Muses, and
Thee, Austria, to the Graces, and
Thee, Germany, to Mercury, and
Thee, Italy, to Venus, and
Thee, Spaine, to Bacchus, and
Thee, Belgia, to Ceres, and
Thee, Britaine, to Minerua, and
Thee, Gallia, to Mars, and
Thee, Sarmatia, to Hercules, and
Thee, Poland, to Iupiter.
Come, Princes, come, and
Bring with you your Nymphs, and
Your Graces, and
Your Muses, and
Your Apollos.
Come, and
Bring with you your Mercuries, and
Your Venuses, and
Your Bacchuses, and
Your Cereses, and
Your Minerua's, and
Your Martes, and
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Arripit has ſordes, & ſic exponit Iberus,
Hiſpano ſubdes colla Britanne iugo.
Aſt Iber ambigua deceptus ſorte, ſecures
Anglorum metuit vincula dura ferens.
Sic regnum Croeſi & magnam peruertit opum vim
Dæmon, & Pyrrhum perdidit Æacidem.

In Tumultus Gallicos.

PHOEBVS iocoſæ carminibus Lyræ
Veris volentem munera me loqui,
Vmbraſque Syluarum virentes
Increpuit grauiore plectro.
Ne læta, dixit, rura Fauonio,
Ne blandientis delitias Roſæ,
Pronoſq; per riuos placenti
Cum ſtrepitu, ſalientis vndæ
Iucunditatem, nunc cytharæ modis
Aptare tentes, membra ſub arbuto
Florente ſtratus recreanda,
Gramineove latens in antro.
Tam luctuoſo gaudia tempore
Curis ſolutum carpere fas vetat;
Non vſitati cùm dolores
Perniciem minitentur orbi:
Qualem prioris tempora ſeculi
Senſere quóndam: cum ſcelere impio
Polluta gens humana grandem
Diluuiem peritura vidit.
Tunc omne terris omnibus, heu, genus
Mortale tantis imbribus obrutum
Vnâ periiſſet ſorte, paſſim
Victima nil miſerantis vndæ.
Sed vir relictus coniuge cum pia eſt,
Cultor ſupremi Numinis integer.
Arcæ capaci clauſus aluo
Cum genitis nuribuſq; charis.

Suc-

Psalmi. Cum inuocarem exaudiuit me Deus iustitiæ meæ: in tribulatione dilatasti mihi. Miserere mei, & exaudi orationem meam.

Psalmi. Filii hominum usquequo graui corde? ut quid diligitis vanitatem, & quæritis mendacium?

Psalmi. Sciuit Dominus sanctum suum: Dominus exaudiet me cum clamauero ad eum.

Psalmi. Quoniam videbo cælos tuos, opera digitorum tuorum: lunam & stellas quæ tu fundasti.

Psalmi. Quid est homo quod memor es eius? aut filius hominis quoniam visitas eum?

Psalmi. Minuisti eum paulo minus ab Angelis, gloria & honore coronasti eum.

Psalmi. Et constituisti eum super opera manuum tuarum: omnia subiecisti sub pedibus eius.

Psalmi. Oues & boues vniuersas: insuper & pecora campi.

Psalmi. Volucres cæli & pisces maris: qui perambulant semitas maris.

Psalmi. Domine Dominus noster: quam admirabile est nomen tuum in vniuersa terra!

Psalmi. Quoniam videbo cælos tuos, opera digitorum tuorum: lunam & stellas quæ tu fundasti.

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Psalmi. Oues & boues vniuersas: insuper & pecora campi.

Psalmi. Volucres cæli & pisces maris: qui perambulant semitas maris.

Psalmi. Domine Dominus noster: quam admirabile est nomen tuum in vniuersa terra!

Ad Deum Patrem omnipotentem, per Iesum Christum Dominum nostrum, qui cum eo vivit & regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum.

Amen.

Dominus vobiscum.

Et cum spiritu tuo.

Sursum corda.

Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

Dignum & iustum est.

Vere dignum & iustum est, aequum & salutare, nos tibi semper & ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus: per Christum Dominum nostrum. Per quem maiestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Caeli caelorumque Virtutes, ac beata Seraphim socia exultatione concelebrant. Cum quibus & nostras voces ut admitti iubeas deprecamur, supplici confessione dicentes.

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli & terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Te igitur clementissime Pater, per Iesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus, uti accepta habeas & benedicas haec dona, haec munera, haec sancta sacrificia illibata, in primis quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare & regere digneris totum per orbem terrarum: una cum famulo tuo Papa nostro N. & Antistite nostro N. & omnibus orthodoxis atque catholicae & apostolicae fidei cultoribus.

Memento Domine famulorum famularumque tuarum N. & N. & omnium circumstantium, quorum tibi fides cognita est & nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis & incolumitatis suae: tibique reddunt vota sua aeterno Deo vivo & vero.

Communicantes & memoriam venerantes, in primis gloriosae semper Virginis Mariae Genitricis Dei & Domini nostri Iesu Christi: sed & beatorum Apostolorum ac Martyrum tuorum, Petri & Pauli, Andreae, Iacobi, Ioannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis & Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Ioannis & Pauli, Cosmae & Damiani: & omnium Sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum.

Hanc igitur oblationem servitutis nostrae, sed & cunctae familiae tuae, quaesumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi & in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum.

Quam oblationem tu Deus in omnibus, quaesumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere dignare: ut nobis Corpus & Sanguis fiat dilectissimi Filii tui Domini nostri Iesu Christi.

Qui pridie quam pateretur, hoc est hodie, accepit panem in sanctas ac venerabiles manus suas, & elevatis oculis in caelum ad te Deum Patrem suum omnipotentem, tibi gratias agens benedixit, fregit, fractumque discipulis suis porrexit, dicens:

Accipite & manducate ex hoc omnes.

Hoc est enim Corpus meum.

Simili modo postquam cenatum est, accipiens & hunc praeclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit, discipulis suis porrexit, dicens:

Accipite & bibite ex eo omnes.

Hic est enim calix Sanguinis mei, novi & aeterni testamenti: mysterium fidei: qui pro vobis & pro multis effundetur in remissionem peccatorum.

Haec quotiescumque feceritis, in mei memoriam facietis.

Mysterium fidei.

Unde & memores, Domine, nos servi tui, sed & plebs tua sancta, eiusdem Christi Filii tui Domini nostri tam beatae passionis, necnon & ab inferis resurrectionis, sed & in caelos gloriosae ascensionis: offerimus praeclarae maiestati tuae de tuis donis ac datis hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitae aeternae, & Calicem salutis perpetuae.

Supra quae propitio ac sereno vultu respicere dignare: & accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel, & sacrificium Patriarchae nostri Abrahae: & quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Supplices te rogamus omnipotens Deus: iube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae maiestatis tuae: ut quotquot ex hac altaris participatione sacrosanctum Filii tui Corpus & Sanguinem sumpserimus, omni benedictione caelesti & gratia repleamur. Per eundem Christum Dominum nostrum.

Memento etiam Domine famulorum famularumque tuarum N. & N. qui nos praecesserunt cum signo fidei, & dormiunt in somno pacis.

Ipsis Domine & omnibus in Christo quiescentibus, locum refrigerii, lucis & pacis ut indulgeas deprecamur. Per eundem Christum Dominum nostrum.

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam & societatem donare digneris cum tuis sanctis Apostolis & Martyribus: cum Ioanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia & omnibus Sanctis tuis: intra quorum nos consortium non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum.

Per quem haec omnia Domine semper bona creas, sanctificas, vivificas, benedicis & praestas nobis.

Per ipsum & cum ipso & in ipso est tibi Deo Patri omnipotenti, in unitate Spiritus sancti, omnis honor & gloria.

Per omnia saecula saeculorum.

Amen.

Oremus.

Praeceptis salutaribus moniti, & divina institutione formati audemus dicere.

Pater noster qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo & in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Amen.

Libera nos quaesumus Domine ab omnibus malis, praeteritis, praesentibus & futuris: & intercedente beata & gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro & Paulo, atque Andrea, & omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiae tuae adiuti & a peccato simus semper liberi & ab omni perturbatione securi.

Per eundem Dominum nostrum Iesum Christum Filium tuum.

Qui tecum vivit & regnat in unitate Spiritus sancti Deus.

Per omnia saecula saeculorum.

Amen.

Pax Domini sit semper vobiscum.

Et cum spiritu tuo.

Hanc igitur oblationem.

Agnus Dei qui tollis peccata mundi, miserere nobis.

Agnus Dei qui tollis peccata mundi, miserere nobis.

Agnus Dei qui tollis peccata mundi, dona nobis pacem.

Domine Iesu Christe, qui dixisti Apostolis tuis, pacem relinquo vobis, pacem meam do vobis: ne respicias peccata nostra, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare & coadunare digneris: Qui vivis & regnas Deus per omnia saecula saeculorum.

Amen.

Pax Domini sit semper vobiscum.

Et cum spiritu tuo.

Haec commixtio & consecratio Corporis & Sanguinis Domini nostri Iesu Christi fiat accipientibus nobis in vitam aeternam.

Amen.

Agnus Dei qui tollis peccata mundi, miserere nobis.

Agnus Dei qui tollis peccata mundi, miserere nobis.

Agnus Dei qui tollis peccata mundi, dona nobis pacem.

Domine Iesu Christe Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus & Sanguinem tuum ab omnibus iniquitatibus meis & universis malis: & fac me tuis semper inhaerere mandatis, & a te numquam separari permittas: Qui cum eodem Deo Patre & Spiritu sancto vivis & regnas Deus in saecula saeculorum.

Amen.

Percipiat me Domine sacramenti tui participatio non ad iudicium vel condemnationem, sed pro tua pietate prosit mihi ad tutamentum mentis & corporis, & ad medelam percipiendam: Qui tecum vivit & regnat Deus in unitate Spiritus sancti per omnia saecula saeculorum.

Amen.

Panem caelestem accipiam, & nomen Domini invocabo.

Deo gratias.

Corpus Domini nostri Iesu Christi custodiat animam meam in vitam aeternam.

Amen.

Quid retribuam Domino pro omnibus quae retribuit mihi?

Calicem salutaris accipiam, & nomen Domini invocabo.

Laudans invocabo Dominum, & ab inimicis meis salvus ero.

Sanguis Domini nostri Iesu Christi custodiat animam meam in vitam aeternam.

Amen.

Quod ore sumpsimus Domine, pura mente capiamus: & de munere temporali fiat nobis remedium sempiternum.

Corpus tuum Domine quod sumpsi, & Sanguis quem potavi, adhaereat visceribus meis: & praesta ut in me non remaneat scelerum macula, quem pura & sancta refecerunt sacramenta: Qui vivis & regnas in saecula saeculorum.

Amen.

Dominus vobiscum.

Et cum spiritu tuo.

Ite missa est.

Deo gratias.

Benedicat vos omnipotens Deus, Pater & Filius & Spiritus sanctus.

Amen.

Initium sancti Evangelii secundum Ioannem.

Gloria tibi Domine.

In principio erat Verbum, & Verbum erat apud Deum, & Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: & sine ipso factum est nihil quod factum est. In ipso vita erat, & vita erat lux hominum: & lux in tenebris lucet, & tenebrae eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Ioannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine.

Erat lux vera quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, & mundus per ipsum factus est, & mundus eum non cognovit. In propria venit, & sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, credentibus in nomine eius: qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri, sed ex Deo nati sunt.

Et Verbum caro factum est, & habitavit in nobis: & vidimus gloriam eius, gloriam quasi Unigeniti a Patre, plenum gratiae & veritatis.

Deo gratias.

Ante Evangelium.

Munda cor meum ac labia mea omnipotens Deus, qui Seraphim labia purificasti carbone forcipe ignito: ita me tua misericordia dignare purificare, ut sanctum Evangelium tuum digne valeam nuntiare.

Per Christum Dominum nostrum.

Amen.

Iube Domine benedicere.

Dominus sit in corde meo & in labiis meis: ut digne & competenter annuntiem Evangelium suum.

Amen.

Post Evangelium.

Per evangelica dicta deleantur nostra delicta.

Ante Epistolam.

Iube Domine benedicere.

Dominus qui dat sapientiam, ipse nos benedicat & adiuvet ad laudem & gloriam nominis sui.

Amen.

Post Epistolam.

Per apostolica dicta deleantur nostra delicta.

Ante Evangelium.

Iube Domine benedicere.

Dominus sit in corde meo & in labiis meis: ut digne & competenter annuntiem Evangelium suum.

Amen.

Post Evangelium.

Per evangelica dicta deleantur nostra delicta.

Ante Epistolam.

Iube Domine benedicere.

Dominus qui dat sapientiam, ipse nos benedicat & adiuvet ad laudem & gloriam nominis sui.

Amen.

Post Epistolam.

Per apostolica dicta deleantur nostra delicta.

Ante Evangelium.

Iube Domine benedicere.

Dominus sit in corde meo & in labiis meis: ut digne & competenter annuntiem Evangelium suum.

Amen.

Post Evangelium.

Per evangelica dicta deleantur nostra delicta.

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Iube Domine benedicere.

Dominus qui dat sapientiam, ipse nos benedicat & adiuvet ad laudem & gloriam nominis sui.

Amen.

Post Epistolam.

Per apostolica dicta deleantur nostra delicta.

Ante Evangelium.

Iube Domine benedicere.

Dominus sit in corde meo & in labiis meis: ut digne & competenter annuntiem Evangelium suum.

Amen.

Post Evangelium.

Per evangelica dicta deleantur nostra delicta.

Ante Epistolam.

Iube Domine benedicere.

Dominus qui dat sapientiam, ipse nos benedicat & adiuvet ad laudem & gloriam nominis sui.

Amen.

Post Epistolam.

Per apostolica dicta deleantur nostra delicta.

Effects of Sickness and Health.
Effects of Sickness and Health.
Effects of Sickness and Health.

Mahmud Shah Bahmani, 1482-1518.

Kalimullah, 1538-1558.

Ahmad Nizam Shah Bahri, 1490-1510.

Burhan Nizam Shah I, 1510-1553.

Husain Nizam Shah I, 1553-1565.

Murtaza Nizam Shah I, 1565-1588.

Miran Husain Shah, 1588-1589.

Ismail Adil Shah, 1534-1535.

Mallu Adil Shah, 1535-1538.

Ibrahim Adil Shah I, 1538-1558.

Ali Adil Shah I, 1558-1580.

Ibrahim Adil Shah II, 1580-1626.

Muhammad Adil Shah, 1626-1656.

Ali Adil Shah II, 1656-1672.

Sikandar Adil Shah, 1672-1686.

Qutb Shah Qara Quyunlu, 1512-1543.

Jamshid Qutb Shah, 1543-1550.

Subhan Qutb Shah, 1550.

Ibrahim Qutb Shah I, 1550-1580.

Muhammad Quli Qutb Shah, 1580-1612.

Muhammad Qutb Shah, 1612-1626.

Abdullah Qutb Shah, 1626-1672.

Abul Hasan Qutb Shah, 1672-1686.

Barid Shah, 1504-1542.

Qasim Barid Shah, 1542-1579.

Amir Barid Shah, 1579-1601.

Mirza Barid Shah, 1601-1609.

Qasim Barid Shah II, 1609-1619.

Amir Barid Shah II, 1619-1631.

Barid Shah II, 1631-1687.

Imad Shah, 1484-1530.

Darya Imad Shah, 1530-1574.

Burhan Imad Shah, 1574-1596.

Tufal Imad Shah, 1596-1619.

Ahmad Imad Shah, 1619-1639.

Ali Imad Shah, 1639-1654.

Ali Imad Shah II, 1654-1686.

Sultan Quli Qara Quyunlu, 1512-1543.

Jamshid Qutb Shah, 1543-1550.

Subhan Qutb Shah, 1550.

Ibrahim Qutb Shah I, 1550-1580.

Muhammad Quli Qutb Shah, 1580-1612.

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Qasim Barid Shah, 1542-1579.

Amir Barid Shah, 1579-1601.

Mirza Barid Shah, 1601-1609.

Qasim Barid Shah II, 1609-1619.

Amir Barid Shah II, 1619-1631.

Barid Shah II, 1631-1687.

Imad Shah, 1484-1530.

Darya Imad Shah, 1530-1574.

Burhan Imad Shah, 1574-1596.

Tufal Imad Shah, 1596-1619.

Ahmad Imad Shah, 1619-1639.

Ali Imad Shah, 1639-1654.

Ali Imad Shah II, 1654-1686.

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Articles de la table des Chapitres.
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Ad Thessalonicenses. Ad Timotheum. Ad Titum.
Ad Philemonem. Ad Hebræos. Ad Iacobum.
Petri. Ioannis. Iudæ. Apocalypsis.

Ad Romanos. Ad Corinthios. Ad Galatas.
Ad Ephesios. Ad Philippenses. Ad Colossenses.
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Petri. Ioannis. Iudæ. Apocalypsis.

Mary Queen of Scots, her Letter to Queen Elizabeth, 1.
Her Letter to Queen Elizabeth, 2.
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Her Letter to Queen Elizabeth, 4.
Her Letter to Queen Elizabeth, 5.
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Her Letter to Queen Elizabeth,

Ille ego qui quondam gracili modulatus auena
Carmen, & egressus siluis vicina coegi
Vt quamuis auido parerent arua colono,
Gratum opus agricolis, at nunc horrentia Martis
Arma virumque cano, Troiæ qui primus ab oris
Italiam fato profugus Lauiniaque venit
Litora, multum ille & terris iactatus & alto
Vi superum, saeui memorem Iunonis ob iram,
Multa quoque & bello passus, dum conderet urbem,
Inferretque deos Latio, genus vnde Latinum,
Albanique patres, atque altæ mœnia Romæ.
Musa mihi causas memora, quo numine læso,
Quidue dolens, regina deum tot volvere casus
Insignem pietate virum, tot adire labores
Impulerit. Tantæne animis cœlestibus iræ?
Vrbs antiqua fuit, Tyrii tenuere coloni,
Karthago, Italiam contra Tiberinaque longe
Ostia, diues opum studiisque asperrima belli,
Quam Iuno fertur terris magis omnibus vna
Posthabita coluisse Samo: hic illius arma,
Hic currus fuit, hoc regnum dea gentibus esse,
Si qua fata sinant, iam tum tenditque fouetque.
Progeniem sed enim Troiano a sanguine duci
Audierat, Tyrias olim quæ verteret arces:
Hinc populum late regem belloque superbum
Venturum excidio Libyæ: sic volvere Parcas.
Id metuens veterisque memor Saturnia belli,
Prima quod ad Troiam pro caris gesserat Argis:
Nec dum etiam causæ irarum saeuique dolores
Exciderant animo: manet alta mente repostum
Iudicium Paridis spretæque iniuria formæ,
Et genus inuisum, & rapti Ganymedis honores.
His accensa super iactatos æquore toto
Troas, reliquias Danaum atque immitis Achilli,
Arcebat longe Latio, multosque per annos
Errabant acti fatis maria omnia circum.
Tantæ molis erat Romanam condere gentem.

Vix e conspectu Siculæ telluris in altum
Vela dabant lætiq; æquor proiecta resulcabant

Qu'elle ait fait ce dessein, ou qu'elle l'ait commis,
Ie ne veux point sçavoir ce qu'elle a pu faire:
Ie ne veux point sçavoir si mon Pere a pu plaire
Par des soins criminels à cette ame de fer,
Si de mon Pere enfin elle a fait son Complice.
Ie ne veux point sçavoir si mon Pere est son Pere,
Si mon Pere est mon Pere, & si je suis son fils.

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EPITAPHIUM IOCULARE
VALENTINIANI.

Ex Bibliotheca Regia Monacensi.

Hic Valentinianus Iacet, quem Mater Ecclesia
Concepit, Genuit, Sustulit, Aluit.

Psalm. 116. Laudate Dominum omnes gentes, laudate eum omnes populi.
Quoniam confirmata est super nos misericordia eius: & veritas Domini manet in æternum.

Psalm. 117. Confitemini Domino quoniam bonus: quoniam in æternum misericordia eius.
Dicat nunc Israel quoniam bonus: quoniam in æternum misericordia eius.
Dicat nunc domus Aaron quoniam bonus: quoniam in æternum misericordia eius.
Dicant nunc qui timent Dominum quoniam bonus: quoniam in æternum misericordia eius.
De tribulatione invocavi Dominum: & exaudivit me in latitudine Dominus.
Dominus mihi adjutor: non timebo quid faciat mihi homo.
Dominus mihi adjutor: & ego despiciam inimicos meos.
Bonum confidere in Domino: quam confidere in homine.
Bonum sperare in Domino: quam sperare in principibus.
Omnes gentes circumdederunt me: & in nomine Domini quia ultus sum in eis.
Circumdantes circumdederunt me: & in nomine Domini quia ultus sum in eis.
Circumdederunt me sicut apes favum: & exarserunt sicut ignis in spinis: & in nomine Domini quia ultus sum in eis.
Impulsus eversus sum ut caderem: & Dominus suscepit me.
Fortitudo mea & laus mea Dominus: & factus est mihi in salutem.
Vox exultationis & salutis in tabernaculis justorum.
Dextera Domini fecit virtutem: dextera Domini exaltavit me: dextera Domini fecit virtutem.
Non moriar sed vivam: & narrabo opera Domini.
Castigans castigavit me Dominus: & morti non tradidit me.
Aperite mihi portas justitiæ: introibo in eas: confitebor Domino.
Hæc porta Domini: justi intrabunt in eam.
Confitebor tibi quoniam exaudisti me: & factus es mihi in salutem.
Lapidem quem reprobaverunt ædificantes: hic factus est in caput anguli.
A Domino factum est istud: & est mirabile in oculis nostris.
Hæc est dies quam fecit Dominus: exultemus & lætemur in ea.
O Domine salvum me fac: O Domine bene prosperare.
Benedictus qui venit in nomine Domini: benedixi vobis de domo Domini.
Deus Dominus & illuxit nobis: constituite diem solemnem in condensis usque ad cornu altaris.
Deus meus es tu & confitebor tibi: Deus meus es tu & exaltabo te.
Confitebor tibi quoniam exaudisti me: & factus es mihi in salutem.
Confitemini Domino quoniam bonus: quoniam in æternum misericordia eius.

Psalm. 118. Beati immaculati in via: qui ambulant in lege Domini.
Beati qui scrutantur testimonia eius: in toto corde exquirunt eum.
Non enim qui operantur iniquitatem: in viis eius ambulaverunt.
Tu mandasti mandata tua custodiri nimis.
Utinam dirigantur viæ meæ: ad custodiendas justificationes tuas.
Tunc non confundar: cum perspexero in omnibus mandata tua.
Confitebor tibi in directione cordis: in eo quod didicerim judicia justitiæ tuæ.
Justificationes tuas custodiam: non me derelinquas usquequaque.
In quo corrigit adolescentior viam suam: in custodiendo sermones tuos.
In toto corde meo exquisivi te: ne repellas me a mandatis tuis.
In corde meo abscondi eloquia tua: ut non peccem tibi.
Benedictus es Domine: doce me justificationes tuas.
In labiis meis pronuntiavi: omnia judicia oris tui.
In via testimoniorum tuorum delectatus sum: sicut in omnibus divitiis.
In mandatis tuis exercebor: & considerabo vias tuas.
In justificationibus tuis meditabor: non obliviscar sermones tuos.
Retribue servo tuo vivificabo me: & custodiam sermones tuos.
Revela oculos meos: & considerabo mirabilia de lege tua.
Inquisitor ego sum in terra: non abscondas a me mandata tua.
Concupivit anima mea desiderare justificationes tuas in omni tempore.
Increpasti superbos maledictos: qui declinant a mandatis tuis.
Auferre a me opprobrium & contemptum: quia testimonia tua exquisivi.
Etenim sederunt principes & adversum me loquebantur: servus autem tuus exercebatur in justificationibus tuis.
Nam & testimonia tua meditatio mea est: & consilium meum justificationes tuæ.
Adhæsit pavimento anima mea: vivifica me secundum verbum tuum.
Vias meas enarravi & exaudisti me: doce me justificationes tuas.
Viam justificationum tuarum instrue me: & exercebor in mirabilibus tuis.
Dormitavit anima mea præ tædio: confirma me in verbis tuis.
Viam iniquitatis amove a me: & de lege tua miserere mei.
Viam veritatis elegi: judicia tua non sum oblitus.
Adhæsi testimoniis tuis Domine: noli me confundere.
Viam mandatorum tuorum cucurri: cum dilatasti cor meum.
Legem pone mihi Domine viam justificationum tuarum: & exquiram eam semper.
Da mihi intellectum & scrutabor legem tuam: & custodiam illam in toto corde meo.
Deduc me in semita mandatorum tuorum: quia ipsam volui.
Inclina cor meum in testimonia tua: & non in avaritiam.
Averte oculos meos ne videant vanitatem: in via tua vivifica me.
Statue servo tuo eloquium tuum: in timore tuo.
Amputa opprobrium meum quod suspicatus sum: quia judicia tua jucunda.
Ecce concupivi mandata tua: in æquitate tua vivifica me.
Et veniat super me misericordia tua Domine: salutare tuum secundum eloquium tuum.
Et respondebo exprobrantibus mihi verbum: quia speravi in sermonibus tuis.
Et ne auferas de ore meo verbum veritatis usquequaque: quia in judicia tua supersperavi.
Et custodiam legem tuam semper: in sæculum & in sæculum sæculi.
Et ambulabam in latitudine: quia mandata tua exquisivi.
Et loquebar de testimoniis tuis in conspectu regum: & non confundebar.
Et meditabar in mandatis tuis: quæ dilexi nimis.
Et levavi manus meas ad mandata tua quæ dilexi: & exercebar in justificationibus tuis.
Memor esto verbi tui servo tuo: in quo mihi spem dedisti.
Hæc me consolata est in humilitate mea: quia eloquium tuum vivificavit me.
Superbi inique agebant usquequaque: a lege autem tua non declinavi.
Memor fui judiciorum tuorum a sæculo Domine: & consolatus sum.
Defectio tenuit me: pro peccatoribus derelinquentibus legem tuam.
Cantabiles mihi erant justificationes tuæ: in loco peregrinationis meæ.
Memor fui nocte nominis tui Domine: & custodivi legem tuam.
Hæc facta est mihi: quia justificationes tuas exquisivi.
Portio mea Domine dixi: custodire legem tuam.
Deprecatus sum faciem tuam in toto corde meo: miserere mei secundum eloquium tuum.
Cogitavi vias meas: & convertivi pedes meos in testimonia tua.
Paratus sum & non turbatus sum: ut custodiam mandata tua.
Funes peccatorum circumplexi sunt me: & legem tuam non sum oblitus.
Media nocte surgebam ad confitendum tibi: super judicia justitiæ tuæ.
Particeps ego sum omnium timentium te: & custodientium mandata tua.
Misericordia tua Domine plena est terra: justificationes tuas doce me.
Bonitatem fecisti cum servo tuo Domine: secundum verbum tuum.
Bonitatem & disciplinam & scientiam doce me: quia mandatis tuis credidi.
Antequam humiliarer ego deliqui: propterea eloquium tuum custodivi.
Bonus es tu & in bonitate tua: doce me justificationes tuas.
Multiplicata est super me iniquitas superborum: ego autem in toto corde meo scrutabor mandata tua.
Coagulatum est sicut lac cor eorum: ego autem legem tuam meditatus sum.
Bonum mihi quia humiliasti me: ut discam justificationes tuas.
Bonum mihi lex oris tui: super millia auri & argenti.
Manus tuæ fecerunt me & plasmaverunt me: da mihi intellectum & discam mandata tua.
Qui timent te videbunt me & lætabuntur: quia in verba tua supersperavi.
Cognovi Domine quia æquitas judicia tua: & in veritate tua humiliasti me.
Fiat misericordia tua ut consoletur me: secundum eloquium tuum servo tuo.
Veniant mihi miserationes tuæ & vivam: quia lex tua meditatio mea est.
Confundantur superbi quia injuste iniquitatem fecerunt in me: ego autem exercebor in mandatis tuis.
Convertantur mihi timentes te: & qui noverunt testimonia tua.
Fiat cor meum immaculatum in justificationibus tuis: ut non confundar.
Defecit in salutare tuum anima mea: & in verbum tuum supersperavi.
Defecerunt oculi mei in eloquium tuum: dicentes quando consolaberis me.
Quia factus sum sicut uter in pruina: justificationes tuas non sum oblitus.
Quot sunt dies servi tui: quando facies de persequentibus me judicium.
Narraverunt mihi iniqui fabulationes: sed non ut lex tua.
Omnes viæ tuæ veritas: inique persecuti sunt me adjuva me.
Paulominus consumpserunt me in terra: ego autem non dereliqui mandata tua.
Secundum misericordiam tuam vivifica me: & custodiam testimonia oris tui.
In æternum Domine verbum tuum: permanet in cælo.
In generationem & generationem veritas tua: fundasti terram & permanet.
Ordinatione tua perseverat dies: quoniam omnia serviunt tibi.
Nisi quia lex tua meditatio mea est: tunc forte periissem in humilitate mea.
In æternum non obliviscar justificationes tuas: quia in ipsis vivificasti me.
Tuus sum ego salvum me fac: quia justificationes tuas exquisivi.
Me exspectaverunt peccatores ut perderent me: testimonia tua intellexi.
Omnis consummationis vidi finem: latum mandatum tuum nimis.
Quomodo dilexi legem tuam Domine: tota die meditatio mea est.
Super inimicos meos prudentem me fecisti mandatum tuum: quia in æternum mihi est.
Super omnes docentes me intellexi: quia testimonia tua meditatio mea est.
Super senes intellexi: quia mandata tua exquisivi.
Ab omni via mala prohibui pedes meos: ut custodiam eloquia tua.
A judiciis tuis non declinavi: quia tu legem posuisti mihi.
Quam dulcia faucibus meis eloquia tua: super mel ori meo.
A mandatis tuis intellexi: propterea odivi omnem viam iniquitatis.
Lucerna pedibus meis verbum tuum: & lumen semitis meis.
Juravi & statui custodire judicia justitiæ tuæ: humiliatus sum usquequaque Domine.
Vivifica me Domine secundum verbum tuum: voluntaria oris mei beneplacita fac Domine.
Anima mea in manibus meis semper: & legem tuam non sum oblitus.
Posuerunt peccatores laqueum mihi: & de mandatis tuis non erravi.
Hæreditate acquisivi testimonia tua in æternum: quia exultatio cordis mei sunt.
Inclinavi cor meum ut facerem justificationes tuas in æternum propter retributionem.
Iniquos odio habui: & legem tuam dilexi.
Adjutor & susceptor meus es tu: & in verbum tuum supersperavi.
Declinate a me maligni: & scrutabor mandata Dei mei.
Suscipe me secundum eloquium tuum & vivam: & non confundas me ab exspectatione mea.
Adjuva me & salvus ero: & meditabor in justificationibus tuis semper.
Sprevisti omnes discedentes a judiciis tuis: quia injusta cogitatio eorum.
Prævaricantes reputavi omnes peccatores terræ: ideo dilexi testimonia tua.
Confige timore tuo carnes meas: a judiciis enim tuis timui.
Feci judicium & justitiam: non tradas me calumniantibus me.
Suscipe servum tuum in bonum: non calumnientur me superbi.
Oculi mei defecerunt in salutare tuum: & in eloquium justitiæ tuæ.
Fac cum servo tuo secundum misericordiam tuam: & justificationes tuas doce me.
Servus tuus sum ego da mihi intellectum: ut sciam testimonia tua.
Tempus faciendi Domino: dissipaverunt legem tuam.
Ideo dilexi mandata tua: super aurum & topazion.
Ideo ad omnia mandata tua dirigebar: omnem viam iniquam odio habui.
Mirabilia testimonia tua: ideo scrutata est ea anima mea.
Declaratio sermonum tuorum illuminat: & intellectum dat parvulis.
Os meum aperui & attraxi spiritum: quia mandata tua desiderabam.
Aspice in me & miserere mei: secundum judicium diligentium nomen tuum.
Gressus meos dirige secundum eloquium tuum: & non dominetur mei omnis injustitia.
Redime me a calumniis hominum: ut custodiam mandata tua.
Faciem tuam illumina super servum tuum: & doce me justificationes tuas.
Exitus aquarum deduxerunt oculi mei: quia non custodierunt legem tuam.
Justus es Domine: & rectum judicium tuum.
Mandasti justitiam testimonia tua: & veritatem tuam nimis.
Tabescere me fecit zelus meus: quia obliti sunt verba tua inimici mei.
Ignitum eloquium tuum vehementer: & servus tuus dilexit illud.
Adolescentulus sum ego & contemptus: justificationes tuas non sum oblitus.
Justitia tua justitia in æternum: & lex tua veritas.
Tribulatio & angustia invenerunt me: mandata tua meditatio mea est.
Æquitas testimonia tua in æternum: intellectum da mihi & vivam.
Clamavi in toto corde meo exaudi me Domine: justificationes tuas requiram.
Clamavi ad te salvum me fac: ut custodiam mandata tua.
Præveni in maturitate & clamavi: quia in verba tua supersperavi.
Prævenerunt oculi mei ad te diluculo: ut meditarer eloquia tua.
Vocem meam audi secundum misericordiam tuam Domine: & secundum judicium tuum vivifica me.
Appropiaverunt persequentes me iniquitati: a lege autem tua longe facti sunt.
Prope es tu Domine: & omnes viæ tuæ veritas.
Initio cognovi de testimoniis tuis: quia in æternum fundasti ea.
Vide humilitatem meam & eripe me: quia legem tuam non sum oblitus.
Judica judicium meum & redime me: propter eloquium tuum vivifica me.
Longe a peccatoribus salus: quia justificationes tuas non exquisierunt.
Misericordiæ tuæ multæ Domine: secundum judicium tuum vivifica me.
Multi qui persequuntur me & tribulant me: a testimoniis tuis non declinavi.
Vidi prævaricantes & tabescebam: quia eloquia tua non custodierunt.
Vide quoniam mandata tua dilexi Domine: in misericordia tua vivifica me.
Principium verborum tuorum veritas: in æternum omnes justitiæ judicia tua.
Principes persecuti sunt me gratis: & a verbis tuis formidavit cor meum.
Lætabor ego super eloquia tua: sicut qui invenit spolia multa.
Iniquitatem odio habui & abominatus sum: legem autem tuam dilexi.
Septies in die laudem dixi tibi: super judicia justitiæ tuæ.
Pax multa diligentibus legem tuam: & non est illis scandalum.
Exspectabam salutare tuum Domine: & mandata tua dilexi.
Custodivit anima mea testimonia tua: & dilexit ea vehementer.
Servavi mandata tua & testimonia tua: quia omnes viæ meæ in conspectu tuo.
Appropiet deprecatio mea in conspectu tuo Domine: secundum eloquium tuum da mihi intellectum.
Intret postulatio mea in conspectu tuo: secundum eloquium tuum eripe me.
Eructabunt labia mea hymnum: cum docueris me justificationes tuas.
Pronuntiabit lingua mea eloquium tuum: quia omnia mandata tua æquitas.
Fiat manus tua ut salvet me: quoniam mandata tua elegi.
Concupivi salutare tuum Domine: & lex tua meditatio mea est.
Vivet anima mea & laudabit te: & judicia tua adjuvabunt me.
Erravi sicut ovis quæ perit quære servum tuum: quia justificationes tuas non sum oblitus.

Psalm. 119. Ad Dominum cum tribularer clamavi: & exaudivit me.
Domine libera animam meam a labiis iniquis: & a lingua dolosa.
Quid detur tibi aut quid apponatur tibi ad linguam dolosam: sagittæ potentis acutæ cum carbonibus desolatoriis.
Heu mihi quia incolatus meus prolongatus est: habitavi cum habitantibus cedar multum incola fuit anima mea.
Cum his qui oderunt pacem eram pacificus: cum loquebar illis impugnabant me gratis.

Psalm. 120. Levavi oculos meos in montes: unde veniet auxilium mihi.
Auxilium meum a Domino: qui fecit cælum & terram.
Non det in commotionem pedem tuum: neque dormitet qui custodit te.
Ecce non dormitabit neque dormiet: qui custodit Israel.
Dominus custodit te Dominus protectio tua: super manum dexteram tuam.
Per diem sol non uret te: neque luna per noctem.
Dominus custodit te ab omni malo: custodiat animam tuam Dominus.
Dominus custodiat introitum tuum & exitum tuum: ex hoc nunc & usque in sæculum.

Psalm. 121. Lætatus sum in his quæ dicta sunt mihi: in domum Domini ibimus.
Stantes erant pedes nostri: in atriis tuis Jerusalem.
Jerusalem quæ ædificatur ut civitas: cujus participatio ejus in idipsum.
Illuc enim ascendunt tribus tribus Domini: testimonium Israel ad confitendum nomini Domini.
Quia illic sederunt sedes in judicio: sedes super domum David.
Rogate quæ ad pacem sunt Jerusalem: & abundantia diligentibus te.
Fiat pax in virtute tua: & abundantia in turribus tuis.
Propter fratres meos & proximos meos: loquebar pacem de te.
Propter domum Domini Dei nostri: quæsivi bona tibi.

Psalm. 122. Ad te levavi oculos meos qui habitas in cælis.
Ecce sicut oculi servorum in manibus dominorum suorum: sicut oculi ancillæ in manibus dominæ suæ.
Ita oculi nostri ad Dominum Deum nostrum: donec misereatur nostri.
Miserere nostri Domine miserere nostri: quia multum repleti sumus despectione.
Quia multum repleta est anima nostra: opprobrium abundantibus & despectio superbis.

Psalm. 123. Nisi quia Dominus erat in nobis: dicat nunc Israel.
Nisi quia Dominus erat in nobis: cum exurgerent homines in nos.
Forte vivos deglutissent nos: cum irasceretur furor eorum in nos.
Forsitan aqua absorbuisset nos: torrentem pertransivit anima nostra.
Forsitan pertransisset anima nostra: aquam intolerabilem.
Benedictus Dominus: qui non dedit nos in captionem dentibus eorum.
Anima nostra sicut passer erepta est: de laqueo venantium.
Laqueus contritus est: & nos liberati sumus.
Adjutorium nostrum in nomine Domini: qui fecit cælum & terram.

Psalm. 124. Qui confidunt in Domino: sicut mons Sion non commovebitur in æternum qui habitat in Jerusalem.
Montes in circuitu ejus: & Dominus in circuitu populi sui.
Ex hoc nunc & usque in sæculum: quia non relinquet Dominus virgam peccatorum super sortem justorum.
Ut non extendant justi manus suas: ad iniquitatem.
Benefac Domine bonis: & rectis corde.
Declinantes autem in obligationes adducet Dominus cum operantibus iniquitatem: pax super Israel.

Psalm. 125. In convertendo Dominus captivitatem Sion: facti sumus sicut consolati.
Tunc repletum est gaudio os nostrum: & lingua nostra exultatione.
Tunc dicent inter gentes: magnificavit Dominus facere cum eis.
Magnificavit Dominus facere nobiscum: facti sumus lætantes.
Convertere Domine captivitatem nostram: sicut torrens in austro.
Qui seminant in lacrimis: in exultatione metent.
Euntes ibant & flebant: mittentes semina sua.
Venientes autem venient cum exultatione: portantes manipulos suos.

Psalm. 126. Nisi Dominus ædificaverit domum: in vanum laboraverunt qui ædificant eam.
Nisi Dominus custodierit civitatem: frustra vigilat qui custodit eam.
Vanum est vobis ante lucem surgere: surgite postquam sederitis qui manducatis panem doloris.
Cum dederit dilectis suis somnum: ecce hæreditas Domini filii.
Merces autem fructus ventris: sicut sagittæ in manu potentis.
Ita filii excussorum: beatus vir qui implevit desiderium suum ex ipsis.
Non confundetur cum loquetur inimicis suis in porta.

Psalm. 127. Beati omnes qui timent Dominum: qui ambulant in viis ejus.
Labores manuum tuarum quia manducabis: beatus es & bene tibi erit.
Uxor tua sicut vitis abundans: in lateribus domus tuæ.
Filii tui sicut novellæ olivarum: in circuitu mensæ tuæ.
Ecce sic benedicetur homo: qui timet Dominum.
Benedicat tibi Dominus ex Sion: & videas bona Jerusalem omnibus diebus vitæ tuæ.
Et videas filios filiorum tuorum: pacem super Israel.

Psalm. 128. Sæpe expugnaverunt me a juventute mea: dicat nunc Israel.
Sæpe expugnaverunt me a juventute mea: etenim non potuerunt mihi.
Supra dorsum meum fabricaverunt peccatores: prolongaverunt iniquitatem suam.
Dominus justus concidit cervices peccatorum: confundantur & convertantur retrorsum omnes qui oderunt Sion.
Fiant sicut fœnum tectorum: quod priusquam evellatur exaruit.
De quo non implevit manum suam qui metit: & sinum suum qui manipulos colligit.
Et non dixerunt qui præteribant: benedictio Domini super vos.
Benedicimus vobis in nomine Domini.

Psalm. 129. De profundis clamavi ad te Domine: Domine exaudi vocem meam.
Fiant aures tuæ intendentes: in vocem deprecationis meæ.
Si iniquitates observaveris Domine: Domine quis sustinebit.
Quia apud te propitiatio est: & propter legem tuam sustinui te Domine.
Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.
A custodia matutina usque ad noctem: speret Israel in Domino.
Quia apud Dominum misericordia: & copiosa apud eum redemptio.
Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

Psalm. 130. Domine non est exaltatum cor meum: neque elati sunt oculi mei.
Neque ambulavi in magnis: neque in mirabilibus super me.
Si non humiliter sentiebam: sed exaltavi animam meam.
Sicut ablactatus est super matre sua: ita retributio in anima mea.
Speret Israel in Domino: ex hoc nunc & usque in sæculum.

Psalm. 131. Memento Domine David: & omnis mansuetudinis ejus.
Sicut juravit Domino: votum vovit Deo Jacob.
Si introiero in tabernaculum domus meæ: si ascendero in lectum stratus mei.
Si dedero somnum oculis meis: & palpebris meis dormitationem.
Et requiem temporibus meis: donec inveniam locum Domino.
Tabernaculum Abrahæ: ecce audivimus eum in Ephrata.
Invenimus eum in campis silvæ: introibimus in tabernaculum ejus.
Adorabimus in loco ubi stetere pedes ejus: exurge Domine in requiem tuam.
Tu & arca sanctificationis tuæ: sacerdotes tui induantur justitiam.
Et sancti tui exultent: propter David servum tuum.
Non avertas faciem Christi tui: juravit Dominus David veritatem.
Et non frustrabitur eum: de fructu ventris tui ponam super sedem tuam.
Si custodierint filii tui testamentum meum: & testimonia mea hæc quæ docebo eos.
Et filii eorum usque in sæculum: sedebunt super sedem tuam.
Quoniam elegit Dominus Sion: elegit eam in habitationem sibi.
Hæc requies mea in sæculum sæculi: hic habitabo quoniam elegi eam.
Viduam ejus benedicens benedicam: pauperes ejus saturabo panibus.
Sacerdotes ejus vestiam salutari: & sancti ejus exultatione exultabunt.
Illuc producam cornu David: paravi lucernam Christo meo.
Inimicos ejus induam confusione: super ipsum autem efflorebit sanctificatio mea.

Psalm. 132. Ecce quam bonum & quam jucundum: habitare fratres in unum.
Sicut unguentum in capite: quod descendit in barbam barbam Aaron.
Quod descendit in oram vestimenti ejus: sicut ros Hermon qui descendit in montem Sion.
Quoniam illic mandavit Dominus benedictionem: & vitam usque in sæculum.

Psalm. 133. Ecce nunc benedicite Dominum: omnes servi Domini.
Qui statis in domo Domini: in atriis domus Dei nostri.
In noctibus extollite manus vestras in sancta: & benedicite Dominum.
Benedicat te Dominus ex Sion: qui fecit cælum & terram.

Psalm. 134. Laudate nomen Domini: laudate servi Dominum.
Qui statis in domo Domini: in atriis domus Dei nostri.
Laudate Dominum quoniam bonus Dominus: psallite nomini ejus quoniam suave.
Omnia quæcunque voluit Dominus fecit: in cælo & in terra in mari & in omnibus abyssis.
Educens nubes ab extremo terræ: fulgura in pluviam fecit.
Qui producit ventos de thesauris suis: qui percussit primogenita Ægypti ab homine usque ad pecus.
Misit signa & prodigia in medio tui Ægypte: in Pharaonem & in omnes servos ejus.
Qui percussit gentes multas: & occidit reges fortes.
Sehon regem Amorrhæorum & Og regem Basan: & omnia regna Chanaan.
Et dedit terram eorum hæreditatem: hæreditatem Israel populo suo.
Domine nomen tuum in æternum: Domine memoriale tuum in generationem & generationem.
Quia judicabit Dominus populum suum: & in servis suis deprecabitur.
Simulacra gentium argentum & aurum: opera manuum hominum.
Os habent & non loquentur: oculos habent & non videbunt.
Aures habent & non audient: neque enim est spiritus in ore ipsorum.
Similes illis fiant qui faciunt ea: & omnes qui confidunt in eis.
Domus Israel benedicite Dominum: domus Aaron benedicite Dominum.
Domus Levi benedicite Dominum: qui timetis Dominum benedicite Dominum.
Benedictus Dominus ex Sion: qui habitat in Jerusalem.

Psalm. 135. Confitemini Domino quoniam bonus: quoniam in æternum misericordia ejus.
Qui fecit cælos in intellectu: quoniam in æternum misericordia ejus.
Qui firmavit terram super aquas: quoniam in æternum misericordia ejus.
Qui fecit luminaria magna: quoniam in æternum misericordia ejus.
Solem in potestatem diei: quoniam in æternum misericordia ejus.
Lunam & stellas in potestatem noctis: quoniam in æternum misericordia ejus.
Qui percussit Ægyptum cum primogenitis eorum: quoniam in æternum misericordia ejus.
Et eduxit Israel de medio eorum: quoniam in æternum misericordia ejus.
In manu potenti & brachio excelso: quoniam in æternum misericordia ejus.
Qui divisit mare Rubrum in divisiones: quoniam in æternum misericordia ejus.
Et traduxit Israel per medium ejus: quoniam in æternum misericordia ejus.
Excussit Pharaonem & virtutem ejus in mari Rubro: quoniam in æternum misericordia ejus.
Qui traduxit populum suum per desertum: quoniam in æternum misericordia ejus.
Qui percussit reges magnos: quoniam in æternum misericordia ejus.
Et occidit reges fortes: quoniam in æternum misericordia ejus.
Sehon regem Amorrhæorum: quoniam in æternum misericordia ejus.
Et Og regem Basan: quoniam in æternum misericordia ejus.
Et dedit terram eorum hæreditatem: quoniam in æternum misericordia ejus.
Hæreditatem Israel servo suo: quoniam in æternum misericordia ejus.
Quoniam in humilitate nostra memor fuit nostri: quoniam in æternum misericordia ejus.
Et redemit nos ab inimicis nostris: quoniam in æternum misericordia ejus.
Qui dat escam omni carni: quoniam in æternum misericordia ejus.
Confitemini Deo cæli: quoniam in æternum misericordia ejus.
Confitemini Domino dominorum: quoniam in æternum misericordia ejus.

Psalm. 136. Super flumina Babylonis illic sedimus & flevimus: cum recordaremur tui Sion.
In salicibus in medio ejus: suspendimus organa nostra.
Quia illic interrogaverunt nos qui captivos duxerunt nos: verba cantionum.
Et qui abduxerunt nos: hymnum cantate nobis de canticis Sion.
Quomodo cantabimus canticum Domini: in terra aliena.
Si oblitus fuero tui Jerusalem: oblivioni detur dextera mea.
Adhæreat lingua mea faucibus meis: si non meminero tui.
Si non proposuero Jerusalem: in principio lætitiæ meæ.
Memor esto Domine filiorum Edom: in die Jerusalem.
Qui dicunt exinanite exinanite: usque ad fundamentum in ea.
Filia Babylonis misera: beatus qui retribuet tibi retributionem tuam quam retribuisti nobis.
Beatus qui tenebit: & allidet parvulos tuos ad petram.

Psalm. 137. Confitebor tibi Domine in toto corde meo: quoniam audisti verba oris mei.
In conspectu angelorum psallam tibi: adorabo ad templum sanctum tuum & confitebor nomini tuo.
Super misericordia tua & veritate tua: quoniam magnificasti super omne nomen sanctum tuum.
In quacunque die invocavero te exaudi me: multiplicabis in anima mea virtutem.
Confiteantur tibi Domine omnes reges terræ: quia audierunt omnia verba oris tui.
Et cantent in viis Domini: quoniam magna gloria Domini.
Quoniam excelsus Dominus & humilia respicit: & alta a longe cognoscit.
Si ambulavero in medio tribulationis vivificabis me: & super iram inimicorum meorum extendisti manum tuam.
Et salvum me fecit dextera tua: Dominus retribuet pro me.
Domine misericordia tua in sæculum: opera manuum tuarum ne despicias.

Psalm. 138. Domine probasti me & cognovisti me: tu cognovisti sessionem meam & resurrectionem meam.
Intellexisti cogitationes meas de longe: semitam meam & funiculum meum investigasti.
Et omnes vias meas prævidisti: quia non est sermo in lingua mea.
Ecce Domine tu cognovisti omnia novissima & antiqua: tu formasti me & posuisti super me manum tuam.
Mirabilis facta est scientia tua ex me: confortata est & non potero ad eam.
Quo ibo a spiritu tuo: & quo a facie tua fugiam.
Si ascendero in cælum tu illic es: si descendero in infernum ades.
Si sumpsero pennas meas diluculo: & habitavero in extremis maris.
Etenim illuc manus tua deducet me: & tenebit me dextera tua.
Et dixi forsitan tenebræ conculcabunt me: & nox lux in deliciis meis.
Quia tenebræ non obscurabuntur a te: & nox sicut dies illuminabitur.
Sicut tenebræ ejus ita & lumen ejus: quia possedisti renes meos.
Suscepisti me de utero matris meæ: confitebor tibi quia terribiliter magnificatus es.
Mirabilia opera tua & anima mea cognoscit nimis: non est occultatum os meum quod fecisti in occulto.
Et substantia mea in inferioribus terræ: imperfectum meum viderunt oculi tui.
Et in libro tuo omnes scribentur: dies formabuntur & nemo in eis.
Mihi autem nimis honorificati sunt amici tui Deus: nimis confortatus est principatus eorum.
Dinumerabo eos & super arenam multiplicabuntur: exsurrexi & adhuc sum tecum.
Si occideris Deus peccatores: viri sanguinum declinate a me.
Quia dicitis in cogitatione: accipient in vanitate civitates tuas.
Nonne qui oderunt te Domine odio habebam illos: & super inimicos tuos tabescebam.
Perfecto odio oderam illos: inimici facti sunt mihi.
Proba me Deus & scito cor meum: interroga me & cognosce semitas meas.
Et vide si via iniquitatis in me est: & deduc me in via æterna.

Psalm. 139. Eripe me Domine ab homine malo: a viro iniquo eripe me.
Qui cogitaverunt malitias in corde: tota die constituebant prælia.
Acuerunt linguas suas sicut serpentes: venenum aspidum sub labiis eorum.
Custodi me Domine de manu peccatoris: & ab hominibus iniquis eripe me.
Qui cogitaverunt supplantare gressus meos: absconderunt superbi laqueum mihi.
Et funes extenderunt in laqueum: juxta iter scandalum posuerunt mihi.
Dixi Domino Deus meus es tu: exaudi Domine vocem deprecationis meæ.
Domine Deus virtus salutis meæ: obumbrasti super caput meum in die belli.
Ne tradas me Domine a desiderio meo peccatori: cogitaverunt contra me ne derelinquas me ne forte exaltentur.
Caput circuitus eorum: labor labiorum ipsorum operiet eos.
Cadent super eos carbones: in ignem dejicies eos in miserias non subsistent.
Vir linguosus non dirigetur in terra: virum injustum mala capient in interitione.
Cognovi quia faciet Dominus judicium inopis: & vindictam pauperum.
Verumtamen justi confitebuntur nomini tuo: & habitabunt recti cum vultu tuo.

Psalm. 140. Domine clamavi ad te exaudi me: intende voci orationis meæ cum clamavero ad te.
Dirigatur oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum.
Pone Domine custodiam ori meo: & ostium circumstantiæ labiis meis.
Non declines cor meum in verba malitiæ: ad excusandas excusationes in peccatis.
Cum hominibus operantibus iniquitatem: & non communicabo cum electis eorum.
Corripiet me justus in misericordia & increpabit me: oleum autem peccatoris non impinguet caput meum.
Quoniam adhuc & oratio mea in beneplacitis eorum: absorpti sunt juncti petræ judices eorum.
Audient verba mea quoniam potuerunt: sicut crassitudo terræ erupta est super terram.
Dissipata sunt ossa nostra secus infernum: quia ad te Domine Domine oculi mei.
In te speravit anima mea non auferas animam meam: a laqueo quem constituerunt mihi.
Et scandala operantium iniquitatem: cadent in retiaculo ejus peccatores.
Singulariter ego donec transeam: custodiat me Dominus.

Psalm. 141. Voce mea ad Dominum clamavi: voce mea ad Dominum deprecatus sum.
Effundo in conspectu ejus orationem meam: & tribulationem meam ante ipsum pronuntio.
In deficiendo ex me spiritum meum: & tu cognovisti semitas meas.
In via hac qua ambulabam: absconderunt laqueum mihi.
Considerabam ad dextram & videbam: & non erat qui cognosceret me.
Perit fuga a me: & non est qui requirat animam meam.
Clamavi ad te Domine dixi: tu es spes mea portio mea in terra viventium.
Intende ad deprecationem meam: quia humiliatus sum nimis.
Libera me a persequentibus me: quia confortati sunt super me.
Educ de custodia animam meam: ad confitendum nomini tuo.
Me exspectant justi donec retribuas mihi: quia confitebor nomini tuo.

Psalm. 142. Domine exaudi orationem meam: auribus percipe obsecrationem meam in veritate tua.
Exaudi me in tua justitia: & non intres in judicium cum servo tuo.
Quia non justificabitur in conspectu tuo: omnis vivens.
Quia persecutus est inimicus animam meam: humiliavit in terra vitam meam.
Collocavit me in obscuris: sicut mortuos sæculi.
Et anxiatus est super me spiritus meus: in me turbatum est cor meum.
Memor fui dierum antiquorum: meditatus sum in omnibus operibus tuis.
In factis manuum tuarum meditabar: expandi manus meas ad te.
Anima mea sicut terra sine aqua tibi: velociter exaudi me Domine.
Defecit spiritus meus: ne avertas faciem tuam a me.
Et similis ero descendentibus in lacum: ostende mihi Domine misericordiam tuam.
Auditum fac mihi mane misericordiam tuam: quia in te speravi.
Notam fac mihi viam in qua ambulem: quia ad te levavi animam meam.
Eripe me de inimicis meis Domine: ad te confugi.
Doce me facere voluntatem tuam: quia Deus meus es tu.
Spiritus tuus bonus deducet me: in terram rectam.
Propter nomen tuum Domine vivificabis me: in æquitate tua educes de tribulatione animam meam.
Et in misericordia tua disperdes inimicos meos: & perdes omnes qui tribulant animam meam.
Quoniam ego servus tuus sum: ego autem in Domino sperabo.

Psalm. 143. Benedictus Dominus Deus meus: qui docet manus meas ad prælium & digitos meos ad bellum.
Misericordia mea & refugium meum: susceptor meus & liberator meus.
Protector meus & in eo speravi: qui subjicit populum meum sub me.
Domine quid est homo quia innotuisti ei: aut filius hominis quia reputas eum.
Homo vanitati similis factus est: dies ejus sicut umbra prætereunt.
Domine inclina cælos tuos & descende: tange montes & fumigabunt.
Fulgura coruscationem & dissipabis eos: emitte sagittas tuas & conturbabis eos.
Emitte manum tuam de alto: eripe me & libera me de aquis multis.
De manu filiorum alienorum: quorum os locutum est vanitatem.
Et dextera eorum dextera iniquitatis: filii quorum quæ locuta est vanitas.
Deus canticum novum cantabo tibi: in psalterio decachordo psallam tibi.
Qui das salutem regibus: qui redimis David servum tuum de gladio maligno.
Eripe me & erue me de manu filiorum alienorum: quorum os locutum est vanitatem.
Et dextera eorum dextera iniquitatis: quorum filii sicut novellæ plantationes.
Adolescentes nutriti in juventute sua: filiæ eorum compositæ circumornatæ ut similitudo templi.
Cellaria eorum plena eructantia ex hoc in illud: oves eorum fœtosæ abundantes in egressibus suis.
Boves eorum crassæ non est ruina maceriæ: neque transitus non est clamor in plateis eorum.
Beatum dixerunt populum cui hæc sunt: beatus populus cujus Dominus Deus eius.

Psalm. 144. Exaltabo te Deus meus rex: & benedicam nomini tuo in sæculum & in sæculum sæculi.
Per singulos dies benedicam tibi: & laudabo nomen tuum in sæculum & in sæculum sæculi.
Magnus Dominus & laudabilis nimis: & magnitudinis ejus non est finis.
Generatio & generatio laudabit opera tua: & potentiam tuam pronuntiabunt.
Magnificentiam gloriæ sanctitatis tuæ dicent: & justitiam tuam exultabunt.
Miserator & misericors Dominus: patiens & multum misericors.
Suavis Dominus universis: & miserationes ejus super omnia opera ejus.
Confiteantur tibi Domine omnia opera tua: & sancti tui benedicant tibi.
Gloriam regni tui dicent: & potentiam tuam loquentur.
Ut notam faciant filiis hominum potentiam tuam: & gloriam magnificentiæ regni tui.
Regnum tuum regnum omnium sæculorum: & dominatio tua in omni generatione & generatione.
Fidelis Dominus in omnibus verbis suis: & sanctus in omnibus

Ego vero, mi Pomponi, quamquam ipse mihi
consilio et cura opus habebam, tamen et
Terentiae et filiae et parvo Ciceroni
tuendis omnem me commendavi et dedi.
Quae mea fuit fortuna, ut, quamquam
nihil mihi ipse fingere optabilius quam
quae tum mihi fingebam, tamen ea
ipsa vincerent omnium opinionem
et exspectationem. Quamquam enim
omnes mihi boni gratulabantur, tamen
ipsa gratulatio declarabat, quanta
mihi invidia esset adepto quod adepti
sunt pauci. Quae quidem mihi
non modo ad tempus, sed etiam ad
omnem vitam spem dat fore ut
memoria nostrorum omnium
beneficiorum apud eos haereat.
Quod si ita est, ut ego sentio,
nemo umquam fuit quicum
mihi conferendum putem.
Sed haec hactenus. Tu
quod scribis te
Brundisium

Regula Trium inuersa est, quando ex tribus notis duo
sunt inæquales, & ex tribus quæritur quartus, ita
tamen quod quanto maior fuerit primus, tanto minor
sit quartus, & quanto minor fuerit primus, tanto maior
sit quartus. Et ideo dicitur inuersa, quia in ea quanto
maior est primus, tanto minor est quartus, & quanto
minor est primus, tanto maior est quartus. Et ideo
dicitur inuersa, quia in ea quanto maior est primus,
tanto minor est quartus, & quanto minor est primus,
tanto maior est quartus. Et ideo dicitur inuersa, quia
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& quanto minor est primus, tanto maior est quartus.
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primus, tanto maior est quartus. Et ideo dicitur
inuersa, quia in ea quanto maior est primus, tanto
minor est quartus, & quanto minor est primus, tanto
maior est quartus. Et ideo dicitur inuersa, quia in ea
quanto maior est primus, tanto minor est quartus, &
quanto minor est primus, tanto maior est quartus.
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minor est quartus, & quanto minor est primus, tanto
maior est quartus. Et ideo dicitur inuersa, quia in ea
quanto maior est primus, tanto minor est quartus, &
quanto minor est primus, tanto maior est quartus.

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England, Ancient Lords Chief Justices of the Laws of, 1. England, Ancient Lords Chief Justices of the Religion of, 1. England, Ancient Lords Chief Justices of the Government of, 1. England, Ancient Lords Chief Justices of the Inhabitants of, 1.
Enrolment, 1.
Entail, 1.
Entry, 1.
Equity, 1.
Error, 1.
Escape, 1.
Escheat, 1.
Essex, Earl of, his Life, 1.
Estate, 1.
Estoppel, 1.
Estovers, 1.
Ethelbert, King of Kent, 1.
Ethelred, King of England, 1.
Evidence, 1.
Exchange, 1.
Exchequer, 1.
Execution, 1.
Executor, 1.
Exodus, Commentary upon it, 1.
Extortion, 1.
Ezekiel, Commentary upon it, 1.
Ezra, Commentary upon it, 1.

Earth was in the beginning, and the Heauen was the worke of thine hands.

11 They shall perish, but thou remainest, and they all shall waxe old as doth a garment:

12 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not fade.

13 But to which of the Angels said he at any time, Sit on my right hand, vntil I make thine enemies thy footstoole?

14 Are they not all ministring spirits, sent forth to minister for them who shall be heires of saluation?

CHAP. II.

1 The Apostle exhorteth to attend to the Gospell. 3 The excellencie of the Gospell. 5 Christ is made lower then the Angels. 9 For the suffering of death. 10 He is made perfect through suffering. 11 He is not ashamed to call vs brethren. 14 He destroyeth him that had the power of death. 16 He tooke on him the seede of Abraham. 17 He is made like vnto his brethren in all things. 18 He is able to succour them that are tempted.

THerefore we ought to giue the more earnest heede to the things which we haue heard, lest at any time we should let them slippe.

2 For if the word spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompence of reward:

3 How shall we escape if we neglect so great saluation, which at the first began to be spoken by the Lord, and was confirmed vnto vs by them that heard him,

4 God also bearing them witnesse, both with signes and wonders, and with diuers miracles, and gifts of the holy Ghost, according to his owne will?

5 For vnto the Angels hath he not put in subiection the world to come, whereof we speake.

6 But one in a certaine place testified, saying, What is man that thou art mindfull of him? or the sonne of man that thou visitest him?

7 Thou madest him a little lower then the Angels, thou crownedst him with glory and honour, and didst set him ouer the workes of thy hands.

8 Thou hast put all things in subiection vnder his feete. For in that he put all in subiection vnder him, he left nothing that is not put vnder him. But now we see not yet all things put vnder him.

9 But we see Iesus, who was made a little lower then the Angels, for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for euery man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many children vnto glory, to make the Captaine of their saluation perfect through afflictions.

11 For both he that sanctifieth, and they who are sanctified, are all of one: for the which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy Name vnto my brethren, in the midst of the Congregation will I sing praise vnto thee.

13 And againe, I will put my trust in him. And againe, Behold I and the children which God hath giuen me.

14 Forasmuch then as the children are partakers of flesh and blood, he likewise himselfe tooke part of the same, that through death he might destroy him that had the power of death, that is, the deuill,

15 And might deliuer them, who through feare of death were all their life time subiect to bondage.

16 For verily he tooke not on him the nature of Angels, but he tooke on him the seede of Abraham.

17 Wherefore in all things it behoued him to be made like vnto his brethren, that he might be a mercifull and faithfull high Priest in things pertaining to God, to make reconciliation for the sinnes of the people.

18 For in that he himselfe hath suffered and been tempted, he is able to succour them that are tempted.

Vah, ego qui fueram linguaque manuque diſertus,
Hæreo, & heic hæret vox, & inepta manus:
Cùm nequeam quæ me toties vibrata retorquent
Fulmina, in aſſuetos conſeruiſſe modos.
Copia dira nocet, nec poſt mea funera tento
Lectorem in lacrimas ſollicitare meas.
Iam fracto iugulo, & me iamque ſilente, ſilebunt
In noſtros Superûm crimina tanta lares.
Felices animæ, durus quas victor Amorue
Innumeras iuſſit vincere morte neces!
Aſt ego iam moriens vobis felicior adſtant
Cui mala tot veſtris, heu, grauiora malis.
Victores duros victricia funera vincunt,
Mortis & in mortem feruidus vrget amor.
Sic nec me Superi, nec me Fortuna, malorum
Nec rabies, animum ſed necat hunc animus.
Nam modò quid ſperet? vel ſi quoque ſperet, inultam
Hanc quoque ſpem nuſquam Numina ſæua ſinent.
Tot mala, totque metus cùm ſpes ferat, vnica vitæ
Cauſſa mihi ſpes hæc deterioris erit.
Nequicquam ſperat, cuius præſaga futuri
Mens videt, in peius quam ſibi cuncta ruant.
Quin moriar, quin iam moriar, mutumque cadauer
Iam mihi, ceu tumulus, ſpemque metumque premat.
Quæ mora? quid trepido? tantis cur ſtamina verbis
Impia produco? quo rigeo ipſe gelu?
Infelix quis me Genius tenet? vnde trementi
Hæc ratio? vitæ trux amor vnde meæ?
Proh Superûm ſcelus! in noſtram redit improba mentem
Hoſpita ſuppliciis ſpes mage ſæua meis;
Quæ vetet, vt grauius peream, me blanda perire,
Et longum, dempto funere, funus alat.
Spero ergo & viuo, ſi quiſquam exſtinctus & exſpes
Spem ſimul & vitam poſſe fouere putat.
Quò vertor miſer? an viuenſque ſciensque peribo?

Hæc

Rosa mihi candida, Lilium, Violæ, Myrtus, Mala, Pyrus, Cupressus, Ficus, Vitis, Oliva, Palma, Cedrus, Pinus, Abies, Platanus, Fraxinus, Ulmus, Populus, Salix, Fagus, Quercus, Ilex, Cornus, Corylus, Nux, Castanea, Amygdalus, Persica, Malum punicum, Malum Cydonium, Malum Citreum, Malum Aurantium, Malum Limonium, Malum Granatum, Malum Arabicum, Malum Medicum, Malum Paradisi, Malum Adami, Malum Sodomæ, Malum Colocynthidis, Malum Mandragoræ, Malum Persicum, Malum Armeniacum, Malum Avellanum, Malum Nucis, Malum Castaneæ, Malum Amygdali, Malum Pini, Malum Abietis, Malum Platani, Malum Fraxini, Malum Ulmi, Malum Populi, Malum Salicis, Malum Fagi, Malum Quercus, Malum Ilicis, Malum Cornus, Malum Corylus

Quo continentur cætera.
Nam cognata ſibi virtus eſt omnis, amicæ
Pares ſibique litteræ
Sic ego nominibus compendia nomine feci.
Nullo tamen diſpendio.
Vt ſimul huic ſimiles laudari nomine tanto,
Innominati gaudeant.

Chronologum.

SI DIVas LVgere pLaCet, LVgete CaMœnę:
PIthæVs, Veſter PIthIVs, oCCVbVIt.

De Pithæis fratribus.

Pithæos dederat geminos Natura beatrix,
Pollucis inſtar, inſtar atque Caſtoris:
Vt qui a naufragio ſcriptorum vita peribat,
Periclitantes adiuuarent litteras.
Has iuuit *Petrus*, Pollucis nomine pollens,
Scriptis ſalutem conferendo naufragis.
Nunc moritur Pollux qui lux erat. vnde periclum
Libri timebant deſtituti lampade.
Sed primo moriente vident, oriente ſecundo
Fulgere *Francum* Caſtorem, & ſuccurrere.
Præſtat enim ſtudiis lucem quam præſtitit alter,
Vtrique multum debituris lumini.
Lumina luminibus mirum eſt accreſcere tantis,
Et tot tenebris inuoluto tempore.

In miſcellanea Accordii.

Quidam ſuauis homo, eleganſque mirum
Lippis viderat hunc libellum ocellis:
Mox Cenſor nimium ſuperbus, atrâ
Expunxit maculâ ſales venuſtos,
Quòd riſu fluerent licentiore;
Aureis polluerent quòd vt pudicas.
Legis neſcius ergo comminacis,
Quæ marem vetat euirare ſexum
(Formæ ſupplicium indecens decore)

Hunc

Hunc caſtrauerat vndequaq; librum.
Quæ licentia, quæ libido, dicam,
Non imponere fibulam iocoſo;
Totum exſcindere ſed virum, Pitapo?
Illi quid precer, imprecerue, quod ſit
Iuri conueniens & æquitati.
Vt pœna artificem ſuum ſequatur,
Vtq; langueat exuir: acriores
Cachinnos tolerans, cupiuit amens
Ceu languere opus iſtud euiratum.

In Seruium Honoratum, à T. Daniele I. C. reſtitutum.

Seruius antiquo puduit ſpoliatus honore;
Tam maculatus erat, tam mutilatus erat.
Nunc vbi perſentit fato meliore lacunas
Expleri innumeras, & decus arte dari:
Gaudet. Honorati cognomine dignus, & olim
Qui facilè rubuit, poſſe rubere negat.

PETRI LÆTI.

Ad Scæuolam Sammarthanum.

AVdaces ſuperas Thebani pectinis auſus,
Scæuola, dum ſimiles fundis ab ore ſonos.
Sit Calaber iudex, fandi numerique peritus;
Cui dedit & lyricas Romula Muſa fides.
Ambos admiror tacitus. ſed Pindarus ipſe
Cantibus haud renuit plus ſalis eſſe nouis.

DIONYSII LAMBINI MONSTROLIENSIS.

In Turnebi obitum. Gallia loquitur.

TEn' ergo quiſquam complexu auellere Matris
Diuorum potuit? te te mea gloria nuper

CAPITAL.

Abbeys, Lands, Houses, &c. given to them 1.
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PROPOSITIO XXXIII.

Si duæ lineæ rectæ æquales & parallelæ ad easdem partes rectas lineas æquales & parallelas applicatas, rectæ quoque lineæ, quæ ad easdem partes æquales & parallelæ applicatæ, ipsæ æquales & parallelæ erunt.

Sint duæ lineæ rectæ æquales & parallelæ A B, C D, ad easdem partes rectas lineas æquales & parallelas applicatas A C, B D: dico & rectas lineas A C, B D æquales & parallelas esse.

Jungantur enim rectæ lineæ B C, A D. Et quoniam parallela est A B ipsi C D, & ipsis æqualis recta linea B C ducta est: duæ igitur A B, B C duabus C D, D B æquales sunt, altera alteri, & angulus A B C angulo C D B æqualis: basis igitur A C basi B D æqualis erit, & triangulum A B C triangulo B C D æquale, & reliqui anguli reliquis angulis æquales erunt, quibus æqualia latera subtendunt: æqualis igitur est angulus A C B angulo C B D. Et quoniam in duas rectas lineas A C, B D recta linea B C incidens alternos angulos A C B, C B D æquales inter se fecit: parallela igitur est A C ipsi B D. Ostensa autem est & æqualis. Quæ igitur ad easdem partes rectas lineas æquales & parallelas applicatas, rectæ quoque lineæ, quæ ad easdem partes æquales & parallelæ applicatæ, ipsæ æquales & parallelæ erunt. Quod oportebat ostendere.

DE LIBRIS LIBRI
TRIGINTA.

Liber primus de Deo, & Angelis.
Liber secundus de Homine.
Liber tertius de Christo Redemptore.
Liber quartus de Sacramentis in genere, & Baptismo.
Liber quintus de Confirmatione, Eucharistia, & Sacrificio Missæ.
Liber sextus de Pœnitentia, Extrema Unctione, & Ordine.
Liber septimus de Matrimonio, & Purgatorio.
Liber octavus de Invocatione Sanctorum, Veneratione Reliquiarum, & Imaginum.
Liber nonus de Ecclesia, & Ejus Potestate.
Liber decimus de Traditionibus, Scripturis, & Vulgata Editione.
Liber undecimus de Justificatione.
Liber duodecimus de Merito.
Liber decimustertius de Lege, & Evangelio.
Liber decimusquartus de Libero Arbitrio.
Liber decimusquintus de Peccato Originali.
Liber decimussextus de Concupiscentia, & Peccato.
Liber decimusseptimus de Gratia, & Ejus Effectis.
Liber decimusoctavus de Fide, Spe, & Charitate.
Liber decimusnonus de Bonis Operibus.
Liber vigesimus de Operibus Supererogationis.
Liber vigesimusprimus de Vita Æterna.
Liber vigesimussecundus de Lege Naturæ, & Mosaica.
Liber vigesimustertius de Lege Civili.
Liber vigesimusquartus de Lege Ecclesiastica.
Liber vigesimusquintus de Votis.
Liber vigesimussextus de Juramento.
Liber vigesimusseptimus de Bello.
Liber vigesimusoctavus de Magistratibus.
Liber vigesimusnonus de Contractibus.
Liber trigesimus de Usuris.

Ainſi ſe paſſa le temps de ſa vie, iuſques à ce qu'il fut
appellé à Rome par le Pape Clement VII. pour ſeruir
de Medecin à Alexandre de Medicis, qui depuis fut
Duc de Florence. Ce qu'il fit, & y demeura quelque
temps, iuſques à ce que ledit Alexandre fut tué par
Laurent de Medicis ſon couſin. Lequel Laurent ſe
retira à Venize, où il fut receu par le Duc Alphonſe
d'Eſte, qui le retint auſſi pour ſon Medecin. Et ſe
trouua auec ledit Duc à la guerre contre le Pape Iules
II. Et depuis auec le Duc François de Guiſe, lors
qu'il aſſiegea Boulogne. Et finalement ſe retira à
Florence, où il mourut, & fut enterré en l'Egliſe de
Noſtre Dame de la Nunciade, auec vne belle Epitaphe
qui ſe voit encore à preſent.

Il a eſté homme de grand ſçauoir, & tres-bien
verſé en la Philoſophie naturelle, & en la Medecine.
Il a auſſi eſté fort curieux de la Cabale, & de la
Magie, & a fait pluſieurs liures de ces ſciences, qui
ſont demeurez en la poſſeſſion de ſes heritiers. Il a
auſſi fait vn liure de la Medecine, qui a eſté imprimé
à Venize, & vn autre de la Peſte, qui a eſté imprimé
à Florence. Il a auſſi fait vn liure de la Cabale, qui
a eſté imprimé à Paris, & vn autre de la Magie, qui
a eſté imprimé à Cologne. Il a auſſi fait vn liure de
la Philoſophie naturelle, qui a eſté imprimé à Paris.
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auſſi fait vn liure de la Philoſophie naturelle, qui a
eſté

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Ad Lectorem.

Quæ sequuntur, Lector, Epistolæ, ex Autographis Ioannis Calvini, quæ in Bibliotheca Genevensi asservantur, descriptæ sunt. Quæ ante hanc Editionem, Gallicæ, Latinæ, Germanicæ, Anglicæ, Italicæ, Hispanicæ, Belgicæ, Polonicæ, Hungaricæ, Bohemicæ, Illyricæ, Græcæ, Arabicæ, Hebraicæ, Chaldaicæ, Syriacæ, Armenicæ, Æthiopicæ, Indicæ, Sinicæ, Iaponicæ, Tartaricæ, Turcicæ, Persicæ, Moscoviticæ, Abyssinicæ, Canadicæ, Brasilicæ, Peruanicæ, Mexicanæ, Floridicæ, Virginicæ, Nouæ Hispaniæ, Nouæ Franciæ, Nouæ Belgicæ, Nouæ Angliæ, Nouæ Scotiæ, Nouæ Zemblæ, Nouæ Granadæ, Nouæ Albionis, Nouæ Guineæ, Nouæ Cambriæ, Nouæ Cantabriæ, Nouæ Galliciæ, Nouæ Andaluziæ, Nouæ Castiliæ, Nouæ Toletanæ, Nouæ Arragoniæ, Nouæ Cataloniæ, Nouæ Lusitaniæ, Nouæ Mauritaniæ, Nouæ Numidiæ, Nouæ Africæ, Nouæ Ægypti, Nouæ Arabiæ, Nouæ Syriæ, Nouæ Iudææ, Nouæ Mesopotamiæ, Nouæ Babyloniæ, Nouæ Assyriæ, Nouæ Persiæ, Nouæ Armeniæ, Nouæ Tartariæ, Nouæ Indiæ, Nouæ Sinicæ, Nouæ Iaponicæ, Nouæ Moscoviæ, Nouæ Abyssiniæ, Nouæ Canadicæ, Nouæ Brasilicæ, Nouæ Peruanicæ, Nouæ Mexicanæ, Nouæ Floridicæ, Nouæ

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Ordonnance de Monsieur le Lieutenant Civil, pour la police des Chambres garnies, & Logeurs. 1

Edmund Dunch, Esq. Knight of the Shire for the County of Oxford, in the room of Sir Robert Jenkinson, Baronet, deceased.

Sir Richard Hoare, Knight, Lord Mayor of the City of London, in the room of Sir Gilbert Heathcote, Knight and Baronet, deceased.

Thomas Lord Coningsby, in the room of Sir Thomas Powys, Knight, deceased.

Sir Peter Delme, Knight, in the room of Sir Robert Raymond, Knight, deceased.

Sir Robert Rich, Baronet, in the room of Sir Nathaniel Gould, Knight, deceased.

Sir Richard Child, Knight of the Bath, in the room of Sir Thomas Hanmer, Baronet, deceased.

Sir Robert Walpole, Knight of the Bath, in the room of Sir Richard Onslow, Baronet, deceased.

Sir Thomas Hanmer, Baronet, in the room of Sir Robert Walpole, Knight of the Bath, deceased.

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Sir Robert Raymond, Knight, in the room of Thomas Lord Coningsby, deceased.

Sir Nathaniel Gould, Knight, in the room of Sir Peter Delme, Knight, deceased.

Sir Thomas Powys, Knight, in the room of Sir Richard Hoare, Knight, deceased.

Sir Robert Jenkinson, Baronet, in the room of Edmund Dunch, Esq. deceased.

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Publius Scipio, Nasica Romanorum
Principum, Virtutis & Sapientiæ
Opinione clarus, Tiberium Gracchum, seditiosa
Quædam molientem, Privatus interfecit.
Quo facto, Reipublicæ profuisse, Senatus
Quidem, & Optimus quisque judicavit:
Populus autem, ob Civem necatum, Reum
Apud Concionem fieri jussit. Quem cum
Causam orantem, Fletus Civitatis, & Squalor
Omnium, qui Propinquitate, aut Amicitia
Conjungebantur, maxime commoveret, Ab
Universo Populo, Judicium Absolutionis
Tulit. Ita Scipio, Invidiam Civium, Gratia
Superavit. Quæ Gratia, Postea, Ipsi
Scipioni, Perniciosa fuit.

Quum Jugurtha, Regnum Numidiæ, Fraude
& Scelere, sibi Comparasset, Romanique
Exercitus, Avaritia Ducum, Turpiter
Victi, Fugatique Numidia, Abjecissent:
Metellus, Consul, Missus, Bellum Jugurthinum
Gessit. Qui, Cum Exercitum, Severa
Disciplina, Continuisset, Et Hostem,
Sæpe, Fudisset, Fugasset, Oppida
Complura, Expugnasset, Magnam
Partem

Ecclesiæ Romanæ Sacrosanctum Concilium Tridentinum, Sanctissimi Domini Nostri Pii Papæ IV. Auctoritate Congregatum, Sacrosanctæ Oecumenicæ, & Generalis Synodi Tridentinæ, Sub Paulo III. Julio III. & Pio IV. Pontificibus Maximis, Celebratum, Ad Exemplar Ejusdem Sacrosanctæ Synodi Impressum.

Cum Privilegio Sanctissimi Domini Nostri Pii Papæ IV. Et Illustrissimorum Principum.

PARS PRIMA DECRETI DE LIBRIS VETITIS.

Regula I. Omnes Libros, quos ante annum 1515. damnati fuerunt, & in Concilio antea celebrato, & in Bulla Leonis X. quæ incipit, Cum postquam, & in Bulla Clementis VII. quæ incipit, Inter sollicitudines, & in Bulla Pauli III. quæ incipit, Licet ab initio, & in Bulla Julii III. quæ incipit, Cum sicut accepimus, & in Bulla Pauli IV. quæ incipit, Cum ex Apostolatus officio, & in Bulla Pii IV. quæ incipit, Dominici gregis, & in Bulla Pii V. quæ incipit, Cum primum, & in Bulla Gregorii XIII. quæ incipit, Ascendente Domino, & in Bulla Sixti V. quæ incipit, Cum sicut, & in Bulla Clementis VIII. quæ incipit, Cum sanctum, & in Bulla Urbani VIII. quæ incipit, Cum sicut, & in Bulla Innocentii X. quæ incipit, Cum occasione, & in Bulla Alexandri VII. quæ incipit, Ad sacram, & in Bulla Clementis IX. quæ incipit, Cum sicut, & in Bulla Clementis X. quæ incipit, Superna, & in Bulla Innocentii XI. quæ incipit, Cum alias, & in Bulla Alexandri VIII. quæ incipit, Inter cæteras, & in Bulla Innocentii XII. quæ incipit, 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Aduersaries, and to preserue them from the violence of their enemies.

Againe, where as the Prophet saith, Thou shalt not kill, he forbiddeth not onely murther, but also all violence, and whatsoeuer may hurt our neighbour, as the Lord himself doth expound it in the fifth Chapter of Matthew. Thou shalt not kill, saith he, but I say vnto you, that whosoeuer is angry with his brother, shall be guilty of iudgement, and whosoeuer shall say vnto his brother, Racha, shall be guilty of the Councell, and whosoeuer shall say, Thou foole, shall be guilty of hell fire. Where he doth not onely forbid murther, but also all occasions of murther, as anger, hatred, reuenge, and such like. Likewise where he saith, Thou shalt not commit adultery, he forbiddeth not onely adultery, but also all vncleanness, and whatsoeuer may prouoke vnto it, as he himself doth expound it in the same Chapter. Thou shalt not commit adultery, saith he, but I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed adultery with her already in his heart. Where he doth not onely forbid adultery, but also all occasions of adultery, as wanton looks, vnchaste thoughts, and such like. Likewise where he saith, Thou shalt not steale, he forbiddeth not onely theft, but also all vnlawfull meanes of getting riches, as vsury, oppression, and such like. Likewise where he saith, Thou shalt not beare false witnesse against thy neighbour, he forbiddeth not onely false witnesse, but also all lying, and whatsoeuer may hurt our neighbour in his name. Likewise where he saith, Thou shalt not couet thy neighbours house, he forbiddeth not onely couetousnesse, but also all vnlawfull desires, and whatsoeuer may hurt our neighbour in his goods. Likewise where he saith, Thou shalt not couet thy neighbours wife, he forbiddeth not onely the couetousnesse of his wife, but also all vnlawfull desires, and whatsoeuer may hurt our neighbour in his wife. Likewise where he saith, Thou shalt not couet thy neighbours seruant, he forbiddeth not onely the couetousnesse of his seruant, but also all vnlawfull desires, and whatsoeuer may hurt our neighbour in his seruant. Likewise where he saith, Thou shalt not couet thy neighbours cattell, he forbiddeth not onely the couetousnesse of his cattell, but also all vnlawfull desires, and whatsoeuer may hurt our neighbour in his cattell. Likewise where he saith, Thou shalt not couet any thing that is thy neighbours, he forbiddeth not onely the couetousnesse of any thing that is our neighbours, but also all vnlawfull desires, and whatsoeuer may hurt our neighbour in any thing that is his.

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Ioseph. Ioseph, Ioseph, Ioseph, Ioseph, Ioseph, Ioseph.

LIBER
Quartus, qui est de Quadrupedibus & Serpentibus.
Tractatus primus, de Quadrupedibus viviparis.
Tractatus secundus, de Serpentibus & Reptilibus.
Tractatus tertius, de Quadrupedibus oviparis.

Cum Gratia & Privilegio Regiæ Majestatis.

LIBER QUINTUS, de Insectis, Vermibus, Testaceis, Crustaceis, Zoophytis, Plantis & Fossilibus.

JACOBI LUCII,
Regiæ Majestatis Medici,

DE
Medicis Indiæ Occidentalis Observationes & Materia Medica, Libri Quatuor.
Quorum primus agit de Cœlo, Mari, Aquis, Fontibus, Lacubus, Fluminibus, Montibus, Locis, Ædificiis, Hominibus, Victu, Exercitationibus, Lavacris, Unctionibus, Vestitu, Cubiculis, Lectis, Venere, Fœcundis, Abortu, Partu, Puerperio, Lactatione, Educatione, Ætatibus, Habitudine, Temperamentis, Humoribus, Spiritibus, Facultatibus, Actionibus, Excretionibus, Somno, Vigilia, Quiete, Motu, Animi Affectibus, Morbis, Symptomatibus, Causis, Signis, Diagnosi, Prognosi, Curatione, Medicamentis, Chirurgia, Anatomia, Sectione Cadaverum.
Secundus, de Arboribus, Fructibus, Herbis, Radicibus, Succis, Gummi, Resinis, Balsamis, Thure, Myrrha, Opobalsamo, Cancamo, Styrace, Cascarilla, Guaiacano, Sassafras, Nicotiana, Petum, Tabaco, Cohoba, Piciete, Cassia, Tamarindis, Myrobalanis, Cassia Fistula, Ebeno, Sandalis, Aloe, Agallocho, Cinnamomo, Caryophyllis, Nuce Moschata, Macis, Cubebis, Malabathro, Zinziber, Pipere, Granis Paradisi, Cardamomo, Galanga, Zedoaria, Curcuma, Costo, Spica Nardi, Cyperi, Schœno, Calamo Aromatico, Amomo, Semine Rutæ, Ammi, Anisi, Fœniculo, Coriandro, Cumino, Sesamo, Sinapi, Semine Cucumeris, Melonis, Cucurbitæ, Citrullorum, Papaveris, Lactucæ, Portulacæ, Plantagine, Psyllio, Semine Cannabis, Lini, Cydoniorum, Malorum, Pyrorum, Citriis, Limonibus, Aurantiis, Granatis, Ficubus, Uvis, Pomis, Persicis, Nucibus, Amygdalis, Pistacis, Pinis, Avellanis, Castaneis, Glandibus, Olivis, Oleis, Cera, Sevo, Adipe, Butyro, Lacte, Caseo, Melle, Saccharo, Vino, Cervisia, Aceto, Sale, Nitro, Alumine, Sulphure, Vitriolo, Cinnabari, Minio, Cerussa, Lithargyro, Auripigmento, Sandaraca, Magnete, Lapide Bezoar, Lapide Nephritico, Lapide Hæmatite, Lapide Judaico, Lapide Porcino, Lapide Serpentino, Lapide Cruciato, Lapide Cœruleo, Lapide Armeno, Lapide Lazuli, Lapide Calaminari, Lapide Specularis, Lapide Asbesto, Lapide Amianto, Lapide Pumice, Lapide Ollari, Lapide Molari, Lapide Arenario, Lapide Calcario, Lapide Gypseo, Lapide Cretaceo, Lapide Fullonico, Lapide Figulino, Lapide Tophaceo, Lapide Ostracite, Lapide Pectinite, Lapide Echinite, Lapide Cochlite, Lapide Conchite, Lapide Entrochite, Lapide Belemnite, Lapide Glossopetra, Lapide Ceraunia, Lapide Astroite, Lapide Asteria, Lapide Judaico, Lapide Porcino, Lapide Serpentino, Lapide Cruciato, Lapide Cœruleo, Lapide Armeno, Lapide Lazuli, Lapide Calaminari, Lapide Specularis, Lapide Asbesto, Lapide Amianto, Lapide Pumice, Lapide Ollari, Lapide Molari, Lapide Arenario, Lapide Calcario, Lapide Gypseo, Lapide Cretaceo, Lapide Fullonico, Lapide Figulino, Lapide Tophaceo, Lapide Ostracite, Lapide Pectinite, Lapide Echinite, Lapide Cochlite, Lapide Conchite, Lapide Entrochite, Lapide Belemnite, Lapide Glossopetra, Lapide Ceraunia, Lapide Astroite, Lapide Asteria,

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Psalme 104. Benedic anima mea Domino.

Bless the Lord, O my soule: O Lord my God thou art exceeding great.

Thou art clothed with glory and majesty:

Who coverest thy self with light as with a garment: and spredest out the heauens like a curtaine.

Who layeth the beames of his chambers in the waters: who maketh the clouds his chariot: and walketh vpon the wings of the wind.

Who maketh his angels spirits: his ministers a flaming fire.

Who laid the foundations of the earth: that it should not moue at any time.

Thou couerdst it with the deepe as with a garment: the waters stood aboue the hilles.

At thy rebuke they flee: at the voice of thy thunder they are afraid.

They go vp by the mountaines, and downe by the valleys: vnto the place which thou hast founded for them.

Thou hast set them their bounds which they may not passe: neither turne they againe to couer the earth.

He sendeth the springs into the riuers: which runne among the hilles.

All the beasts of the field drinke thereof: and the wild asses quench their thirst.

By them shall the foules of the heauen haue their habitation: which sing among the branches.

He watereth the hilles from his chambers: the earth is filled with the fruit of thy works.

He bringeth forth grasse for the cattell: and herbe for the seruice of men.

That he may bring food out of the earth: and wine that maketh glad the heart of man.

And oyle to make him a cheerefull countenance: and bread which strengthneth mans heart.

The trees of the Lord are full of sap: the cedars of Libanus which he hath planted.

Where the birds make their nests: and the storke hath her dwelling house in the firre trees.

The high hilles are a refuge for the wild goates: and the rocke for the conies.

He appointed the moone for certaine seasons: the sunne knoweth his going downe.

Thou makest darkenesse that it may be night: wherein all the beasts of the forrest do creepe forth.

The lions roaring after their pray: seeke their meate from God.

The sunne ariseth, they get them away together: and lay them downe in their dennes.

Man goeth forth vnto his worke: and to his labour vntill the euening.

O Lord how manifold are thy works: in wisedome hast thou made them all: the earth is full of thy riches.

So is the great and wide sea also: wherein are things creeping innumerable both small and great beasts.

There goe the ships, and there is that Leuiathan: whom thou hast made to take his pastime therein.

These wait all vpon thee: that thou mayest giue them their meate in due season.

That thou giuing it them they may gather it: and when thou openest thy hand they are filled with good.

But when thou hidest thy face they are troubled: when thou takest away their breath they die, and returne to their dust.

When thou sendest forth thy spirit they are created: and thou renewest the face of the earth.

The glory of the Lord shall endure for euer: the Lord shall reioyce in his works.

He looketh on the earth and it trembleth: he toucheth the hilles and they smoke.

I will sing vnto the Lord as long as I liue: I will praise my God while I haue any being.

And so pleasant shall my meditation be of him: I will reioyce in the Lord.

As for sinners they shall be consumed out of the earth: and the wicked shall come to nought.

Bless thou the Lord, O my soule: praise ye the Lord.

Psalme 105. Confitemini Domino.

O Giue thanks vnto the Lord and call vpon his name: declare his deedes among the people.

Sing vnto him, sing psalmes vnto him: talke ye of all his wonderous works.

Reioyce in his holy name: let the heart of them reioyce that seeke the Lord.

Seeke the Lord and his strength: seeke his face euermore.

Remember his marueilous works that he hath done: his wonders and the iudgements of his mouth.

O ye seede of Abraham his seruant: ye children of Iacob his chosen.

He is the Lord our God: his iudgements are in all the world.

He hath alwayes bene mindfull of his couenant: the promise which he made to a thousand generations.

Which couenant he made with Abraham: and his oath vnto Isaac.

And confirmed the same vnto Iacob for a law: and to Israel for an euerlasting testament.

Saying vnto thee will I giue the land of Canaan: the lot of your inheritance.

When there were but a few of them: yea very few, and strangers in it.

When they went from one nation to another: from one kingdome to another people.

He suffered no man to do them wrong: but reproued euen kings for their sakes.

Touch not mine anointed: and do my prophets no harme.

Moreouer he called for a dearth vpon the land: and destroyed all the prouision of bread.

But he had sent a man before them: euen Ioseph who was sold for a bond seruant.

Whose feete they hurt in the stocks: the yron entred into his soule.

Vntill the time that his word came: the word of the Lord tried him.

The king sent and deliuered him: the prince of the people let him go free.

He made him lord of his house: and ruler of all his substance.

That he might binde his princes at his pleasure: and teach his senators wisedome.

Israel also came into Egypt: and Iacob was a stranger in the land of Cham.

And he increased his people exceedingly: and made them stronger than their enemies.

Whose heart turned so that they hated his people: and dealt craftily with his seruants.

Then sent he Moyses his seruant: and Aaron whom he had chosen.

They shewed his tokens among them: and wonders in the land of Cham.

He sent darkenesse and made it dark: and they were not disobedient vnto his word.

He turned their waters into blood: and slew their fish.

Their land brought forth frogs: euen in the kings chambers.

He spake the word and there came diuers sorts of flies: and lice in all their quarters.

He gaue them hayle stones for rayne: and flaming fire in their land.

He smote their vines also and their figge trees: and destroyed the trees that were in their coasts.

He spake the word and the grashoppers came: and caterpillers innumerable.

And did eate vp all the herbe in their land: and deuoured the fruit of their ground.

He smote also all the first borne in their land: euen the chiefe of all their strength.

He brought them forth also with siluer and gold: there was not one feeble person among their tribes.

Egypt was glad at their departing: for they were afraid of them.

He spred a cloude to be a couering for them: and fire to giue light in the night season.

The people asked and he brought quailes: and filled them with the bread of heauen.

He opened the rocke of stone and the waters flowed out: so that riuers ran in the drie places.

For why he remembred his holy promise: and Abraham his seruant.

And he brought forth his people with ioy: and his chosen with gladnesse.

And gaue them the lands of the heathen: and they tooke the labours of the people in possession.

That they might keepe his statutes: and obserue his lawes.

Praise ye the Lord.

Psalme 106. Confitemini Domino.

O Giue thanks vnto the Lord for he is gracious: and his mercy endureth for euer.

Who can vtter the mighty acts of the Lord: or shew forth all his praise?

Blessed are they that alway keepe iudgement: and do righteousnesse.

Remember me O Lord according to the fauour that thou bearest vnto thy people: O visite me with thy saluation.

That I may see the felicity of thy chosen: that I may reioyce in the gladnesse of thy nation, that I may giue thanks with thine inheritance.

We haue sinned with our fathers: we haue done amisse and dealt wickedly.

Our fathers regarded not thy wonders in Egypt: neither kept they thy great goodnesse in remembrance, but were disobedient at the sea euen at the red sea.

Nathelesse he helped them for his names sake: that he might make his power to be known.

He rebuked the red sea also and it was dried vp: so he led them through the deepe as through a wilderness.

And he saued them from the hand of him that hated them: and redeemed them from the hand of the enemie.

And the waters couered their aduersaries: there was not one of them left.

Then beleeued they his words: and sang praise vnto him.

But they soone forgat his works: and would not abide his counsell.

But lusted exceedingly in the wilderness: and tempted God in the desert.

And he gaue them their request: and sent leanenesse into their soules.

They enuied Moyses also in the tents: and Aaron the holy one of the Lord.

So the earth opened and swallowed vp Dathan: and couered the congregation of Abiram.

And the fire was kindled in their assembly: the flame burned vp the wicked.

They made a calfe in Horeb: and worshipped the molten image.

Thus they turned their glory: into the similitude of a calfe that eateth hay.

And they forgat God their Sauiour: which had done great things in Egypt.

Wonderous works in the land of Cham: and fearefull things by the red sea.

So he would haue destroyed them: had not Moyses his chosen stood before him in the gap, to turne away his wrathfull indignation: lest he should destroy them.

Yea they despised that pleasant land: and beleeued not his word.

But murmured in their tents: and hearkened not vnto the voice of the Lord.

Then lifted he vp his hand against them: to ouerthrow them in the wilderness.

To ouerthrow their seede also among the nations: and to scatter them in the lands.

They ioyned themselues vnto Baal Peor: and ate the offrings of the dead.

Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.

Then stood vp Phinees and prayed: and so the plague ceased.

And that was counted vnto him for righteousnesse: among all posterities for euermore.

They angred him also at the waters of strife: so that he punished Moyses for their sakes.

Because they prouoked his spirit: that he spake vnadvisedly with his lips.

They did not destroy the nations: concerning whom the Lord commanded them.

But were mingled among the heathen: and learned their workes.

Insomuch that they worshipped their idols: which turned to their owne confusion.

Yea they offred their sonnes: and their daughters vnto deuils.

And shed innocent blood: euen the blood of their sonnes and of their daughters whom they offred vnto the idols of Canaan: and the land was defiled with blood.

Thus were they stained with their owne workes: and went a whoring with their owne inuentions.

Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his owne inheritance.

And gaue them into the hand of the heathen: and they that hated them were lords ouer them.

Their enemies also oppressed them: and had them in subiection.

Many times did he deliuer them: but they prouoked him with their counsell, and were enforced for their wickednesse.

Nathelesse when he saw their aduersity: when he heard their complaint.

He remembred his couenant and repented: according to the multitude of his mercies.

He made them also to be pitied: of all those that led them away captiues.

Deliuer vs O Lord our God: and gather vs from among the heathen.

That we may giue thanks vnto thy holy name: and make our boast of thy praise.

Blessed be the Lord God of Israel: from euerlasting and world without end.

And let all the people say Amen: Praise ye the Lord.

Psalme 107. Confitemini Domino.

O Giue thanks vnto the Lord for he is gracious: and his mercy endureth for euer.

Let them giue thanks whom the Lord hath redeemed: and deliuered from the hand of the enemie.

And gathered them out of the lands: from the East and from the West, from the North and from the South.

They went astray in the wilderness out of the way: and found no city to dwell in.

Hungry and thirsty: their soule fainted in them.

So they cried vnto the Lord in their trouble: and he deliuered them from their distresses.

And led them forth by the right way: that they might go to the city of habitation.

O that men would therefore giue thanks vnto the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

For he satisfieth the empty soule: and filleth the hungry soule with goodnesse.

Such as sit in darkenesse and in the shadow of death: being fast bound in misery and yron.

Because they rebelled against the words of the Lord: and lightly regarded the counsell of the most High.

Their heart also was humbled with heauinesse: they fell down and there was none to help them.

So they cried vnto the Lord in their trouble: and he deliuered them out of their distresses.

He brought them out of darkenesse and the shadow of death: and brake their bands in sunder.

O that men would therefore giue thanks vnto the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

Fooles because of their offence: and because of their wickednesse are afflicted.

Their soule abhorred all manner of meate: and they were euen hard at the gates of death.

So they cried vnto the Lord in their trouble: and he deliuered them out of their distresses.

He sent his word and healed them: and saued them from their graues.

O that men would therefore giue thanks vnto the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

And let them offer the sacrifice of thanksgiuing: and tell out his works with gladnesse.

They that go downe to the sea in ships: and occupy by the great waters.

These men see the works of the Lord: and his wonders in the deepe.

For at his word the stormy winde ariseth: which lifteth vp the waues thereof.

They are carried vp to the heauen and downe to the depth: their soule melteth away because of the trouble.

They reele to and fro and stagger like a drunken man: and are at their wits end.

So they cry vnto the Lord in their trouble: and he deliuereth them out of their distresses.

For he maketh the storme to cease: so that the waues thereof are still.

Then are they glad because they be at rest: and so he bringeth them vnto the hauen where they would be.

O that men would therefore giue thanks vnto the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

That they would exalt him also in the congregation of the people: and praise him in the assembly of the elders.

He turneth the floods into a wilderness: and drie ground into water springs.

A fruitfull land into barrennesse: for the wickednesse of them that dwell therein.

He maketh the wilderness a standing water: and drie ground springs of water.

And there he setteth the hungry: that they may build them a city to dwell in.

That they may sow their fields and plant vineyards: to yeeld them fruits of increase.

He blesseth them so that they multiply exceedingly: and suffereth not their cattell to decrease.

Againe when they are diminished and brought low: through oppression, affliction and sorrow.

He powreth contempt vpon princes: and suffereth them to wander out of the way and in the wilderness where there is no path.

Yet helpeth he the poore out of misery: and maketh him households like a flocke of sheepe.

The righteous will consider this and reioyce: and all wickednesse shall stop her mouth.

Who is wise and will ponder these things: and vnderstand the louing kindnesse of the Lord?

Psalme 108. Paratum cor meum.

O My heart is fixed O God my heart is fixed: I will sing and giue praise with the best member that I haue.

Awake lute and harpe: I my self will awake right early.

I will giue thanks vnto thee O Lord among the people: I will sing vnto thee among the nations.

For the greatnesse of thy mercy reacheth vnto the heauens: and thy trueth vnto the clouds.

Set vp thy self O God aboue the heauens: and thy glory aboue all the earth.

That thy beloued may be deliuered: helpe me with thy right hand and heare me.

God hath spoken in his holinesse: I will reioyce therefore and deuide Sichem, and mete out the valley of Succoth.

Gilead is mine and Manasses is mine: Ephraim also is the strength of my head.

Iuda is my lawgiuer: Moab is my washpot, ouer Edom will I cast out my shooe: vpon Philistia will I triumph.

Who will lead me into the strong citie: who will bring me into Edom?

Wilt not thou O God which hast cast vs off: and wentest not forth O God with our armies?

O giue vs helpe against the enemie: for vaine is the helpe of man.

Through God we shall do great acts: for he it is that shall tread down our enemies.

Psalme 109. Deus laudem meam.

O Hold not thy tongue O God of my praise: for the mouth of the vngodly and the mouth of the deceitfull are opened vpon me.

They haue spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

For the loue that I had vnto them they are my aduersaries: but I do giue my self vnto prayer.

Thus they reward me euill for good: and hatred for my good will.

Set thou the vngodly man to be his aduersary: and let Satan stand at his right hand.

When sentence is giuen vpon him let him be condemned: and let his prayer be turned into sinne.

Let his dayes be few: and let another take his office.

Let his children be fatherlesse: and his wife a widow.

Let his children be vagabonds and beg their bread: let them seeke it also out of desolate places.

Let the vsurer take all that he hath: and let the stranger spoile his labour.

Let there be no man to pity him: nor to haue compassion vpon his fatherlesse children.

Let his posterity be destroyed: and in the next generation let their name be clean put out.

Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

Let them be euer before the Lord: that he may root out their memorial from the earth.

Because that he remembred not to shew mercy: but persecuted the poore wretched man, that he might slay the heauie in heart.

As he loued cursing so shall it come vnto him: as he delighted not in blessing so shall it be far from him.

As he clothed himself with cursing like as with his rayment: so shall it come into his bowels like water, and like oyle into his bones.

Let it be vnto him as the cloth which he wrappeth himself withall: and as a girdle wherewith he is alwayes girded.

Let this be the reward of mine aduersaries from the Lord: and of those that speake euill against my soule.

But deale thou with me O Lord God for thy names sake: because thy mercy is comfortable deliuer thou me.

For I am helpelesse and poore: and my heart is wounded within me.

I go hence like the shadow that departeth: I am driuen away as the locust.

My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

I became also a reproch vnto them: they that looked vpon me shaked their heads.

Helpe me O Lord my God: O saue me according to thy mercy.

That they may know how that this is thine hand: and that thou Lord hast done it.

Although they curse yet blesse thou: let them arise and be confounded, but let thy seruant reioyce.

Let mine aduersaries be clothed with confusion: and let them couer themselues with their owne shame as with a mantle.

I will giue great thanks vnto the Lord with my mouth: and praise him among the multitude.

For he shall stand at the right hand of the poore: to saue him from those that condemne his soule.

Psalme 110. Dixit Dominus.

THe Lord said vnto my Lord: sit thou at my right hand, vntill I make thine enemies thy footestoole.

The Lord shall send the rod of thy power out of Sion: rule thou euen in the midst among thine enemies.

In the day of thy power shall the people offer thee free offrings with an holy worship: the dew of thy birth is of the wombe of the morning.

The Lord sware and will not repent: thou art a priest for euer after the order of Melchisedech.

The Lord vpon thy right hand: shall wound euen kings in the day of his wrath.

He shall iudge among the heathen: he shall fill the places with the dead bodies, and smite in sunder the heads ouer diuers countries.

He shall drink of the brooke in the way: therefore shall he lift vp his head.

Psalme 111. Confitebor tibi.

I Will giue thanks vnto the Lord with my whole heart: secretly among the faithfull and in the congregation.

The works of the Lord are great: sought out of all them that haue pleasure therein.

His worke is worthy to be praised and had in honour: and his righteousnesse endureth for euer.

He hath made his wonderous works to be had in remembrance: the Lord is gracious and full of compassion.

He hath giuen meate vnto them that feare him: he will alwayes be mindfull of his couenant.

He hath shewed his people the power of his works: that he may giue them the heritage of the heathen.

The workes of his hands are verity and iudgement: all his commandements are true.

They stand fast for euer and euer: and are done in trueth and vprightnesse.

He sent redemption vnto his people: he hath commanded his couenant for euer, holy and reuerend is his name.

The fear of the Lord is the beginning of wisedome: a good vnderstanding haue all they that do thereafter, the praise of it endureth for euer.

Psalme 112. Beatus vir.

BLessed is the man that feareth the Lord: he hath great delight in his commandements.

His seede shall be mighty vpon earth: the generation of the faithfull shall be blessed.

Riches and plenteousnesse shall be in his house: and his righteousnesse endureth for euer.

Vnto the godly there ariseth vp light in the darkenesse: he is mercifull, louing and righteous.

A good man is mercifull and lendeth: and will guide his words with discretion.

For he shall not be moued for euer: and the righteous shall be had in euerlasting remembrance.

He will not be afraid of any euill tidings: his heart standeth fast and beleeueth in the Lord.

His heart is established and will not shrinke: vntill he see his desire vpon his enemies.

He hath dispersed abroad and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

The vngodly shall see it and it shall grieue him: he shall gnash with his teeth and consume away: the desire of the vngodly shall perish.

Psalme 113. Laudate pueri.

PRaise the Lord ye seruants: O praise the name of the Lord.

Blessed be the name of the Lord: from this time forth for euermore.

The Lords name is praised: from the rising vp of the sunne vnto the going downe of the same.

The Lord is high aboue all nations: and his glory aboue the heauens.

Who is like vnto the Lord our God that hath his dwelling so high: and yet humbleth himself to behold the things that are in heauen and earth?

He taketh vp the simple out of the dust: and lifteth the poore out of the mire.

That he may set him with the princes: euen with the princes of his people.

He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

Psalme 114. In exitu Israel.

WHen Israel came out of Egypt: and the house of Iacob from among the strange people.

Iuda was his sanctuary: and Israel his dominion.

The sea saw that and fled: Iordan was driuen backe.

The mountaines skipped like rammes: and the little hilles like yong sheepe.

What ailed thee O thou sea that thou fleddest: and thou Iordan that thou wast driuen backe?

Ye mountaines that ye skipped like rammes: and ye little hilles like yong sheepe?

The earth trembled at the presence of the Lord: at the presence of the God of Iacob.

Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Psalme 115. Non nobis Domine.

NOt vnto vs O Lord not vnto vs: but vnto thy name giue the praise.

For thy louing mercy and for thy trueth: that we be not occasion that the heathen say, Where is now their God?

As for our God he is in heauen: he doth whatsoeuer pleaseth him.

Their idols are but siluer and gold: euen the worke of mens hands.

They haue mouthes and speake not: eyes haue they and see not.

They haue eares and heare not: noses haue they and smell not.

They haue hands and handle not: feete haue they and walke not, neither speake they through their throat.

They that make them are like vnto them: and so are all such as put their trust in them.

But thou house of Israel trust thou in the Lord: he is their helper and defender.

Thou house of Aaron trust in the Lord: he is their helper and defender.

Ye that feare the Lord trust in the Lord: he is their helper and defender.

The Lord hath been mindfull of vs and he shall blesse vs: he shall blesse the house of Israel, he shall blesse the house of Aaron.

He shall blesse them that feare the Lord: both small and great.

The Lord shall increase you more and more: you and your children.

Ye are the blessed of the Lord: which made heauen and earth.

The heauen is the heauen of the Lord: but the earth hath he giuen to the children of men.

The dead praise not thee O Lord: neither all they that go downe into silence.

But we will praise the Lord: from this time forth for euermore.

Psalme 116. Dilexi quoniam.

I Am well pleased that the Lord hath heard: the voice of my prayer.

That he hath inclined his eare vnto me: therefore will I call vpon him as long as I liue.

The snares of death compassed me round about: and the griefes of the graue came vpon me, I found trouble and heauinesse.

Then called I vpon the name of the Lord: O Lord I beseech thee deliuer my soule.

Gracious is the Lord and righteous: yea our God is mercifull.

The Lord preserueth the simple: I was in miserie and he helped me.

Turne vnto thy rest againe O my soule: for the Lord hath rewarded thee.

And why? he hath deliuered my life from death: mine eyes from teares, and my feete from falling.

I will walke before the Lord: in the land of the liuing.

I beleeued and therefore will I speake: but I was sore troubled.

I said in my feare: all men are liars.

What reward shall I giue vnto the Lord: for all the benefits that he hath done vnto me?

I will receiue the cup of saluation: and call vpon the name of the Lord.

I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord is the death of his saints.

O Lord truely I am thy seruant: I am thy seruant and the sonne of thine handmaid, thou hast broken my bonds in sunder.

I will offer vnto thee the sacrifice of thanksgiuing: and will call vpon the name of the Lord.

I will pay my vowes now in the presence of all his people: in the courts of the Lord house, euen in the midst of thee O Hierusalem.

Psalme 117. Laudate Dominum.

O Praise the Lord all ye heathen: praise him all ye nations.

For his merciful kindnesse is great toward vs: and the trueth of the Lord endureth for euer.

Psalme 118. Confitemini Domino.

O Giue thanks vnto the Lord for he is gracious: and his mercy endureth for euer.

Let Israel now confesse that he is gracious: and that his mercy endureth for euer.

Let the house of Aaron now confesse: that his mercy endureth for euer.

Let them now that feare the Lord confesse: that his mercy endureth for euer.

I called vpon the Lord in trouble: and the Lord heard me at large.

The Lord is my helper: I will not feare what man can do vnto me.

The Lord is my helper: and I will see my desire vpon mine enemies.

It is better to trust in the Lord: than to put any confidence in man.

It is better to trust in the Lord: than to put any confidence in princes.

All nations compassed me round about: but in the name of the Lord will I destroy them.

They came about me: yea they came about me, but in the name of the Lord will I destroy them.

They came about me like bees: and burned like fire among the thornes, but in the name of the Lord will I destroy them.

Thou hast thrust sore at me that I might fall: but the Lord was my helper.

The Lord is my strength and my song: and is become my saluation.

The voice of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to passe.

I shall not die but liue: and declare the works of the Lord.

The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.

Open me the gates of righteousnesse: that I may go into them and giue thanks vnto the Lord.

This gate of the Lord: the righteous shall enter into it.

I will giue thanks vnto thee for thou hast heard me: and art become my saluation.

The same stone which the builders refused: is become the head stone in the corner.

This is the Lords doing: and it is marueilous in our eyes.

This is the day which the Lord hath made: we will reioyce and be glad in it.

Help now O Lord: O Lord send now prosperitie.

Blessed be he that commeth in the name of the Lord: we haue wished you good luck since you came out of the house of the Lord.

The Lord is God who hath shewed vs light: binde the sacrifice with cords euen vnto the hornes of the altar.

Thou art my God and I will thanke thee: thou art my God and I will exalt thee.

O giue thanks vnto the Lord for he is gracious: and his mercy endureth for euer.

Psalme 119. Beati immaculati.

BLessed are those that are vndefiled in the way: and walke in the law of the Lord.

Blessed are they that search his testimonies: and seeke him with their whole heart.

For they do no wickednesse: but walke in his wayes.

Thou hast charged that we shall diligently keepe: thy commandements.

O that my wayes were made so direct: that I might keepe thy statutes.

So shall I not be confounded: while I haue respect vnto all thy commandements.

I will thanke thee with an vnfeigned heart: that I haue learned the iudgements of thy righteousnesse.

I will keepe thy ceremonies: O forsake me not vtterly.

Wherewithall shall a young man cleanse his way: euen by ruling himself after thy word.

With my whole heart haue I sought thee: O let me not go wrong out of thy commandements.

Thy words haue I hid within my heart: that I should not sinne against thee.

Blessed art thou O Lord: O learne me thy statutes.

With my lips haue I been telling: of all the iudgements of thy mouth.

I haue had as great delight in the way of thy testimonies: as in all manner of riches.

I will talke of thy commandements: and consider thy wayes.

My delight shall be in thy statutes: and I will not forget thy word.

Psalme 120. Ad Dominum.

IN the time of my trouble I cried vnto the Lord: and he heard me.

Deliuer my soule O Lord from lying lippes: and from a deceitfull tongue.

What reward shall be giuen vnto thee: or what shall happen vnto thee thou false tongue?

Euen sharpe arrowes of the mighty: with hote burning coales of iuniper.

Alas that I am driuen to dwell in Mesech: and to haue my habitation among the tents of Cedar!

My soule hath long dwelt among them: that are enemies vnto peace.

I labour for peace but when I speake vnto them thereof: they make them ready to battell.

Psalme 121. Leuaui oculos.

I Will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lord: who hath made heauen and earth.

He will not suffer thy foote to be moued: he that keepeth thee will not sleepe.

Behold he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himself is thy keeper: the Lord is thine defence vpon thy right hand.

So that the sunne shall not burne thee by day: neither the moone by night.

The Lord shall preserue thee from all euill: yea it is even he that shall keepe thy soule.

The Lord shall preserue thy going out and thy comming in: from this time forth for euermore.

Psalme 122. Lætatus sum.

I Was glad when they said vnto me: we will go into the house of the Lord.

Our feete shall stand in thy gates: O Hierusalem.

Hierusalem is built as a citie: that is at vnity in it self.

For thither the tribes go vp: euen the tribes of the Lord vnto the testimonie of Israel, to giue thanks vnto the name of the Lord.

For there is the seate of iudgement: euen the seate of the house of Dauid.

Pray for the peace of Hierusalem: they shall prosper that loue thee.

Peace be within thy walles: and plenteousnesse within thy palaces.

For my brethren and companions sake: I will now wish thee prosperitie.

Yea because of the house of the Lord our God: I will seeke to do thee good.

Psalme 123. Ad te levaui.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

Behold euen as the eyes of seruants look vnto the hand of their masters: and as the eyes of a maiden vnto the hand of her mistresse.

Euen so our eyes wait vpon the Lord our God: vntill he haue mercy vpon vs.

Haue mercy vpon vs O Lord haue mercy vpon vs: for we are vtterly despised.

Our soule is filled: with the scornfull reproofe of the wealthie, and with the despitefulnesse of the proud.

Psalme 124. Nisi quia Dominus.

IF the Lord himself had not been on our side: now may Israel say, if the Lord himself had not been on our side.

When men rose vp against vs: they had deuoured vs quicke.

When their wrath was kindled against vs: the waters had drowned vs.

Our soule was gone ouer vnto the waterflouds: the deepe waters of the proud.

Yea the same waters had gone ouer our soule: but blessed be the Lord.

Who hath not giuen vs ouer for a prey vnto their teeth: our soule is escaped euen as a bird out of the snare of the fowler.

The snare is broken and we are deliuered: our help standeth in the name of the Lord.

Who hath made heauen and earth.

Psalme 125. Qui confidunt.

THey that put their trust in the Lord: shall be as mount Sion.

Which may not be remoued but standeth fast for euer: the hilles stand about Hierusalem.

Euen so standeth the Lord round about his people: from this time forth for euermore.

For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hands vnto wickednesse.

Do well O Lord vnto those that be good: and to them that are vprightly minded.

As for such as turne back vnto their owne wickednesse: the Lord shall lead them forth with the euill doers, but peace shall be vpon Israel.

Psalme 126. In conuertendo.

WHen the Lord turned the captiuitie of Sion: we were like vnto them that dreame.

Then was our mouth filled with laughter: and our tongue with ioy.

Then said they among the heathen: the Lord hath done great things for them.

Yea the Lord hath done great things for vs already: whereof we rejoice.

Turne our captiuitie O Lord: as the riuers in the south.

They that sow in teares: shall reape in ioy.

He that goeth forth and weepeth: and beareth precious seede.

Shall come againe with gladnesse: and bring his sheaues with him.

Psalme 127. Nisi Dominus.

EXcept the Lord build the house: their labour is but lost that build it.

Except the Lord keepe the citie: the watchman waketh but in vaine.

It is but lost labour that ye haste to be vp early: and so late take rest and eate the bread of carefull labours.

For so he giueth his beloued sleepe: lo children and the fruit of the wombe are an heritage and gift that commeth of the Lord.

Like as the arrowes in the hand of the giant: euen so are the children of the vnfruitfull.

Happie is the man that hath his quiuer full of them: they shall not be ashamed when they speake with their enemies in the gate.

Psalme 128. Beati omnes.

BLessed are all they that feare the Lord: and walke in his wayes.

For they shall eate the labours of their hands: O well is thee and happie shalt thou be.

Thy wife shall be as the fruitfull vine: vpon the walles of thine house.

Thy children like the olyue branches: round about thy table.

Lo thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea that thou shalt see thy children children: and peace vpon Israel.

Psalme 129. Saepe expugnauerunt.

MAny a time haue they fought against me from my youth vp: may Israel now confesse.

Many a time haue they fought against me from my youth vp: but they could neuer get the victorie ouer me.

The plowers plowed vpon my back: and made long furrowes.

But the righteous Lord hath hewen the snares of the vngodly in pieces: that they fell backe and were ashamed as many as euer hated Sion.

Let them be confounded and turned backe: as many as haue euill will at Sion.

Let them be euen as the grasse growing vpon the house top: which withereth afore it be plucked vp.

Wherewith the mower filleth not his hand: nor he that bindeth vp the sheaues his bosome.

So that they which go by say not so much as: the blessing of the Lord be vpon you, we wish you good luck in the name of the Lord.

Psalme 130. De profundis.

OVt of the deepe haue I called vnto thee O Lord: Lord heare my voice.

O let thine eares consider well: the voice of my complaint.

If thou Lord wilt be extreme to mark what is done amisse: O Lord who may abide it?

For there is mercie with thee: therefore shalt thou be feared.

I look for the Lord my soule doth wait for him: in his word is my trust.

My soule fleeth vnto the Lord: before the morning watch, I say before the morning watch.

O Israel trust in the Lord: for with the Lord there is mercie and with him is plenteous redemption.

And he shall redeeme Israel: from all his sinnes.

Psalme 131. Domine non est.

LOrd I am not high minded: I haue no proud looks.

I do not exercise my self in great matters: which are too high for me.

But I refraine my soule and keepe it low: euen as a child that is weaned from his mother.

O let Israel hope in the Lord: from this time forth for euermore.

Psalme 132. Memento Domine.

LOrd remember Dauid: and all his trouble.

How he sware vnto the Lord: and vowed a vow vnto the mighty God of Iacob.

I will not come within the tabernacle of my house: nor climbe into my bed.

I will not suffer mine eyes to sleepe: nor mine eye lids to slumber.

Neither the temples of my head to take rest: vntill I find out a place for the temple of the Lord, an habitation for the mighty God of Iacob.

Lo we heard of the same at Ephrata: and found it in the wood.

We will go into his tabernacle: and fall low on our knees before his footestoole.

Arise O Lord into thy resting place: thou and the arke of thy strength.

Let thy priests be clothed with righteousnesse: and let thy saints sing with ioyfulnesse.

For thy seruant Dauids sake: turne not away the presence of thine anointed.

The Lord hath made a faithfull promise vnto Dauid: and he shall not shrinke from it, of the fruit of thy body shall I set vpon thy seate.

If thy children will keepe my couenant: and my testimonie that I shall learne them, their children also shall sit vpon thy seate for euermore.

For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

This shall be my rest for euer: here will I dwell for I haue a delight therein.

I will blesse her prouision with increase: and will satisfie her poore with bread.

I will clothe her priests with health: and her saints shall reioyce and sing with gladnesse.

There shall I make the horne of Dauid to flourish: I haue ordained a lanterne for mine anointed.

As for his enemies I shall clothe them with confusion: but vpon himself shall his crowne flourish.

Psalme 133. Ecce quam bonum.

BEhold how good and how pleasant a thing it is: brethren to dwell together in vnity.

It is like the precious ointment vpon the head: that ranne down vnto the beard, euen vnto Aarons beard.

And went down to the skirts of his clothing: like vnto the dew of Hermon.

Which fell vpon the hilles of Sion: for there the Lord promised his blessing, euen life for euermore.

Psalme 134. Ecce nunc.

BEhold now and praise the Lord: all ye seruants of the Lord.

Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

Lift vp your hands in the sanctuary: and praise the Lord.

The Lord that made heauen and earth: giue thee blessing out of Sion.

Psalme 135. Confitemini Domino.

O Giue thanks vnto the Lord for he is gracious: and his mercy endureth for euer.

O giue thanks vnto the God of all gods: for his mercy endureth for euer.

O giue thanks vnto the Lord of all lords: for his mercy endureth for euer.

Who only doth great marueilous works: for his mercy endureth for euer.

Who by his wisedome made the heauens: for his mercy endureth for euer.

Who laid out the earth aboue the waters: for his mercy endureth for euer.

Who made great lights: for his mercy endureth for euer.

The sunne to rule the day: for his mercy endureth for euer.

The moone and the starres to gouerne the night: for his mercy endureth for euer.

Who smote Egypt with their first borne: for his mercy endureth for euer.

And brought out Israel from among them: for his mercy endureth for euer.

With a mighty hand and stretched out arme: for his mercy endureth for euer.

Who diuided the red sea in two parts: for his mercy endureth for euer.

And made Israel to go through the midst of it: for his mercy endureth for euer.

But ouerthrew Pharao and his hoast in the sea: for his mercy endureth for euer.

Who led his people through the wilderness: for his mercy endureth for euer.

Who smote great kings: for his mercy endureth for euer.

And slew mighty kings: for his mercy endureth for euer.

Sehon king of the Amorites: for his mercy endureth for euer.

And Og the king of Basan: for his mercy endureth for euer.

And gaue away their land for an heritage: for his mercy endureth for euer.

Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

Who remembred vs when we were in trouble: for his mercy endureth for euer.

And hath redeemed vs from our enemies: for his mercy endureth for euer.

Who giueth food vnto all flesh: for his mercy endureth for euer.

O giue thanks vnto the God of heauen: for his mercy endureth for euer.

O giue thanks vnto the Lord of lords: for his mercy endureth for euer.

Psalme 136. Super flumina.

BY the waterflouds of Babylon we sate and wept: when we remembred thee O Sion.

As for our harpes we hanged the vpon the trees: that are therein.

For they that led vs away captiue required of vs there a song and melodie in our heauinesse: sing vs one of the songs of Sion.

How can we sing the Lords song: in a strange land?

If I forget thee O Hierusalem: let my right hand forget her cunning.

If I do not remember thee let my tongue cleaue to the roofe of my mouth: yea if I prefer not Hierusalem in my mirth and chiefe ioy.

Remember the children of Edom O Lord in the day of Hierusalem: how they said, down with it, down with it, euen to the ground.

O daughter of Babylon thou shalt be destroyed: yea happie shall he be that rewardeth thee as thou hast serued vs.

Yea happie shall he be that taketh and dasheth thy children against the stones: euen happie shall he be that taketh and dasheth thy children against the stones.

Psalme 137. Confitebor tibi.

I Will giue thanks vnto thee O Lord with my whole heart: euen before the gods will I sing praise vnto thee.

I will worship toward thy holy temple and praise thy name: because of thy louing kindnesse and thy trueth.

For thou hast magnified thy holy name and thy word: aboue all things.

When I called vpon thee thou heardest me: and enduedst my soule with much strength.

All the kings of the earth shall praise thee O Lord: when they heare the words of thy mouth.

Yea they shall sing in the waies of the Lord: that great is the glory of the Lord.

For though the Lord be high yet hath he respect vnto the lowly: as for the proud he beholdeth them afarre off.

Though I walke in the midst of trouble yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furie of mine enemies, and thy right hand shall saue me.

The Lord shall make good his loue toward me: yea thy mercy O Lord endureth for euer, despise not then the workes of thine owne hands.

Psalme 138. Domine probasti.

O Lord thou hast searched me out and known me: thou knowest my downesitting and mine vprising.

Thou vnderstandest my thoughts long before: thou art about my path and about my bed.

And spiest out all my wayes: for lo there is not a word in my tongue.

But thou O Lord knowest it altogether: thou hast fash

CAPUT I.

De Ecclesiæ Christi Fundatione, & Ecclesiæ Romanæ Primatu.

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Y después de haber dicho esto, se fué al cielo.
Y los discípulos, viendo esto, se llenaron de gozo, y
bendecían a Dios en el templo, y alababan a Dios.
Amén.

Sermón

Hermanos carísimos, hoy celebramos la fiesta de la
Ascensión de nuestro Señor Jesucristo, en la cual
debemos considerar cuatro cosas: la primera, la
dignidad de la Ascensión; la segunda, la utilidad de
la Ascensión; la tercera, la forma de la Ascensión; la
cuarta, la manera de la Ascensión.

La dignidad de la Ascensión se muestra en que
Cristo subió por sí mismo, y no por ayuda de otro,
como Elías subió en el carro de fuego, y Enoc fué
llevado al paraíso, y Habacuc fué llevado por un
ángel. Cristo subió por su propia virtud, porque
Cristo es Dios y hombre, y como Dios subió por su
propia virtud, y como hombre fué llevado por la
virtud de la divinidad.

La utilidad de la Ascensión se muestra en que
Cristo subió para preparar el lugar a sus discípulos,
como dice el Evangelio: Voy a preparar el lugar a
mis discípulos. Y también subió para interceder por
nosotros ante el Padre, como dice el Apóstol: Cristo
no entró en el santuario hecho por manos humanas,
figura del verdadero, sino en el mismo cielo, para
presentarse ahora ante el acatamiento de Dios por
nosotros.

La forma de la Ascensión se muestra en que
Cristo subió en cuerpo y alma, porque no dejó en la
tierra ni su cuerpo ni su alma, sino que subió con
ambos a los cielos.

La manera de la Ascensión se muestra en que
Cristo subió con gran gloria y majestad, porque
subió en medio de los coros de los ángeles, que le
cantaban himnos y le hacían honor.

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The Table of the Chronicles of Assyria.

The Table of the Chronicles of Syria.

The Table of the Chronicles of Asia.

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The Table of the Chronicles of Rome.

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Quod Deus non sit causa peccati.

Ex his quæ dicta sunt, manifestum est, quod Deus non sit causa peccati. Quia, sicut dictum est, peccatum est actus inordinatus. Deus autem est auctor ordinis in rebus, & ipse ordinate omnia agit, vt per Dionysium dicitur 4. cap. de Diuin. Nom. Vnde sicut ipse non potest deficere, ita nec ordinem quem in rebus facit, deficere potest. Et ideo peccatum non potest esse ab ipso.

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Lettre de Monsieur de Voiture à Monsieur Costar. 3
Lettre de Monsieur de Voiture à Monsieur Costar. 4
Lettre de Monsieur de Voiture à Monsieur Costar.

Ihesu Christe. Amen.

Ihesu Christe. Amen.

Ihesu Christe. Amen.

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Ecclesiæ Romanæ Pontificis Primatus Progressus Continuatus.

Ver. 1. Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
Πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε.

Tell me, O Muse, of that sagacious man,
Who wander'd many ways, when Troy's fam'd town
Was levell'd with the ground.

ODYSSEIA LYDIA.

The Lydian Odyssey of Homer. Book I.

1 Μοῦσα, πολύτροπον ἄνδρα μοι ἔννεπε, ὃς μάλα πολλὰ
Πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε.
Πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
Πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
5 Ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἑταίρων.
Ἀλλ' οὐδ' ὣς ἑτάρους ἐρρύσατο, ἱέμενός περ·
Αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
Νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἠελίοιο
Ἤσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
10 Τῶν ἁμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν.

Ver. 1. Μοῦσα, πολύτροπον ἄνδρα μοι ἔννεπε, ὃς μάλα πολλὰ
Πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε.

Ver. 1. Tell me, O Muse, of that sagacious man,
Who wander'd many ways, when Troy's fam'd town
Was levell'd with the ground.

Ver. 2. Πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,

Ver. 2. Many he saw of men, and many cities,

Ver. 3. Πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,

Ver. 3. And many woes he suffer'd on the deep,

Ver. 4. Ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἑταίρων.

Ver. 4. To save his life, and bring his friends safe home.

Ver. 5. Ἀλλ' οὐδ' ὣς ἑτάρους ἐρρύσατο, ἱέμενός περ·

Ver. 5. But all in vain, though he desir'd it much,

Ver. 6. Αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,

Ver. 6. His friends he could not save, for they were lost

Ver. 7. Νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἠελίοιο

Ver. 7. By their own folly, fools! who slew the beeves

Ver. 8. Ἤσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.

Ver. 8. Of Hyperion the Sun, and he debarr'd

Ver. 9. Τῶν ἁμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν.

Ver. 9. Their safe return. Of these things, Goddess, daughter of Jove,

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Ad 1. Quia Deus est causa omnium rerum eadem ratione
dicendum est de omnibus, sicut est dicendum de Deo, quia
scilicet sunt causa per se, non autem per accidens. Et
quia Deus est causa per se, non per accidens, oportet
quod ante effectum consideretur. Et quia causa non
dependet ab effectu, non oportet quod, remoto effectu,
tollatur causa: sed magis causa remota tollitur effectus.
Et ideo, quia Deus est causa rerum, non tollitur Deus
destructis rebus, nec oportet quod sit aliquid simul cum
Deo aeternum, ut quidam dicunt.

Ad 2. Deus non dicitur agens naturalis quasi operetur
ex necessitate naturae, sed quia operatur per intellectum,
qui est naturalis principium respectu unius tantum, scilicet
respectu sui ipsius, quod est sua natura. Et ideo
Deus non agit ex necessitate naturae, sed ex necessitate
naturae suae, quia scilicet sic necesse est quod ipse velit
suam naturam esse, sicut necesse est quod ipse sit.

Ad 3. Quia Deus est causa rerum per suum intellectum,
sicut supra dictum est, ita necesse est quod ipse
cognoscat omnia quae sunt in ipso, et omnia quae ab
ipso fiunt. Et ideo necesse est quod ipse cognoscat
omnia entia, non solum quae sunt in actu, sed etiam
quae sunt in potentia, si ipse aliquando ea producit in
actum. Et quia ipse cognoscit omnia quae sunt in
potentia, non solum ea quae sunt in actu, sequitur
quod ipse cognoscat omnia quae sunt in potentia
propinqua, et quae sunt in potentia remota, quae
nunquam reducuntur in actum, quia ipse cognoscit
omnia quae sunt in potentia secundum quod sunt in
potentia, et non solum secundum quod sunt in actu.

Ad 4. Quia Deus est causa rerum per suum intellectum,
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cognoscat omnia quae sunt in ipso, et omnia quae ab
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nunquam reducuntur in actum, quia ipse cognoscit
omnia quae sunt in potentia secundum quod sunt in
potentia, et non solum secundum quod sunt in actu.

Ad 5. Quia Deus est causa rerum per suum intellectum,
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omnia quae sunt in potentia secundum quod sunt in
potentia, et non solum secundum quod sunt in actu.

Ad 6. Quia Deus est causa rerum per suum intellectum,
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omnia quae sunt in potentia secundum quod sunt in
potentia, et non solum secundum quod sunt in actu.

Ad 7. Quia Deus est causa rerum per suum intellectum,
sicut supra dictum est, ita necesse est quod ipse
cognoscat omnia quae sunt in ipso, et omnia quae ab
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omnia entia, non solum quae sunt in actu, sed etiam
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omnia quae sunt in potentia secundum quod sunt in
potentia, et non solum secundum quod sunt in actu.

Ad 8. Quia Deus est causa rerum per suum intellectum,
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nunquam reducuntur in actum, quia ipse cognoscit
omnia quae sunt in potentia secundum quod sunt in
potentia, et non solum secundum quod sunt in actu.

Ad 9. Quia Deus est causa rerum per suum intellectum,
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nunquam reducuntur in actum, quia ipse cognoscit
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Ad 10. Quia Deus est causa rerum per suum intellectum,
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cognoscat omnia quae sunt in ipso, et omnia quae ab
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nunquam reducuntur in actum, quia ipse cognoscit
omnia quae sunt in potentia secundum quod sunt in
potentia, et non solum secundum quod sunt in actu.

Ad 11. Quia Deus est causa rerum per suum intellectum,
sicut supra dictum est, ita necesse est quod ipse
cognoscat omnia quae sunt in ipso, et omnia quae ab
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nunquam reducuntur in actum, quia ipse cognoscit
omnia quae sunt in potentia secundum quod sunt in
potentia, et non solum secundum quod sunt in actu.

Ad 12. Quia Deus est causa rerum per suum intellectum,
sicut supra dictum est, ita necesse est quod ipse
cognoscat omnia quae sunt in ipso, et omnia quae ab
ipso fiunt. Et ideo necesse est quod ipse cognoscat
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nunquam reducuntur in actum, quia ipse cognoscit
omnia quae sunt in potentia secundum quod sunt in
potentia, et non solum secundum quod sunt in actu.

Mon vedete le fiere mostre de Stentore?
Ecco quello che fa de la Troia honore.
Ecco quel che ne gli empij Greci essempio
Sempre fu nel valore, & ardire, e fin nostro

Mi fanno nelle mammelle due alti monticelli,
Rendo latte simile a neue di colore candido,
Ma non ho mai conosciuto huomo, ne mai conoscerò.

Quando hor hor udirono queste parole,
Medea, che di Giasone era sempre stata amatrice,
Quando si vergognò, & quando hebbe ardire, & quando
Fu ingannatrice, & quando fu fedele,
Ne sapendo ciò, ne quanto ciò fosse grande,
Ne quanto ciò si conuenisse, ne quanto ciò non si conuenisse,
Ne quanto ciò fosse honesto, ne quanto ciò fosse disonesto,
Ne quanto ciò fosse vtile, ne quanto ciò fosse dannoso,
Ne quanto ciò fosse degno, ne quanto ciò fosse indegno,
Ne quanto ciò fosse da lodare, ne quanto ciò fosse da biasimare,
Ne quanto ciò fosse da fuggire, ne quanto ciò fosse da seguire,
Per cattiuo fato, & per crudele sorte si accese,
Per cattiuo fato, & per crudele sorte si infiammò,
Per cattiuo fato, & per crudele sorte arse.
Ma poi che ella hebbe ben ben pensato,
Che ella era sola, che ella era lontana dalla sua patria,
Che ella era in mezzo a molte arme, & a molti huomini,
Che ella era in mezzo a molte onde, & a molti venti,
Che ella era in mezzo a molte ruine, & a molti mali,
Che ella era in mezzo a molte fiere, & a molti serpenti,
Che ella era in mezzo a molte fiamme, & a molti incendij,
Che ella era in mezzo a molte tempeste, & a molti tuoni,
Che ella era in mezzo a molte saette, & a molti fulmini,
Che ella era in mezzo a molte ire, & a molti sdegni,
Che ella era in mezzo a molte furie, & a molti spauenti,
Che ella era in mezzo a molte morti, & a molti horrori,
Che ella era in mezzo a molte ombre, & a molti fantasmi,
Che ella era in mezzo a molte Dee, & a molti Dei,
Che ella era in mezzo a molte Furie, & a molti Demonij,
Che ella era in mezzo a molte Parche, & a molti Destini,
Che ella era in mezzo a molte Sorelle, & a molti Fratelli,
Che ella era in mezzo a molte Nemiche, & a molti Nemici,
Che ella era in mezzo a molte Sacerdotesse, & a molti Sacerdoti,
Che ella era in mezzo a molte Maghe, & a molti Magi,
Che ella era in mezzo a molte Incantatrici, & a molti Incantatori,
Che ella era in mezzo a molte Streghe, & a molti Stregoni,
Che ella era in mezzo a molte Ministre, & a molti Ministri,
Che ella era in mezzo a molte Seruitrici, & a molti Seruitori,
Che ella era in mezzo a molte Compagne, & a molti Compagni,
Che ella era in mezzo a molte Amiche, & a molti Amici,
Che ella era in mezzo a molte Parenti, & a molti Parenti,
Che ella era in mezzo a molte Consanguinee, & a molti Consanguinei,
Che ella era in mezzo a molte Affini, & a molti Affini,
Che ella era in mezzo a molte Cognate, & a molti Cognati,
Che ella era in mezzo a molte Nipoti, & a molti Nipoti,
Che ella era in mezzo a molte Zie, & a molti Zij,
Che ella era in mezzo a molte Auole, & a molti Auoli,
Che ella era in mezzo a molte Bisauole, & a molti Bisauoli,
Che ella era in mezzo a molte Trisauole, & a molti Trisauoli,
Che ella era in mezzo a molte Madri, & a molti Padri,
Che ella era in mezzo a molte Matrigne, & a molti Patrigni,
Che ella era in mezzo a molte Figliastre, & a molti Figliastri,
Che ella era in mezzo a molte Figliole, & a molti Figlioli,
Che ella era in mezzo a molte Nuore, & a molti Generi,
Che ella era in mezzo a molte Nipoti, & a molti Nipoti,
Che ella era in mezzo a molte Pronipoti, & a molti Pronipoti,
Che ella era in mezzo a molte Abiatiche, & a molti Abiatici,
Che ella era in mezzo a molte Trisauole, & a molti Trisauoli,
Che ella era in mezzo a molte Tritauole, & a molti Tritauoli,
Che ella era in mezzo a molte Pronipoti, & a molti Pronipoti,
Che ella era in mezzo a molte Abiatiche, & a molti Abiatici,
Che ella era in mezzo a molte Trisauole, & a molti Trisauoli,
Che ella era in mezzo a molte Tritauole, & a molti Tritauoli,

Ahuel Cuchulcan. Estas tres palabras quieren decir:
Ahuel, Señor; Cuchul, Casa; Can, Serpiente. Y
assi quieren dezir: Señor de la Casa de la Serpiente.
Y assi le pintauan en vna Casa, con vna Serpiente
a la puerta. Y assi le llamauan Señor de la Casa de
la Serpiente. Y assi le llamauan Señor de la Casa de
la Serpiente. Y assi le llamauan Señor de la Casa de
la Serpiente

Sed Cæsar Pollam quidem Lucretiam fuit
Lucretiæ uxorem, quia concubitum, dixerat, ne
Lucretiæ uxorem, quia concubitum, dixerat, ne
Lucretiæ uxorem, quia concubitum, dixerat, ne

Lucilio, ut ante dixi, scripsi, ut
quidque in mentem venerat, sic
dicta sunt. Non enim de ordine
laborabam, quem rebus, quas
tractabam, scribens nesciebam
inesse. Quo modo autem ea, quæ
dicenda erant, occurrerunt, eo-
dem modo exponentur.

Deum hunc, qui omnia regit, qui mundi hujus
maximus custos est, alii animum esse universi,
alii naturam, alii mundum ipsum dixerunt, alii
partem quandam operis sui, alii vim quandam
ipsi operi inditam, alii animum quendam ex
parte omnium mixtum, alii spiritum, alii ignem,
alii quidquid ex his, quæ nostra circumfusa
sunt, incorporalia corporibus regunt. Quidquid
ex his est, quæ nostra circumfusa sunt, incorporalia corporibus regunt. Quidquid

Affirmo haec libra digesta esse magnam habentem
vim ad omnes morbos, qui ex frigore oriuntur, ut
tussim, raucedinem, destillationem, & similes.

Haec Regulae Tertiae pars continet quatuor libras.

Quarta Regulae pars continet libras, quae
docent de Ulceribus, & Fistulis.

Ulcera, alia sunt recentia, alia inveterata, alia
cum carie, alia cum callo, alia cum fungo, alia
cum putredine, & virulentia. Quocirca libra
prima docet de Ulceribus recentibus.

Secunda de Ulceribus inveteratis, & cum carie.

Tertia de Ulceribus, quae cum callo, & fungo.

Vltima de Ulceribus, quae cum putredine, & virulentia.

Quinta Regulae pars continet libras, quae
docent de Fistulis, & Vlceribus Oris.

Fistulae, alia sunt in Naso, alia in Gingivis, alia
in Palato, alia in Labris, alia in Lingua, alia in
Tonsillis, alia in Faucibus, alia in Gula, alia in
Asperae Arteriae Canali, alia in Pectore, quae
omnes libri quinti continentur.

Sexta Regulae pars continet libras, quae
docent de Vlceribus Pudendorum, & Fistulis.

Vlcera, alia sunt in Pudendis virorum, alia in
Pudendis mulierum, alia in Ano, alia in Vesica,
alia in Renibus, alia in Vrethra, alia in Testiculis,
alia in Virga, alia in Matrice, alia in Vagina.

Haec Regulae Sextae pars quinque libras.

Septima Regulae pars continet libras, quae
docent de Vlceribus, & Fistulis Cruris, & Pedis.

Vlcera, alia sunt in Cruribus, alia in Genibus, alia
in Femoribus, alia in Pedibus, alia in Talis, alia
in Plantis, alia in Digitis, alia in Vnguibus.

Haec Regulae Septimae pars continet libras.

Octava Regulae pars continet libras, quae
docent de Vlceribus, & Fistulis Brachii, & Manus.

Vlcera, alia sunt in Brachiis, alia in Cubitis, alia
in Humeris, alia in Manibus, alia in Digitis, alia
in Vnguibus.

Haec Regulae Octavae pars continet libras.

Nona Regulae pars continet libras, quae docent
de Vlceribus, & Fistulis Capitis, & Colli.

Vlcera, alia sunt in Capite, alia in Cerebro, alia
in Cranio, alia in Cute, alia in Cervice, alia in
Collo, alia in Scapulis, alia in Dorso, alia in
Spina, alia in Pectore, alia in Costis, alia in
Ventre, alia in Hypochondriis, alia in Lumbis,
alia in Ilibus, alia in Coxendicibus, alia in Natibus.

Haec Regulae Nonae pars continet libras.

Cernat. Ingenium mihi defuit, non materia. Quid enim de Ioue Tarpeio, quid de Iunone Argiua, quid de Minerua facta dicam? Non mediocre ingenium postulant, quæ mediocriter laudari possunt. Quæ supra fidem sunt, ea quo modo adsequi oratione possis? Quis digne laudauerit Phidiæ manum? Quis satis Polycleti decorum? Quis Parrhasii cogitationes? Quis Zeuxidis colores? Quis Myronis argumenta? Quis Praxitelis marmora? Quis Aristippi voluptatem? Quis Democriti animum? Quis Platonis ingenium? Quis Aristotelis? Quis Theophrasti? Quis Demosthenis? Quis Ciceronis? Quis Homeri? Quis Virgilii? Quis Lucretii? Quis Pindari? Quis Horatii? Quis Archilochi? Quis Callimachi? Quis Catulli? Quis Gallo? Quis Tragicis? Quis Comicis? Quis Latinis? Quis Græcis? Quis Barbaris? Quis Nostris? Quis Antiquis? Quis Modernis? Quis Omnibus? Quis Nemini? Quis Mihi? Quis Tibi? Quis Cæsari? Quis Augusto? Quis Deo? Quis Ioui? Quis Ioui Optimo Maximo? Quis Ioui Capitolino? Quis Ioui Tarpeio? Quis Ioui Feretrio? Quis Ioui Latiali? Quis Ioui Stratio? Quis Ioui Victori? Quis Ioui Custodi? Quis Ioui Tonanti? Quis Ioui Fulminanti? Quis Ioui Fulgeratori? Quis Ioui Pluuio? Quis Ioui Serenatori? Quis Ioui Fulguri? Quis Ioui Imbrifero? Quis Ioui Nubifero? Quis Ioui Nimbifero? Quis Ioui Ningifero? Quis Ioui Grandifero? Quis Ioui Tempestatifero? Quis Ioui Turbifero? Quis Ioui Procellifero? Quis Ioui Hyemali? Quis Ioui Aestiuo? Quis Ioui Autumnali? Quis Ioui Vernali? Quis Ioui Solstitiali? Quis Ioui Aequinoctiali? Quis Ioui Tropico? Quis Ioui Cancro? Quis Ioui Capricorno? Quis Ioui Libræ? Quis Ioui Arieti? Quis Ioui Tauro? Quis Ioui Geminis? Quis Ioui Cancro? Quis Ioui Leoni? Quis Ioui Virgini? Quis Ioui Libræ? Quis Ioui Scorpio? Quis Ioui Sagittario? Quis Ioui Capricorno? Quis Ioui Aquario? Quis Ioui Piscibus? Quis Ioui Mundo? Quis Ioui Cœlo? Quis Ioui Aëri? Quis Ioui Terræ? Quis Ioui Mari? Quis Ioui Fluuiis? Quis Ioui Fontibus? Quis Ioui Lacubus? Quis Ioui Stagnis? Quis Ioui Paludibus? Quis Ioui Montibus? Quis Ioui Siluis? Quis Ioui Campis? Quis Ioui Vrbibus? Quis Ioui Agris? Quis Ioui Hortis? Quis Ioui Arboribus? Quis Ioui Herbis? Quis Ioui Floribus? Quis Ioui Fructibus? Quis Ioui Animalibus? Quis Ioui Hominibus? Quis Ioui Mulieribus? Quis Ioui Pueris? Quis Ioui Puellis? Quis Ioui Senibus? Quis Ioui Iuuenibus? Quis Ioui Infantibus? Quis Ioui Fœtibus? Quis Ioui Mortuis? Quis Ioui Viuis? Quis Ioui Omnibus? Quis Ioui Nemini? Quis Ioui Mihi? Quis Ioui Tibi? Quis Ioui Cæsari? Quis Ioui Augusto? Quis Ioui Deo? Quis Ioui Ioui? Quis Ioui Optimo Maximo? Quis Ioui Capitolino? Quis Ioui Tarpeio? Quis Ioui Feretrio? Quis Ioui Latiali? Quis Ioui Stratio? Quis Ioui Victori? Quis Ioui Custodi? Quis Ioui Tonanti? Quis Ioui Fulminanti? Quis Ioui Fulgeratori? Quis Ioui Pluuio? Quis Ioui Serenatori? Quis Ioui Fulguri? Quis Ioui Imbrifero? Quis Ioui Nubifero? Quis Ioui Nimbifero? Quis Ioui Ningifero? Quis Ioui Grandifero? Quis Ioui Tempestatifero? Quis Ioui Turbifero? Quis Ioui Procellifero? Quis Ioui Hyemali? Quis Ioui Aestiuo? Quis Ioui Autumnali? Quis Ioui Vernali? Quis Ioui Solstitiali? Quis Ioui Aequinoctiali? Quis Ioui Tropico? Quis Ioui Cancro? Quis Ioui Capricorno? Quis Ioui Libræ? Quis Ioui Arieti? Quis Ioui Tauro? Quis Ioui Geminis? Quis Ioui Cancro? Quis Ioui Leoni? Quis Ioui Virgini? Quis Ioui Libræ? Quis Ioui Scorpio? Quis Ioui Sagittario? Quis Ioui Capricorno? Quis Ioui Aquario? Quis Ioui Piscibus? Quis Ioui Mundo? Quis Ioui Cœlo? Quis Ioui Aëri? Quis Ioui Terræ? Quis Ioui Mari? Quis Ioui Fluuiis? Quis Ioui Fontibus? Quis Ioui Lacubus? Quis Ioui Stagnis? Quis Ioui Paludibus? Quis Ioui Montibus? Quis Ioui Siluis? Quis Ioui Campis? Quis Ioui Vrbibus? Quis Ioui Agris? Quis Ioui Hortis? Quis Ioui Arboribus? Quis Ioui Herbis? Quis Ioui Floribus? Quis Ioui Fructibus? Quis Ioui Animalibus? Quis Ioui Hominibus? Quis Ioui Mulieribus? Quis Ioui Pueris? Quis Ioui Puellis? Quis Ioui Senibus? Quis Ioui Iuuenibus? Quis Ioui Infantibus? Quis Ioui Fœtibus? Quis Ioui Mortuis? Quis Ioui Viuis? Quis Ioui Omnibus? Quis Ioui Nemini? Quis Ioui Mihi? Quis Ioui Tibi? Quis Ioui Cæsari? Quis Ioui Augusto? Quis Ioui Deo?

LIBER IV.

Aduersarius. Non est mirandum, Cæsar, si de Ioue non satis facile dicere possis, cum de Iunone, Minerua, Venere, Apolline, Mercurio, Marte, Vulcano, Cerere, Vesta, Proserpina, Diana, Hecate, Cupidine, Hymenæo, Hercule, Aesculapio, Libero, Musis, Gratiis, Nymphis, Fauno, Satyris, Sileno, Priapo, Pane, Pomona, Tritone, Nereo, Proteo, Glauco, Portuno, Ino, Leucothea, Palæmone, Thetide, Nereidibus, Oceano, Tethye, Nilo, Tiberino, Thybride, Rhodano, Rheno, Tamesi, Sequana, Ligeri, Garumna, Hiberio, Tago, Betide, Gange, Indo, Hydaspe, Tigride, Euphrate, Nilo

Quæ cum ita sint, ad ea, quæ proposita sunt, veniamus. Quæ
quidem ego, cum mihi ipse tecum, Brute, sumpsissem, ut
ea, quæ ad me de te pertinerent, tibi ipsi dicerem, non
mihi videbar ea, quæ ad te ipsum pertinerent, tibi esse
dicturus. Quæ enim ad te ipsum pertinent, ea tu ipse
tecum, si quidem tibi videbitur, loqueris. Quæ autem
ad me pertinent, ea tu ipse mecum, si quidem tibi
videbitur, loqueris. Quæ cum ita sint, ad ea, quæ
proposita sunt, veniamus. Quæ quidem ego, cum mihi
ipse tecum, Brute, sumpsissem, ut ea, quæ ad me de te
pertinerent, tibi ipsi dicerem, non mihi videbar ea, quæ
ad te ipsum pertinerent, tibi esse dicturus. Quæ enim
ad te ipsum pertinent, ea tu ipse tecum, si quidem tibi
videbitur, loqueris. Quæ autem ad me pertinent, ea tu
ipse mecum, si quidem tibi videbitur, loqueris. Quæ
cum ita sint, ad ea, quæ proposita sunt, veniamus.
Quæ quidem ego, cum mihi ipse tecum, Brute, sumpsissem,
ut ea, quæ ad me de te pertinerent, tibi ipsi dicerem,
non mihi videbar ea, quæ ad te ipsum pertinerent, tibi
esse dicturus. Quæ enim ad te ipsum pertinent, ea tu
ipse tecum, si quidem tibi videbitur, loqueris. Quæ
autem ad me pertinent, ea tu ipse mecum, si quidem
tibi

Fabis, & his non fit magis pars facere
Quàm quibus ea non sunt, quæ sunt his, ut
Quæ sunt his, ut sunt his, quæ sunt illis.
Hæc ratio ad ea quæ non sunt, non valet.

Quæ non sunt, non sunt, ut sint, ut sunt his,

Quo labore dies noctesque consumpserit, ut
Hanc magnificentissimam, & ad
Tantum opus accommodatissimam Bibliothecam Complu-
tensem colligeret, & augeret, non est meum dicere.
Ipse enim ea de re, quæ ad Bibliothecam ipsam, ejusque
ornatum, & usum pertinent, in Præfatione ad Lectorem
Tomi primi Regiæ Complutensis Editionis,
Quid igitur, dici fortasse quispiam mirabitur, ego
tam multa de Bibliotheca Complutensi, quæ nunquam
vidi, nunquam ingressus sum, scribam? Quia
illam non semper mansit, fuerit mea, & nostrorum,
qui in ea fuerunt, opera, & labore constructa,
& ornata, quidquid hac de re scribam, id
& ipsum, quod ipse viderim, & quod ab iis, qui
viderunt, accepi, scribam necesse est. Quamobrem
ea, quæ ad Bibliothecam ipsam, ejusque ornatum,
& usum pertinent, ex ipsius Præfatione, quam
modo laudavi, desumpta, paucis hic exponam.
Quæ fuit in Bibliotheca Complutensi librorum
copia, quæ fuit librorum varietas, quæ fuit
librorum præstantia, ita ut nullum genus
librorum fuerit, in ea, quod non
Bibliotheca Complutensis habuerit.
Complutum Urbem nemo non celebrem novit.
Complutum vero magna cum diligentia Ferdinandus
Cardinalis Hispanus Archiepiscopus Toletanus
Primas, ac Regni Hispaniæ Cancellarius
Magnus, ut ipsa Urbis, & Academiæ
Complutensis monumenta testantur, ædificavit.
Ibi vero

Ex Ebraeis.

Ecclesiae igitur nomen Ebraeis Kahal, Latinis Coetus, Graecis Synodus, Latinis Concilium, Graecis Ecclesia dicitur, quod Kahal Ebraice, Coetus Latine, Synodus Graece, Concilium Latine, Ecclesia Graece significat.

Ex Graecis.

Conclusum est ab Ecclesia, ut omnes orantes ad Orientem precentur. Ecclesia Dei vivi. Et mansum est Ecclesia quam fundavit Christus Filius Dei. Ecclesia Dei vivi, columna & firmamentum veritatis. Ecclesia quae est in domo tua. Ecclesia tua sancta. Ecclesia tua quae in Cenchris est. Ecclesia quae est in Laodicia. Ecclesia quae est in Thessalonicensium civitate.

Ex Latinis.

Quod Ecclesia quae Roma est, una cum Africanis, quos à fide Christi non Ecclesia, sed haereses abstulerunt, Ecclesia Dei vivi, columna & firmamentum veritatis non desciverit ab Evangelio. Ego ex illa esse me fateor, ex illa congregatione Ecclesiae Catholicae, quae Romae est, quae Apostolicae sedis auctoritatem habet. Ecclesia Dei vivi, columna & firmamentum veritatis, hoc nobis Apostolus Paulus testatur.

Ecclesiae nomen.

Ac sicuti Ecclesiae nomen Ebraeis, Graecis, Latinis, Coetus, Synodus, Concilium, Ecclesia dicitur, ita & Christianis, quod Christi nomine in unum congregentur, Ecclesia nuncupatur. Ecclesia, hoc est, ecclesiae fidelium plus.

Ecclesiae nomen Christianis, quod Christi nomine in unum congregentur, Ecclesia nuncupatur.

Ecclesiae nomen Christianis, quod Christi nomine in unum congregentur, Ecclesia nuncupatur.

Diligemment prinsmes la lettre en main, & apres auoir
leu, ie luy dis, Monsieur, ie vous prie de me pardonner
la priere, que i'ay enuie de vous faire, & ne la prendre
point en mauuaise part, car ie ne la fais que pour vostre
bien, & pour vostre honneur. Ie vous prie donc, que
vous ne faciez point de response à cette lettre.
Pourquoy, dit-il, ne la feray-ie point? Ie vous
le diray, dis-ie, Monsieur, pource que ie sçay
certainement, que ceux qui vous l'ont enuoyée,
ne l'ont faite que pour vous faire tomber en
quelque faute, & vous rendre ridicule. Ie
vous prie donc, que vous ne faciez point de
response à cette lettre. Ie vous le prie encore
vne fois, & ie vous le demande comme vne
grace. Ie vous la demande, dis-ie, comme vne
grace, & ie vous la demande auec instance.
Ie vous la demande auec toute l'instance
imaginable. Ie vous la demande auec
toute l'instance, que ie puis. Ie vous la
demande auec toute l'instance, que ie
me puis imaginer. Ie vous la demande
auec toute l'instance, que ie puis
inuenter. Ie vous la demande auec
toute l'instance, que ie puis
dire. Ie vous la demande
auec toute l'instance,
que ie puis
penser.

Tan

Parcebant Dijs per Romanã Ogygia Iouis,
Et Ioue nascebãtur Ioue nata Palatia Roma.
Ecce Iouis pulsus Saturnus ab æthere regnat,
Arque Iouis regnum vetus occupauerat aurea gens.
Ille quoque eripitur, sceptrumque Iouemque minatur
Fratribus, ut nobis vates ait Ennius, vni.
Ergo Iouis regnum Romanum, Iuppiter, ingens
Prima dabit, dixitque & sacro mouit amictu
Cæsariem, cum qua terras, dum filius astra tenebit,
Auctor agit, cœlique regit mutatus vtrumque.
Lucus erat longo nemorum de more vetustus,
Quem medio lucus quem Pallas ab vrbe propinquo
Pauperibus tenuis rebus Pallantea fecerat arua,
Hic Deus Arcadiæ gratissima constitit arua,
Quo postquam accessit, iam tum Parrhasius ille
Egerius Euandri manibus portabat honores.
Ille pauore nouo pauidum cum cernit Iouem
Tendentem palmas, & suppliciter omnia dicit,
Ac veluti magnum stupefecit numen inermi
Barbarus Ionio venerans simulacra sacello,
Et Gabiis olim cum sic Gradiuus Iano
Constitit, & posito trepidauit pectore pontex.
Sic Deus humanis mirabitur exuuijs hospes
Illatum sine more Iouem, dum sidera transit
Nocte sua posita, secum dum multa requirit,
Et stupet, & vacuis circumfert lumina palmis.
Tum primum posito pauuit imperterritus hasta,
Tum primum posito supplex genua submittit honori.
Auditi cadunt in aras, & thura precatur
Gramine de nullo, nullis adolenda Sabæis.
Mollibus e stipulis, sacrum vocat ipse Tonantem,
Et Genium ritus docuit celebrare paternos.
Fabula nota quidem, sed non indigna relatu
Teque tuosque iuuet fratres Arethusa sonare.
Lux

magnitudo ad magnitudinem eam quæ fuit ante, ita
fuerit quæ in primum vertetur ad id quod in primum
fuit ante. Quod si quæ in primum vertetur, ad id quod
in primum fuit ante, non fuerit ita ut quæ in secundum
vertetur ad id quod in secundum fuit ante: quæ in
secundum vertetur, ad id quod in secundum fuit ante,
non fuerit ita ut quæ in primum vertetur ad id quod in
primum fuit ante.

Sit enim primum quidem ut quæ in primum vertetur
ad id quod in primum fuit ante, ita quæ in secundum
vertetur ad id quod in secundum fuit ante. Dico quod
& ut quæ in primum vertetur ad id quod in primum
fuit ante, ita quæ in secundum vertetur ad id quod in
secundum fuit ante.

Quoniam enim ut quæ in primum vertetur ad id quod
in primum fuit ante, ita quæ in secundum vertetur ad
id quod in secundum fuit ante: ut autem quæ in primum
vertetur ad id quod in primum fuit ante, ita quæ in
secundum vertetur ad id quod in secundum fuit ante:
& ut igitur quæ in primum vertetur ad id quod in
primum fuit ante, ita quæ in secundum vertetur ad id
quod in secundum fuit ante.

Sed ut quæ in secundum vertetur ad id quod in secundum
fuit ante, ita quæ in primum vertetur ad id quod
in primum fuit ante: & ut igitur quæ in primum vertetur
ad id quod in primum fuit ante, ita quæ in primum
vertetur ad id quod in primum fuit ante.

Quæ igitur in primum vertetur, æqualia sunt ei quod
in primum fuit ante. Quare & quæ in secundum vertetur,
æqualia sunt ei quod in secundum fuit ante.

Sit autem rursus ut quæ in primum vertetur ad id quod
in primum fuit ante, ita quæ in secundum vertetur ad
id quod in secundum fuit ante: ut autem quæ in secundum
vertetur ad id quod in secundum fuit ante, ita
quæ in primum vertetur ad id quod in primum fuit ante:
& ut igitur quæ in primum vertetur ad id quod in primum
fuit ante, ita quæ in primum vertetur ad id quod
in primum fuit ante.

Quæ igitur in primum vertetur, æqualia sunt ei quod
in primum fuit ante. Quare & quæ in secundum vertetur,
æqualia sunt ei quod in secundum fuit ante.

Quod si quæ in primum vertetur ad id quod in primum
fuit ante, ita non fuerit quæ in secundum vertetur ad
id quod in secundum fuit ante: quæ in secundum vertetur
ad id quod in secundum fuit ante, ita non fuerit
quæ in primum vertetur ad id quod in primum fuit ante.

Non sit enim primum quidem ut quæ in primum vertetur
ad id quod in primum fuit ante, ita quæ in secundum
vertetur ad id quod in secundum fuit ante. Dico
quod & ut quæ in primum vertetur ad id quod in primum
fuit ante, ita quæ in secundum vertetur ad id quod
in secundum fuit ante.

Quoniam enim ut quæ in primum vertetur ad id quod
in primum fuit ante, ita quæ in secundum vertetur ad
id quod in secundum fuit ante: ut autem quæ in primum
vertetur ad id quod in primum fuit ante, ita quæ in
secundum vertetur ad id quod in secundum fuit ante:
& ut igitur quæ in primum vertetur ad id quod in primum

Pellitum. Scilicet Romuli figura erat,
Quem lupa Mauortio lacte nutrit[a]bat.
Ferrugineo ille, [et] purpureo colore
Amictus paruo erat in [a]lueo recumbens.
Ad quem Faustulus, Acca Larentia, [et] Tarutius
Astabant.
Ad hæc Romulus, Quæ, inquit, [et] quorum
Tabulam habes. Quæ ille ait fuisse,
Quæ [et] quorum essent, [et] quæ [et] quorum
Ego [et] Remus, inquit, [et] Faustulus, [et] Larentia
Eramus [et] tutor [et] nutrix [et] alui eramus
Quæ [et] quorum essent, [et] quæ [et] quorum
Ego [et] Remus, inquit, [et] Faustulus, [et] Larentia
Eramus [et] tutor [et] nutrix [et] alui eramus
Ad hæc Romulus, Quæ, inquit, [et] quorum
Tabulam habes. Quæ ille ait fuisse,
Quæ [et] quorum essent, [et] quæ [et] quorum
Ego [et] Remus, inquit, [et] Faustulus, [et] Larentia
Eramus [et] tutor [et] nutrix [et] alui eramus
Quæ [et] quorum essent, [et] quæ [et] quorum
Ego [et] Remus, inquit, [et] Faustulus, [et] Larentia
Eramus [et] tutor [et] nutrix [et] alui eramus

Magna ex hac re [et] [a]lia [et] [a]lia [et] [a]lia
Augurationes

Fabellas dum ſcribo, lego, cum ſcribo, legendo
Et lectus, legi cupiditate tenetur libellus.
Sic ſine fine feror, neque enim mihi cura reſiſtit,
Quin faciam, quod tam multi ante fecerunt.

Quidni autem libros ſcribam? Hoc ſcribere poſſum
Et poſſum multis non inutilis eſſe libellis.
Quod ſi non aliis, at mihi certe ſcribo libellis.
Namque legam ſæpe hos, cum me non cura legendi
Ullius, ſed mei tangit amœna memoria ſcripti.
Ac ſic, quæ ſcripſi, mihi ſunt meliora magiſtro.
Deinde ego non ſcribo, ſenibus ſed imagine ſcribo.
Primus & effingo, vetus inde coloribus addo,
Poſtremus cultum retinendo aufero & affero.
Sic ego picta loquor, dicta & facta ante peracta
Recolo, cognatis & amicis ſæcula reddo.
Hæc ſcribo, vitamque meam, quæ tempore parvo
Ante fuit, multis poſſum quæ reddere lucro.
Nam ſine ſcriptore nihil eſt virtute reconditum.
Hæc eadem ſcribo, ne me fugiat ætas, & artes
Mentis, quas colui, laſſo quæ ſubſidia membro
Præbeant, & ne me ſegnis deſidia perimat.
Nec vero ſcribo, quod quiſquam forte legendum
Expectet, neque enim ſcripturum quemquam puto.
Hæc mea ſi quisquam voluerit discere, non ego curo.
Ipſe mihi ſcribo, mihi lego, mihi carmina dicto.
Ipſe mihi ſpectator adſum, mihi plaudo, proboque.
Ipſe mihi dicto ſtudioſus & auditor adſum.
Ipſe mihi quicquid ſcribo, placet, ipſe legendo
Judex & ſcriptor operis mei atque poëta.
Ipſe mihi ſcribo, quod nemo fortaſſe legendum
Expectet, neque enim ſcripturum quemquam puto.
Hæc mea ſi quisquam voluerit discere, non ego curo.
Ipſe mihi ſcribo, mihi lego, mihi carmina dicto.
Ipſe mihi ſpectator adſum, mihi plaudo, proboque.
Ipſe mihi dicto ſtudioſus & auditor adſum.
Ipſe mihi quicquid ſcribo, placet, ipſe legendo
Judex & ſcriptor operis mei atque poëta.

Et quamuis ſæpe ſit ſtudium, ſæpe ſit ſtudium,
Ingenium ſine arte valet, ſine ingenio ars nihil poſſit,
Vtilis hinc vtrique ſocietas, & vtrique requiſita.
Quod ſtudium ſine arte, ſine ingenio ars, ſine vtroque
Materia ſine artifice, ſine materia artifex,
Quod ſine vtroque, ſine ſtudio, ſine arte, ſine ingenio,
Inde tales nulli dicendi præcepta valent.
Quæ ſi quis ſine ſtudio, ſine arte, ſine ingenio ſcribit,
Ille ſcribit, ſed ſcribendo nihil ſcribit, ſcribendo nihil.
Ita ſcribit, vt ſcribendo ſcribere ſe nemo putet.
Ridiculo ſtudio ridiculum ſcribendi genus.

LIBER III.

De materia, modo, & ordine. Inventione, diſpoſitione, modo, & ordine.

Et Horatius in poemate, materiam, diſpoſitionem, modum, & ordinem, ſimul complectens hoc numerorum progreſſu, ſcribendi præcepta tradit.

Scribendi recte ſapere eſt & principium & fons.
Rem tibi Socratici poteruntſtendere chartæ,
Et mox verba quæ ſequantur fluent ordine recto.
Qui didicit patriæ quid debeat, & quid amicis,
Quo ſit amore parens, quo frater amandus, & hoſpes,
Quod ſit conſcripti, quod iudicis officium, quæ
Partes in bellum miſſi ducis, ille profecto
Reddere perſonæ ſcit conuenientia cuique.

Amour comme vaincu par la force de ses propres armes.
Poëtique conclusion, mais de Philosophie. Car
Amour ne peut estre vaincu par autre chose que par
soy-mesme, c'est à dire par son contraire, obtenant
ce qu'il desire, ou par la mort. Car ce qui est mort
n'a rien à aimer, ou bien ne desire rien, ou bien
ne peut rien obtenir de ce qu'il desire.

Et ainsi Amour ne peut estre vaincu par autre chose.
Beaucoup y a-il, de mal-heureux amans
Qui pour leurs Dames ont souffert tourmens
Sans que leurs cœurs ayent peu rien obtenir.
Prenons-en pour exemple le pauvre Cassandre Arabien,
qui pour sa Dame Statira, fille de Darius, fut mis en
prison par Alexandre le Grand, & y languit long-temps
sans aucune faveur de sa Dame, ny de son Rival.
Voilà un exemple pour ceux qui ne veulent point
croire que l'Amour soit vaincu par autre chose que
par soy-mesme, c'est à dire par son contraire.
Ayant donné quelques exemples de ceux qui ont
langui sans pouvoir obtenir ce qu'ils desiroient,
Ariste monstre par quelques autres exemples,
que ceux qui ont obtenu ce qu'ils desiroient,
ont esté contraints de mourir.

Ne regrette-on encore Hector, pour avoir
Trop aimé Andromache, & Troye pour avoir
Contribuée, contre toute raison, au ravissement
d'Helene?

Ariste monstre par quelques exemples, comme ceux
qui ont langui sans pouvoir obtenir ce qu'ils desiroient,
ont esté contraints de mourir.

Ariste. Ne regrette-on encore Hector, pour avoir trop aimé Andromache, & Troye pour avoir contribuée, contre toute raison, au ravissement d'Helene?

Cum pariter pax & virtus, florentibus vrbibus
Quæ sit, quàm pulchra res, ostendit Troia Pelasgis.
Ille ego, qui quondam gracili modulatus auena
Carmen, & egressus siluis vicina coegi
Vt quamuis auido parerent arua colono,
Gratum opus agricolis: at nunc horrentia Martis
Arma virumque cano, Troiæ qui primus ab oris
Italiam fato profugus Lauiniaque venit
Litora, multum ille & terris iactatus & alto
Vi superum, sæui memorem Iunonis ob iram:
Multa quoque & bello passus, dum conderet vrbem,
Inferretque deos Latio, genus vnde Latinum,
Albanique patres, atque altæ mœnia Romæ.
Musa, mihi causas memora, quo numine læso,
Quidue dolens, regina deum tot voluere casus
Insignem pietate virum, tot adire labores
Impulerit. Tantæne animis cœlestibus iræ?
Vrbs antiqua fuit (Tyrii tenuere colonique)
Karthago, Italiam contra Tiberinaque longe
Ostia, diues opum studiisque asperrima belli,
Quam Iuno fertur terris magis omnibus vna
Posthabita coluisse Samo: hic illius arma,
Hic currus fuit: hoc regnum dea gentibus esse,
Si qua fata sinant, iam tum tenditque fouetque.
Progeniem sed enim Troiano à sanguine duci
Audierat, Tyrias olim quæ verteret arces:
Hinc populum late regem belloque superbum
Venturum excidio Libyæ: sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli,
Prima quod ad Troiam pro caris gesserat Argis:
Nec dum causæ irarum, sæuique dolores
Exciderant animo: manet alta mente repostum
Iudicium Paridis, spretæque iniuria formæ,
Et genus inuisum, & rapti Ganymedis honores.
His accensa super iactatos æquore toto
Troas, reliquias Danaum atque immitis Achilli,
Arcebat longe Latio, multosque per annos
Errabant acti fatis maria omnia circum.
Tantæ molis erat Romanam condere gentem.
Vix e conspectu Siculæ telluris in altum
Vela dabant lætiq; æquor iam cuspide fuluum
Spumabant, cum saxum antiqui Iunonis ob iram
Multa gemens, breuibus Teucros in fluctibus hausit.
Ast ego

Aliquot locutiones Regis ex regesto latinitate
Regis sub specimen digestæ, cum earum Gallica
interpretatione. Ex Regesto Regis.

Ad ea quæ ad Regem pertinent, ad ejus
dominium, vitam vel membra attinent.

Ad ea quæ ad Regem pertinent, ad ejus dominium,
vitam, vel membra, ejusque majestatem attinent.

Offerebat quam cum ratione liquebat.

Offrandes quelles estoient, & comment.

Tibi, & hæredibus tuis quos tibi optaveris.

A toy & à tes hoirs, ou à ceux que tu voudras
choisir pour tes hoirs.

Per id tibi largimur, quia hæredes ejus
Regi fidelitatem servare noluerunt.

Par ce que les heritiers dudit defunct n'ont voulu
leur faire foy & hommage, nous le donnons à toy.

Ut nostra voluntas, & nostræ fidelis obsequii
devotio, tibi, & hæredibus tuis, quos tibi optaveris,
in hæredi nostri, ac regni nostri successione
prosit, & ad effectum debitum perducatur.

Afin que nostre volonté, & la devotion de nostre
fidele service, tourne à ton profit, & à celuy de tes
hoirs, que tu voudras choisir pour tes hoirs, en la
succession de nostre heritage, & de nostre Royaume,
& soit mise à effect deu.

Si aliquis ex nostris Regni vel extraneis
hæredibus ejus, ut dictum est, Regi fidelitatem
servare noluerit, nos ei auxilium & consilium
contra omnes homines, qui vivere & mori possunt,
fideliter impendemus, sicut nostrum proprium
hæredem, super hoc quod ei datum est Regi
fidelitatem

Ergo ut ait, quæ ipsa per se mala sunt, ea non
Ergo ut ait, quæ ipsa per se mala sunt, ea non
Ergo ut ait, quæ ipsa per se mala sunt, ea non

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Iulia, & Liuia Drusi filia, quæ Claudio
A sago nuncupata est, nubit.
Tyberius, vel ut alii dicunt Germanicus,
Agrippinam Iulii Cæsaris neptem ducit uxorem.
Pacatus Aegyptum pacificat.

Germanicus vxori quinque reliquit liberos
Nero, Drusum, Agrippinam, Iuliam, Liuillam.
Germanicus vitam, ut ait Tacitus, Syriæ prouinciæ, ac
omnibus locis reuerendam præbuit, & hostibus
metuendam. Nec vllum illi cum imperio certamen,
quamquam ad pacem inclinaret, nisi cum Cneio Pisone,
qui Syriam ingressus, ipsum Germanicum, & Agrippinam
Cæsaris filiam contumeliis lacessit. Ille
Germanicus Pisonem veneno interficit.

Tyberius Germanici mortem lætatus est.
Denique veneficio Germanici sublato,
Pisonem Cneium, qui Syriam
prouinciam pacis artibus rexit, ciuem
& amicum, qua facilis ad contumeliam
Germanici, qua infensus Tyberio fuerat, ultro
defendit, & absolutum in senatu, ac reuocatum
in prouinciam, ibi mox interfici iussit.
Tyberius Drusum Germanici filium adoptat.
Tyberius Drusum filium adoptat.
Drusus Germanici filius, Tyberio Cæsari filius adoptatur.
Agrippina cum nouem mensium esset grauida,
Tyberius Drusum filium adoptat.
Drusus Germanici filius, Tyberio Cæsari filius adoptatur.
Agrippina cum nouem mensium esset grauida,
Germanicum Cæsarem, Drusum, Agrippinam, Iuliam,
Liuillam, Neronem, Drusum, Tyberium, Caium,
Agrippinam, Iuliam, Liuillam, Neronem, Drusum, Tyberium, Caium,
Agrippinam, Iuliam, Liuillam, Neronem, Drusum, Tyberium, Caium,

Cum fortuna fere bona comitetur ea fili,
Hoc ea ipsa facile (vide ne cure) feret.
Quod si quis Deus hoc mihi det, ut rursus ego illa
Virgine, virtutis, & pudicitiæ amem,
Effigiem, nec non, & formam hanc reparare queam,
Quam mihi nunc vitio fata dedere meo.
Ah quoties dixi, cum me vidisse putarem
Quæ videre mihi non licuit, oculis,
Quæ tangi nequeunt, manibus, quæ nulla potestas
Dicere, quæ nullo tempore cerni queant,
Quæ nec scire fas est omnino, quæ nec discere quisquam,
Quæ nec mente capi, nec ratione queunt,
Non ego te, quamvis cupiam, contingere possum,
Non ego te, quamvis velim, amare queo.
Sic ubi quis pictam sitiens bibit undique tabam,
Quæ nec adest, nec adest, quæ tamen esse potest:
Ille quidem cupiens, & pictæ amore puellæ
Quam videt, & videre putat, & optat, amat.
Sæpe ego cum multis certavi carmina, quorum
Victa tuis resident nomina nostra libris.
Sæpe ego cum multis certavi munera, sed me
Muneribus nemo vincere posse potest.
Hæc mihi sola manet tellus, hæc sola relicta est,
Hæc mea paupertas, & mea regna fuit.
Hæc mihi vos comites, hæc vos mihi fecit amicos,
Hæc dedit, ut vestros nossem, quid valeam.
Ergo quod vobis possum non amplius hospes
Præstare, hoc fratri præstet, & ille mihi.
Ille meus frater, non qui consanguine natus
Matris eodem mecum lacte, sed alter ego.
Hæc tibi, quæ video, quæ sunt mihi cognita, dixi,
Vatibus ut moris est, vera, sed obscura locis.
Nunc mihi, quæ videas, quæ sint tibi cognita, dicam,
Ut tua, quæ nescis, fata sciamque, sciam.
Tu, puto, Cæsareæ gentis, Romanaque Regna
Auspicio cœpta moenia celsa Dei
Respicis, & Latias intra, extraque pomeria turres,
Quæ posito fulvum margine cingit humum.
Te Deus

De Amicitia.

Tibullus igitur vocat Deliam, quam nominat Delon, Nam quidem deriuat Delon a verbo δηλόω, quod Græcis magnum dicit, quo Deliam dicit magnam, hoc est, magnæ dignitatis, quod ipsi Græci Delon, Latini Deliam vocant.

Quidam Delia, quidam Delon.

Quæ Delia fuerit, quæ Lycoris cantata Gallo, Nemo non sciet, qui Bucolica Virgilii legerit. Quæ Cynthia fuerit, quæ Lesbia, quæ Corinna, Ex ipsa non longe abest Ouidii Amorum lectio. Quæ Hostia, quæ Plania, quæ Cynthia Propertio, Indice nemo non scit hominum scribæque vmbo. Deum Deus non patitur, homo hominem.

Quod Tibullus quædam fæminas decantet non ita mirandum est, quia Gallus, Virgilius, Propertius, Ouidius, atque Horatius, quamuis grauissimi poetæ, amoribus tamen & Cupidini indulserunt: Horatius quidem Lydiæ, Chloes, Glycerio, Pholoæ, Cinaræ, Lalagen, Neæræ, Leuconoen, Ypsilæ, Licymniæ, Yarum etiam & Gallo puellam, quæque Propertio Cynthiam, Ouidio Corinnam, Tibullo Delian, Virgilio Lycoridem

Cuilibet poterit dictus de his non licere, Quia non licet illis, quibus non conuenit ista. Sed quia conuenit, quibus non licet, ideo licet illis. Quod non licet illis, quibus conuenit, non licet. Nam non conuenit, ut Deus hominem, ut homo Deum, ut Christus Ecclesiam, ut Ecclesia Christum, ut Christianus Iudæam, ut Iudæa Christianum, ut Christianus Ethnicam, ut Ethnica Christianum, ut Christianus Hæreticam, ut Hæretica Christian

Quemadmodum Cæsar, vestrum quidem fidem, quam
ego semper maximi feci, quam vos mihi semper
præstitistis, quam nunc in hoc periculosissimo bello
experior, quam in vobis omnibus, qui mecum
fuistis, & in iis qui nos cum ea conjunxit, & ipsum,
& me, & nostros omnes, & nostrorum liberorum
fortunæ ad hoc tempus vestra virtus, & fides
fructum tribuit: ita quoque hodierno certamine
ut eandem præstetis, & ut omnes, qui nostri esse
debent, & esse cupiunt, & intelligere debent,
quantum gaudium, & tranquillitas studiosis

Ad Quirites Oratio. Quirites, si quis est, qui
Antonium non agnoscat, & quid sit, quid
agat, quid moliatur, non videat, is & mentis,
& oculorum aciem amisisse videtur.
Quippe qui neque exercitum illum, & quæ
Ad Milites Oratio. Milites, si quis est, qui
dubitet, quin omnes, quos hostis ad

Prudens Dei Dux Gedeon, Madianitas
Rex Bambinus, non ut ille, sed ut Deus
Ensem ense dedit, Evangelium pugnis,
Quos Gedeon Deo, Deus Gedeoni dedit.
Ensem ense dedit, Evangelium pugnis,
Quos Gedeon Deo, Deus Gedeoni dedit.
Quos Gedeon Deo, Deus Gedeoni dedit.
Deo, Deus Gedeoni dedit.
Gedeoni dedit.
Dedit.

angulus plurium rectarum ex Propositione 20. huius. Et quoniam pyramis vertitur circa latus BC, ideo circa hoc latus describitur portio circuli, quæ sit BMC

Ferrum hoc Dictæum Nympha Cydonia donat,
Quo solet hirsutos Nasamon figere Gelonos.
Hoc ego Gortynia venabor cuspide dammas,
Atque per Arcadios ibimus usque lupos.
Cum mihi non frondes illudant arbore sub nuda,
Nec tremat in gracili fraxinea hasta manu,
Ipsa dabit facilem victum cultissima tellus:
Stant sua cuique loco, non emenda mihi.
Quicquam non cupiens, quod non sit in arbore, sylvis
Vivam contentus simplicis victus opes.
Parthorum gens fortis equis, fortissima virtus
Hoc habet in bello, cedere victa fugæ.
Inde fugacem parthum sequimur: sic victor et ipse
Fit miser, et cassis nostra refertur equis.
Quid non sentit Amor? vidi, videoque, sagittas
Tingere Cydoneas in meus ignis aquas.
Ipse Paris, inquam, vidi, cum Marte recederet ab Ide,
Arguit in dextra tot onus ire manu.
Ipse Paris, inquam, vidi, cum Marte recederet ab Ide,
Respiceret nemo pectoraque nuda tegens.
Ipse Paris, inquam, vidi, cum Marte recederet ab Ide,
Vulnera de tergo nulla referre deam.
Delectat me quod Scythes, quod Cydonius arcus,
Quod pharetræ pendent a latere utraque meo.
Quod nec arundineis nec aquatilibus utimur armis,
Quæque ferat nostra pectora tuta fuga.
Quod Parthi fugiunt, quod me mea cornua tendunt,
Quod videor pennis ipse sagitta meis.
Quod nec arundineis nec aquatilibus utimur armis,
Respicere hostem aptum est: ire videntem, fuga.

Fiölð hefi ec fregit forlaga rögna
ec hefi fiölð fræði fundit
hvat mun æsir alla
fyrir ragna rök rœða?

Hvat mun goða gengi
ok gandvíkr alla
fyrir ragna rök rœða?

Hvat mun æsir alla
ok alfar vitrir
fyrir ragna rök rœða?

Hvat mun dísir alla
ok dóttir hrafnfaðar
fyrir ragna rök rœða?

Hvat mun hildr alla
ok hlóðyn vitrir
fyrir ragna rök rœða?

Hvat mun valkyrjur alla
ok vinir hrímfaxa
fyrir ragna rök rœða?

Hvat mun nornir alla
ok nótt svarta
fyrir ragna rök rœða?

Hvat mun hrímgerðr alla
ok hrímfaxi
fyrir ragna rök rœða?

Hvat mun hræsvelgr alla
ok hrímfaxi
fyrir ragna rök rœða?

Hvat mun vindr alla
ok vindsvalr
fyrir ragna rök rœða?

Hvat mun sól alla
ok sónargýgr
fyrir ragna rök rœða?

Hvat mun mánagarmr alla
ok máni skapdegi
fyrir ragna rök rœða?

Hvat mun skjöldr alla
ok skjöldungar
fyrir ragna rök rœða?

Hvat mun himinhrjóðr alla
ok hörgatýr
fyrir ragna rök rœða?

Hvat mun hlóðyn alla
ok hrist skógar
fyrir ragna rök rœða?

Hvat mun víðarr alla
ok vegir rúmir
fyrir ragna rök rœða?

Hvat mun vé alla
ok vilir rúmir
fyrir ragna rök rœða?

Hvat mun burr alla
ok bestla faðir
fyrir ragna rök rœða?

Hvat mun mögþrasir alla
ok mímir inn gamli
fyrir ragna rök rœða?

Hvat mun mímir alla
ok mögr hans
fyrir ragna rök rœða?

Hvat mun urðr alla
ok verðandi
fyrir ragna rök rœða?

Hvat mun skuld alla
ok skapker fulla
fyrir ragna rök rœða?

Hvat mun fiölsvinnr alla
ok fiölnir inn gamli
fyrir ragna rök rœða?

Hvat mun gerðr alla
ok gymir faðir
fyrir ragna rök rœða?

Hvat mun fiölð alla
ok fiölð kunnig
fyrir ragna rök rœða?

Hvat mun hlébarðr alla
ok hrímgrimnir
fyrir ragna rök rœða?

Hvat mun hrungnis alla
ok hrungnis megir
fyrir ragna rök rœða?

Hvat mun þiazi alla
ok þiazi inn gamli
fyrir ragna rök rœða?

Hvat mun ölvaldi alla
ok ölvaldi inn gamli
fyrir ragna rök rœða?

Hvat mun ymir alla
ok ymir inn gamli
fyrir ragna rök rœða?

Hvat mun hræsvelgr alla
ok hrímfaxi
fyrir ragna rök rœða?

Hvat mun surtr alla
ok sónargýgr
fyrir ragna rök rœða?

Hvat mun mánagarmr alla
ok máni skapdegi
fyrir ragna rök rœða?

Hvat mun skjöldr alla
ok skjöldungar
fyrir ragna rök rœða?

Hvat mun himinhrjóðr alla
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Hvat mun hlóðyn alla
ok hrist skógar
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ok ölvaldi inn gamli
fyrir ragna rök rœða?

Hvat mun ymir alla
ok ymir inn gamli
fyrir ragna rök rœða?

Prætextatus, Cæsar, Cæsarianus, Cæsarius, Cæsonius, Calpurnius, Camerinus, Candidus, Capito, Carbo, Carinus, Carpophorus, Cassianus, Cassius, Castinus, Castor, Catellius, Catilius, Catinius, Catius, Catonius, Catullinus, Catullus, Cecilianus, Cecilius, Celadus, Celer, Celerianus, Celsinus, Celsus, Censorinus, Centronius, Cerdo, Cerialis, Cerinthus, Cerrinius, Cethegus, Chæremon, Chæremonianus, Chæreas, Chilo, Chrestus, Cicereius, Cilo, Cinna, Cinnamus, Cinnianus, Cinnius, Cinyras, Circinius, Cissonius, Civica, Civilis, Clarianus, Clarus, Classicianus, Classicus, Claudianus, Claudius, Clemens, Cleonicus, Cleophantus, Clodianus, Clodius, Cocceianus, Cocceius, Cocceus, Cocconius, Cocles, Codrus, Cœcilianus, Cœcilius, Cœlianus, Cœlius, Cœsonius, Cognatus, Colotes, Columbinus, Columbus, Comanus, Comatius, Comes, Cominius, Commodianus, Commodus, Compsianus, Compsus, Comus, Concessianus, Concessus, Concordius, Condianus, Condius, Confidius, Conianus, Conius, Consentianus, Consentius, Consianus, Consius, Consonianus, Consonius, Constans, Constantianus, Constantinus, Constantius, Consus, Contianus, Contius, Contrucianus, Contrucius, Convenianus, Convenius, Corbulo, Corcodemus, Cordianus, Cordius, Cornelianus, Cornelius, Cornicinianus, Cornicinius, Cornificianus, Cornificius, Cornutianus, Cornutus, Corsianus, Corsius, Cosconianus, Cosconius, Cosianus, Cosius, Cosmianus, Cosmius, Cosmus, Cossianus, Cossinianus, Cossinius, Cossius, Cossonianus, Cossonius, Cossutianus, Cossutius, Cotellianus, Cotellius, Cotianus, Cotius, Cotta, Cottianus, Cottius, Cotyla, Cotylianus, Cotylius, Crassianus, Crassinianus, Crassinius, Crassius, Crassonianus, Crassonius, Crassus, Crepereianus, Crepereius, Crepianus, Crepius, Crescentianus, Crescentius, Crescianus, Crescius, Crescus, Crispianus, Crispinianus, Crispinius, Crispius, Crispus, Critianus, Critius, Crotonianus, Crotonius, Cruscellianus, Cruscellius, Cruscianus, Cruscius, Cruscus, Cucullianus, Cucullius, Cucullus, Cuianus, Cuianus, Cuius, Cuius, Cumanus, Cumatius, Cumianus, Cumius, Cupianus, Cupienus, Cupius, Curianus, Curianus, Curianus

aliquid eorum vidit? Et ideo dicit quasi profecto. Profecto scientia, hoc est Prouisio, & ideo Prouisio, quia scientia est rerum futurarum, & ideo Prouisio, quia scientia est rerum futurarum, & ideo Prouisio, quia scientia est rerum futurarum

Cum primum quo te vertas, fortuna resistat:
Quo te pacto feras, hoc tibi fata negent.
Ille potens, cui plena domus, cui splendida vestis,
Et comitum gemmis ardet honore dies,
Ille tamen, quamvis ingenti fulgeat auro,
Ambitiosa gravi pectora mente premit.
Vos autem hinc illinc, cui nunquam fortuna benigna
Contulit, aut nullo munere, nullo bono,
Quos pudet, et quorum pectus sibi conscia virtus
Effigiem Catonis, vultibus ipsa gerit,
Quos, quia non vultus, non vestis, non aurea cingit
Fascia, non ullo tempore, nullo loco
Ostendit populo, non ullis ostentat honoris
Signatos, nullo fronte micante nitet:

Ioannes Rex Hierosolymitanus, Comes Campaniæ, Brenarius Palatinus Romanorum Imperator, & Alphonsus Rex Castellæ, Sanctæ Romanæ Ecclesiæ Gubernatores.

Cum Ecclesia Romana, quæ super omnes alias Dei Ecclesias obtinet principatum, & cunctis fidelibus Christi, tanquam Mater & Magistra, præesse dignoscitur, ad ipsius Ecclesiæ Romanæ, quæ Dei Ecclesia est, & Christianæ Religionis caput, & fundamentum est firmissimum, pro negotiis, quæ ad Dei honorem, & Christianæ Religionis exaltationem, & fidelium profectum, & utilitatem pertinent, recurrendum esse, & ab ipsa, tanquam à fonte, consilium, & auxilium, & remedium salutare, & doctrina salutaris, & forma vivendi, & exemplum bonæ operationis, & directio, & correctio, & omnium bonorum plenitudo, & perfectio, & ordinatio, & confirmatio, & omnium bonorum consummatio, & perfectio, & omnium malorum destructio, & extirpatio, & omnium malorum confusio, & damnatio, & omnium bonorum exaltatio, & approbatio, & omnium malorum reprobatio, & condemnatio, & omnium bonorum remuneratio, & præmiatio, & omnium malorum punitio, & damnatio, & omnium bonorum gaudium, & lætitia, & omnium malorum tristitia, & luctus, & omnium bonorum fructus, & gloria, & omnium malorum pœna, & ignominia, & omnium bonorum corona, & omnium malorum confus

Nam nisi per scabrum sparsim diffusa canalem
Aura retundatur, vox ægrè viuida fiet:
Aditur his glottis sermonibus apta ciendis.

Platonis, & aliorum quorundam error.

Deuius hîc verò quorundam proditur error,
Aspera vasa cauum. qui dicunt esse canalem
Irrigui potus, totosque aspergere potum
Pulmones, quibus hîc iustè medicina reclamat.
Quippe per œsophagum potus descendit in ipsum
Ventriculum, innata, vt dixi, virtute coquendus,
Sanguinis vt veram conquirat in hepate formam,
Perque cauam cordis subeat penetralia venam.

Oesophagi & Tracheæ arteriæ differentia.

Oesophagi varios etsi descripsimus vsus,
Attamen hic etiam paucis meminisse licebit,
Vt videas in quo Tracheæ distet ab vsu.
Ille est angustus potusque, cibique canalis,
Panniculis constans, mollique per omnia carne,
Penè suis villis adstrictus, longior illâ,
Posteriore situs colli sub parte caloris
Quo plus nimirum possit retinere latendo.
Aeris hæc contra firmus rigidusque canalis
Sed breuior multò, colli sub parte locatus
Anteriore, leues vt promptè exhauriat auras.

De Lingua.

Commoda nunc supereſt linguæ memoranda disertæ
Vtilitas, quam nemo satis laudauerit vnquam,
Hæc opifex cùm sit lepidæque grauisque loquelæ.
Mens etsi reliquas hominis præcellere partes
Creditur aptè quod de rebus iudicet arduis,
Ni tamen hanc habeat, nequicquam proderit vsquam:
Hæc homines primum cœtus traduxit in amplos,
Inque domos socias, & in ardua castra coegit?
Hæc sacrosanctas leges, hæc firma gubernat
Fœdera, consilium dubiis in rebus obtutum
Explicat, affectus animi moderatur & omnes, Auc-

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Quæ non habebat pecuniæ modum, modum habebat insaniæ.
Mirum, in tanta temeritate, tanta cautela usum esse.
Nihil temere, nihil non cum periculo, nihil non cum ignominia.
Nihil ei satis, quod multis videretur.
Nihil ei satis, quod multis videretur.
Quæ non habebat pecuniæ modum, modum habebat insaniæ.
Mirum, in tanta temeritate, tanta cautela usum esse.
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Nihil ei satis, quod multis videretur.
Nihil ei satis, quod multis videretur.

Et dat deinde ei Romanus in corpore duo
Vulnera, quæ non sunt mortifera, sed
Ut videri possint, ad fingendum Cæsarem.
Ille autem vt vidit deiectum sese,
Ne tum quidem ferrum recipit.

Quæ non habebat pecuniæ modum, modum habebat insaniæ.
Mirum, in tanta temeritate, tanta cautela usum esse.
Nihil temere, nihil non cum periculo, nihil non cum ignominia.
Nihil ei satis, quod multis videretur.
Nihil ei satis, quod multis videretur.
Quæ non habebat pecuniæ modum, modum habebat insaniæ.
Mirum, in tanta temeritate, tanta cautela usum esse.
Nihil temere, nihil non cum periculo, nihil non cum ignominia.
Nihil ei satis, quod multis videretur.
Nihil ei satis, quod multis videretur.

LIBER V.

Defigurato Cæsare, & Romano interfecto per
suum ministrum.

Nunc

NVnc agè detectà Thoracis parte profundâ,
Inſpectoque iugi Falmonis ab aere motu,
Cordis & emenſo ſpatio; te lector ad altas
Deduco capitis ſedes, molliſque Cerebri:
In quibus illa Dei veſtigia viua videntur:
Nempe obiectarum ſolers apprehenſio rerum,
Gratuſque ab obiectis Ratio elicienſque legenſque,
Et ſelecta diu amplexura memoria viuax:
In nobis per quæ diuina relucet imago.
Optima forma eſto capitis, quæ nacta rotundam
Exactè ſphæram, paulatim vtrinq; repreſſa eſt,
Craſſitie collo necnon æquata niuali:
Quippe exile caput ceruici forſitan amplo,
Grande vel ingenitum gracili, damnatur vbique,
Vt quodcunque fuit gibboſum à vertice ſummo
Quippe caua oſtendunt mollis confuſa cerebri.
Huius at externas ante omnia diſſeco partes.
Apparent tenues ſuprema in parte capilli,
Sub quibus eſt prædura cutis, carnoſaque multùm
Craſſaque, cui validis crines radicibus hærent:
Panniculus ſequitur περικράνιον, ortus ab ipſa
Dura matre, ſtatim vt venas, & cætera vaſa
Sanguinea excipiat ſublime alitura cerebrum.
Illi teſta ſubeſt aliis caluaria dicta,
Totum amplexa caput, ſeptemque coërcita duris
Oſſibus, vnde extant ſerrati vtrinque meatus.

De capitibus oſſibus.

Oſſa duo ſunt ſyncipitis, quæ βλήματα Græcis,
Et lapidoſa duo teneras traiecta per aures,
Frons habet anterius fulgenti inſigne corona,
Poſticum datur occipiti cui grande foramen,
Excidit vnde alta ſpinalis ab arce medulla:
Poſtremum retinet vertex, capitiſque cacumen.
Natura hæc voluit diuumq; æterna poteſtas
Suturis iungi, per quas vapor humidus omnis

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Quæ ſi ſe ſpargant, ſpatium non ſufficit orbis
Ad capiendum: ſimul ſpectacula ſumma videbis
Ardua, cum ſubito ſtellarum ſidera cadunt
Per cælum, & longis ignem ſe tractibus agunt.

De his quæ fiunt in aere.

Cætera ſint nubes, ventique, imbresque, nivesque,
Fulgura, tempeſtas, grando, pruinæque rigentes,
Quæque ferunt ventis, & quæ cogunt imbribus auras,
Quæque gelu rigidum mare durant, quæque ligatum
Frangunt, inque altum ſolidam dispellunt glaciem,
Quæque super ſtagnis concreto corpore pendent,
Quæque per immensum cursu ſe fundit aquarum,
Quæque lacus latices, ac propter flumina ripas
Vestitum ingenium florum, & frondis inficiunt.
Nam & nubes, & ventus, & imbrifer humor, & aer,
Et quæ sub terra volvuntur flumina aquarum,
Et quæ sub terra volvuntur flumina aquarum,
Et quæ sub terra volvuntur flumina aquarum

Seminis illa quidem ſyncera ex parte ſuborta eſt,
Spiritus & plenâ, egregios hinc obtinet actus.

De tribus cerebri ventriculis.

Nunc agè dum tres ſint ventreſque, ſinuſque Cerebri
In duo diſſecti, geminos habet anterior pars
Ventriculum primum ſtatuentes, organa ſenſus
Interioris, & ætherei, ſacrique referta
Spiritus: inſequitur cauitas ſatis ampla priorem,
(Ventriculus medius) per quam tranſmittitur ille
Spiritus in parui caua poſteriora cerebri,
Vltimus eſt vbi ventriculus, ſpecus atque profundum,
Alueus & ſaliens animalis ſpiritus omnis.
Hinc duri exiliunt nerui, ſpinæque medulla:
Spargitur hinc viuos motus ſenſuſque, per artus.
Verum vbi contingit cauitates antè relatas
Impleri craſſis, lentiſque humoribus, alte.
Spiritus obruitur, nervorum ceſſat vbique
Officium, motus cum ſenſu amittitur omnia:
Cumque cauus nequeat thorax pro more moueri,
Cur ſubito amiſſa ſpiranti offunditur aura.
Hæc verò cùm ſint diligentius omnia nobis
Expedienda, vbi, quoue modo, tota actio fiat
Interni ſenſus, dubio procul omnibus horis
Attoniti hæremus, faſti caligine quadam
Nos ſimul offundi, mirandos quominus omnes
Poſſimus motus oculo ſpectare fideli:
Hìc ideo leuiùs de re ſentimus honora:
Nec ſatis ô opifex noſtri dignoſceris hæc qui
Nobis priſca tuæ infigis veſtigia mentis.
Ecquid rete illud mirabile denique laudem,
In quo animalis, & æthereus fit ſpiritus omnis?
Talia cùm nequeant arcana occulta videri,
Communi placuit tantum deſcribere ritu.

De Oculis.

Nunc demum ſupereſt oculi memoranda micantis

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Nicolaus Leonicenus, Græcus, nuncupatus Philosophus, & Medicus, Ferrariæ, & Bononiæ, publicus professor, & Ioannes Manardus, Ferrariensis, Medicus, & Philosophus, publicus professor, quorum ille Aristotelis, & Theophrasti, hic Galeni, & Hippocratis, ac Arabum, præcipue Rasis, & Auicennæ, libros, & Græcos, & Latinos, ad amussim, ut aiunt, explicauit, & emendauit. Ioannes Baptista Montanus, Patauinus, Medicus, & Philosophus, publicus professor, qui Galeni, & Hippocratis, ac Arabum, præcipue Auicennæ, libros, & Græcos, & Latinos, ad amussim, ut aiunt, explicauit, & emendauit. Ioannes Argentinus, Medicus, & Philosophus, publicus professor, qui Galeni, & Hippocratis, ac Arabum, præcipue Auicennæ, libros, & Græcos, & Latinos, ad amussim, ut aiunt, explicauit, & emendauit. Ioannes Caius, Anglus, Medicus, & Philosophus, publicus professor, qui Galeni, & Hippocratis, ac Arabum, præcipue Auicennæ, libros, & Græcos, & Latinos, ad amussim, ut aiunt, explicauit, & emendauit. Ioannes Crassus, Medicus, & Philosophus, publicus professor, qui Galeni, & Hippocratis, ac Arabum, præcipue Auicennæ, libros, & Græcos, & Latinos, ad amussim, ut aiunt, explicauit, & emendauit. Ioannes Argentinus, Medicus, & Philosophus, publicus professor, qui Galeni, & Hippocratis, ac Arabum, præcipue Auicennæ, libros, & Græcos, & Latinos, ad amussim, ut aiunt, explicauit, & emendauit. Ioannes Caius, Anglus, Medicus, & Philosophus, publicus professor, qui Galeni, & Hippocratis, ac Arabum, præcipue Auicennæ, libros, & Græcos, & Latinos, ad amussim, ut aiunt, explicauit, & emendauit. Ioannes Crassus, Medicus, & Philosophus, publicus professor, qui Galeni, & Hippocratis, ac Arabum, præcipue Auicennæ, libros, & Græcos, & Latinos, ad amussim, ut aiunt, explicauit, & emendauit.

Nihilq; latens, nostrum dixisti gratia, quod non
Ipse mihi dixi? Sed quo
fit, ut omnia versa reperta
Hoc tibi sunt? Vtinam quæ te cognoscere possint
Pectora, sic nossem! Sed nec tu quærere tentas
Quæ possim, contentus eo, quod mille loquaces
Ingenia in cælum laudum super extulit ore.
Quæ quia non prosunt, quia non ad fata canuntur,
Quæ nec ad Elysios ullo sonuere recessus,
Ignoras, nec quæ sit nostri fiducia carminis, audes
Dicere, quæ nostra non norit gratia Musa.
Cæca mens, & rebus mersa profanis! Ille, Deum qui
Mente videt liquida, latet hunc, latet arcanum
Fulgens numen aquæ, cælumq; & sidera pulchra
Intelligere, & cælo Musam advertere dignum.
Quippe ubi cælestis dedit hæc primordia mundi
Mens Deus, & magno fudit sua munera fœtu,
Inter cuncta locum sibi quærere cœpit, & ipsa
Ingenium, quo posset agi, quo posset & ire.
Hoc cælum, hæc tellus, hoc totum numen aquarum
Non tulit, angustis hæc finibus omnia clausit.
Quærebat sedes animarum, & quærere pergit
Semper, & innumeris spatiatur passibus orbem.

SIMONII RICHARDI
IHLOMYTHEMA.

Phœnicodulus. Vrge, amabilis Ihlo,
Vrge, quod ingenium
Ipsum te laudibus
Ipse tuis attollere figmentis
Cœperit, & nostra gaudet Musa

Cantus firmus de Magno Angelo.

Ecce Deus adjuvat me, & Dominus susceptor est animæ meæ.

Verbum dierum principium, non sine mysterio Christus Dominus ad discipulos: Nonne duodecim horæ sunt diei? Si quis ambulaverit in die, non offendit, quia lucem hujus mundi videt.

Ecce Deus adjuvat me, & Dominus susceptor est animæ meæ.

Ipse quoque, Christus Dominus, ait apud Isaiam Prophetam: Ego Dominus vocavi te in justitia, & tenui manum tuam, & custodivi te. Ecce Deus adjuvat me, & Dominus susceptor est animæ meæ.

Ad dominum cum tribularer clamavi, & exaudivit me.

Ecce Deus adjuvat me, & Dominus susceptor est animæ meæ.

Tropulus duodecim versus absque cantorum & Ut tecta nos per istam noctem simplici.

Qui condis astra polo regens, & mixta flammis tempora, Ut tecta nos per istam noctem simplici.

Ut pura nox sit cordibus, ut lingua mendax desinat, Ut tecta nos per istam noctem simplici.

Ut sancta mens sit visibus, ut cuncta lustret innocens, Ut tecta nos per istam noctem simplici.

Ut hostis omnis insidias, ut tela frangas improba, Ut tecta nos per istam noctem simplici.

Ne somnus illaqueet oculos, ne pigra mens laxetur sensibus, Ut tecta nos per istam noctem simplici.

Ut pectoris fax ardeat, ut hausta potu lucido, Ut tecta nos per istam noctem simplici.

Ut cum repente fulserit, clarum micantis ostium, Ut tecta nos per istam noctem simplici.

Sit Christus ipse somnium, de virgine sumptus homo, Ut tecta nos per istam noctem simplici.

Ne mors quietis nescia, nec sit sepulchrum pectoris, Ut tecta nos per istam noctem simplici.

Aurora lucem proferat, lux lux refulgens filii, Ut tecta nos per istam noctem simplici.

Deo Patri sit gloria, eique Filio, qui a mortuis Surrexit, ac Paraclito, in sempiterna sæcula. Amen.

Ad tibias: ille autem nudo pugnat
gladio, ad tibias tegumentis demissis.
Ad Achillem: ostendit Achillem
Ajax Telamonius clypeo tectum,
Ad Hectorem: Hectorem Priamides
Paris ardet videre, & ipse Hector
Parisem: ingreditur autem ad pu-
gnam Paris, habens duas hastas, &
gestat in humeris pharetram, & ar-
cum: & Hector instigans eum, ait:
Ad Hectorem: Hectorem Priamides
Paris ardet videre, & ipse Hector
Parisem: ingreditur autem ad pu-
gnam Paris, habens duas hastas, &
gestat in humeris pharetram, & ar-
cum: & Hector instigans eum, ait:
Ingreditur autem ad pugnam Paris,
habens duas hastas, & gestat in humeris
pharetram, & arcum: & Hector instigans
eum, ait:

Si tamen effectus sequatur,
Et tua non vanos vibrarint spicula nervi,
Quos modo crapulam per tot
Sparsisti socios, & tot
Afflixti, miserande vides, quem
Cominus ipse petas, & tela
Inimica lacessas.
Sic tibi cum fluctu, quem mortis cymbia
Portet, erit pugnae, cui tu
Solus cum Graiis dispar, vitam
Si tu effugeris, ecce cruentus

Et sanctum nomen eius
Timor initium sapientiæ:
Intellectus bonus omnibus facientibus eum:
laudatio eius manet in seculum seculi.
Virga ascendet de radice Iesse,
Et flos de radice eius ascendet:
Et requiescet super eum spiritus domini,
Spiritus sapientiæ & intellectus,
Spiritus consilii & fortitudinis,
Spiritus scientiæ & pietatis, & adimplebit
eum spiritus timoris domini.
Angelus dixit Mariæ:
Ave, gratia plena, dominus tecum:
Ne timeas Maria, invenisti gratiam
apud dominum:
Ecce concipies in utero,
& paries filium, & vocabis nomen eius Iesum:
Hic magnus erit, & filius altissimi vocabitur.
Et dominus Deus dabit illi sedem
David patris eius:
Et regnabit in domo Iacob in æternum.
Et regni eius non erit finis.
Dixit autem Maria ad angelum:
Quomodo fiet istud, quoniam virum non cognosco?
Et respondens angelus dixit ei:
Spiritus sanctus superveniet in te,
& virtus altissimi obumbrabit tibi.
Ideoque & quod nascetur ex te sanctum,
vocabitur filius Dei.
Et ecce Elisabeth cognata tua,
& ipsa concepit filium in senectute sua,
& hic mensis sextus est illi,
quæ vocatur vocabitur.
Quia non erit impossibile apud Deum
omne verbum.
Dixit autem Maria:
Ecce ancilla domini, fiat mihi secundum
verbum tuum.
Et discessit ab eo angelus.

Et nullus in medio mortis spatium est.
Vitam extendere nemo potest, nemo coercere,
Nulla venena vitæ pocula sunt.
Ancipites mortis vias, & fallax, & ubique
Insidiosa vides, nec tibi tuta quies.
Extremo tempore fallere nescit.
Mendaciorum ultra vela moratur eos.
Ille quoque, qui fallit, non fallit.
Et quem fefellit, ille fefellit eum.
Nec fallax mors est, nisi quæ fallacibus instat,
Nec delectatus morte levatur homo.
Aut indecepti vivere discite, aut
Decipi.
Immensa tellus tua servit Roma.
Tu spectator eris, cum tua castra cadent.
Tu Romam in cineres, Romulus Ilion
Cepisti parvus, sumpsit uterque deos.
Tu Romam in cineres, Romulus Ilion
Fecerat ante duplex.
Tu Romam in cineres, Romulus Ilion vidit.
Vastitas, atque solitudo ubi.
Quæ fuerat quondam Troja, nunc Ilion.
Quæ fuerat Romæ, Roma futura videt.
Invenies aquilas dilatis passibus ire.
Et Romam in cineres, Romulus Ilion
Ante fuit Troja, nunc est.
Hoc Troja ex igne resurgit Roma.
Quæ fuerat Troja, Roma futura fuit.
Quis non hoc populo parcat, & urbi?
Quis non hoc populo parcat, & urbi?
Et non Romanis parcat & Ausonidis?
Quis non hoc populo parcat, & urbi?
Et non Romanis parcat & Ausonidis?
Et Latiis, & Gens quæ Romana vocatur?
Quis non hoc populo parcat, & urbi?
Et non Romanis parcat & Ausonidis?
Et Latiis, & Gens quæ Romana vocatur?
Et Romæ Romanos qui vitat, hostis habetur.

Et magnificabo eum: cum longitudine dierum replebo eum, & ostendam illi salutare meum.

Bonum est confiteri Domino: & psallere nomini tuo Altissime.

Ad annuntiandum mane misericordiam tuam: & veritatem tuam per noctem.

In decachordo psalterio: cum cantico, in cithara.

Delectasti me Domine in factura tua: & in operibus manuum tuarum exultabo.

Quam magnificata sunt opera tua Domine: nimis profundæ factæ sunt cogitationes tuæ.

Vir insipiens non cognoscet: & stultus non intelliget hæc.

Quando exorti fuerint peccatores sicut fœnum: & germinaverint omnes qui operantur iniquitatem.

Ut intereant in sæculum sæculi: tu autem Altissimus in æternum Domine.

Quoniam ecce inimici tui Domine: quoniam ecce inimici tui peribunt: & dispergentur omnes qui operantur iniquitatem.

Et exaltabitur sicut unicornis cornu meum: & senectus mea in misericordia uberi.

Et despexit oculus meus inimicos meos: & insurgentium in me malignantium audiet auris mea.

Justus ut palma florebit: sicut cedrus Libani multiplicabitur.

Plantati in domo Domini: in atriis domus Dei nostri florebunt.

Adhuc multiplicabuntur in senectute uberi: & bene patientes erunt.

Ut annuntient quoniam rectus Dominus Deus noster: & non est iniquitas in eo.

Dominus regnavit decorem indutus est: indutus est Dominus fortitudinem & præcinxit se.

Etenim firmavit orbem terræ: qui non commovebitur.

Parata sedes tua ex tunc: a sæculo tu es.

Quid tam dulce, quid tam suave dicam,
Quod non Virginis nomen superet?
Ipsa Virginum virtutes, ornamenta
Ipsa Virginitatis exemplar, magistra.
Hæc Virgo Virginum, hæc Virgo Virginibus,
Hæc Virgo Christo nupta, hæc Virgo Deo,
Hæc Virgo Virginitatis Mater, Virginitatis Filia.
Sanctissima
Virgo Maria Deo nupta, Deo
Mater, Deo Filia, Deo Sponsa,
Deum, solum, unum, verum Deum
Peperit, genuit, nutrivit, amplexata est.
Virgo Maria
Virginitatis Mater, Virginitatis Filia,
Virginitatis Sponsa, Virginitatis
Magistra, Virginitatis Regina.

Ad Virginem.

Te Virgo Virginum laudat, te Virgo Virginibus
Virginitatis exemplar, Virginitatis magistra,
Virginitatis Mater, Virginitatis Filia,
Virginitatis Sponsa, Virginitatis Regina.
Cui enim Deus Pater, Filius, Spiritus Sanctus
Tam dilectam, tam amicam, tam sponsam,
Tam matrem, tam filiam, tam templum,
Tam regnum, & tam totum tuum dedit.
Quid tam dulce, quid tam suave dicam,
Quod non Virginis nomen superet?

Cantate Domino cantate Psalmum Deo nostro,
Psallite Domino in Cithara & in Psalterio,
Tuba ductili & voce Tubæ cornex,
Jubilate Deo omnis terra,
Servite Domino in lætitia, introite in conspectu ejus in exultatione,
Scitote quoniam Dominus ipse est Deus,
Ipse fecit nos & non ipsi nos,
Populus ejus & oves pascuæ ejus,
Introite portas ejus in confessione,
Atria ejus in hymnis,
Confitemini illi, laudate nomen ejus,
Quoniam suavis est Dominus,
In æternum misericordia ejus,
Et usque in sæculum veritas ejus.

Gloria Patri, & Filio, & Spiritui Sancto,
Sicut erat in principio, & nunc, & semper,
& in sæcula sæculorum.
Amen.

Cantate Domino canticum novum,
Cantate Domino omnis Terra.
Cantate Domino & benedicite nomini ejus,
Annuntiate de die in diem salutare ejus,
Narrate inter Gentes gloriam ejus,
In omnibus populis mirabilia ejus.
Quoniam magnus Dominus & laudabilis nimis,
Terribilis est super omnes Deos.
Quoniam omnes Dii Gentium Dæmonia,
Dominus autem cœlos fecit.
Confessio & pulchritudo in conspectu ejus,
Sanctimonia & magnificentia in sanctificatione ejus.
Afferte Domino familiæ Gentium,
Afferte Domino gloriam & honorem,
Afferte Domino gloriam nomini ejus,
Tollite hostias & introite in atria ejus,
Adorate Dominum in aula sancta ejus.
Commoveatur a facie ejus omnis terra,
Dicite in Gentibus quia Dominus regnavit,
Etenim correxit orbem terræ qui non commovebitur,
Judicabit populos in æquitate.
Lætentur cœli & exultet terra,
Commoveatur mare & plenitudo ejus,
Gaudebunt campi & omnia quæ in eis sunt,
Tunc exultabunt ligna silvarum a facie Domini,
Quia venit, quia venit judicare terram.
Judicabit orbem terræ in æquitate,
Et populos in veritate sua.

Gloria Patri, & Filio, & Spiritui Sancto,
Sicut erat in principio, & nunc, & semper,
& in sæcula sæculorum.
Amen.

Alle

Mais qu'ores Rome ne domine
Tout le monde, ainsi qu'elle a fait,
Elle a pourtant encor bien fait
Pour estre encor Reine du monde.

Elle a pourtant encor bien fait
Pour estre encor Reine du monde.

Ses murailles ne sont que tours,
Ses tours que palais, ses palais
Que temples, ses temples que dieux,
Ses dieux que marbre, & son marbre
Que richesses, & ses richesses
Que pompes, & ses pompes que
Tresors: Tresors, qui encor ne sont
Qu'un peu de cendre, & de poussiere.

Qu'un peu de cendre, & de poussiere.

Ainsi tout ce qui est mortel
Tombe dessous le dernier effort
Du temps, qui ne peut estre mort
Tant qu'il aura l'immortel corps
De sa fille, qui ne peut estre
Morte, tant qu'elle aura besoin
De luy, pour estre encor témoin
Que tout ce qui est mortel naist
Pour mourir, & que tout renaist
Pour estre encor ce qu'il a fait.

Pour estre encor ce qu'il a fait.

Tout ce qui est mortel naist
Pour mourir, & que tout renaist
Pour estre encor ce qu'il a fait.

Ainsi tout ce qui est mortel
Tombe dessous le dernier effort
Du temps, qui ne peut estre mort
Tant qu'il aura l'immortel corps
De sa fille, qui ne peut estre
Morte, tant qu'elle aura besoin
De luy, pour estre encor témoin

Mais ne vous trouue ie point en vn lieu,
Ou ie ne vous rencontre en vn autre.
Ie vous cherche en vain,
Ie vous appelle en vain,
Ie vous trouue en vain,
Ie vous tiens en vain,
Ie vous embrasse en vain,
Ie vous baise en vain,
Ie vous serre en vain,
Ie vous presse en vain,
Ie vous conuie en vain,
Ie vous prie en vain,
Ie vous supplie en vain,
Ie vous commande en vain,
Ie vous menace en vain,
Ie vous frappe en vain,
Ie vous blesse en vain,
Ie vous tue en vain,
Ie vous enterre en vain,
Ie vous ensepulture en vain,
Ie vous ensepulture en vain,
Ie vous ensepulture

Et que Dieu
Cognoissant bien ma foy, ma vie,
Ma bonne fin, ordonne mes vœux,
Et me donne ce que je veux.
Ainsi soit-il.

Autre Oraison à Dieu, sur le Pseaume 50.

Miserere mei Deus.

Ayez pitié de moy,
Mon Dieu, selon la grandeur
De vostre misericorde,
Et selon la multitude
Des compassions de vostre bonté
Effacez mon iniquité.
Lavez-moy encore plus
De mon iniquité,
Et me purifiez de mon peché.
Car je cognois mon iniquité,
Et mon peché est tousiours devant moy.
Contre vous seul j'ay peché,
Et j'ay fait le mal devant vous,
Afin que vous soyez iustifié en vos paroles,
Et victorieux quand on vous iugera.
Car voicy que j'ay esté conceu en iniquité,
Et ma mere m'a conceu en peché.
Car voicy que vous avez aimé la verité,
Vous m'avez manifesté les choses
Secrettes & cachées de vostre sapience.
Vous m'arrouserez d'hyssope, & je serai net,
Vous me laverez, & je serai plus blanc que la neige.
Vous me donnerez ouye de ioye & de liesse,
Et les os que vous avez humiliez se resiouyront.
Destournez vostre face de mes pechez,
Et effacez toutes mes iniquités.
Mon Dieu, creez en moy un cœur net,
Et renouvellez un esprit droict dans mes entrailles.
Ne me reiettez point de devant vostre face,
Et ne retirez point de moy vostre Sainct Esprit.
Rendez-moy la ioye de vostre salut,
Et me confermez dans un esprit principal.
Je monstreray vos voyes aux meschans,
Et les impies se convertiront à vous.
Mon Dieu, mon Dieu, mon salut,
Delivrez-moy du sang,
Et ma langue prescha vostre iustice.

Seigneur

Psalmum 118. Beatus vir, qui in via inculpata ambulat.

Psalmum 119. Quomodo dilexi legem tuam.

Psalmum 120. Ad Dominum cum tribularer clamavi.

Psalmum 121. Levavi oculos meos in montes.

Psalmum 122. Lætatus sum in his quæ dicta sunt mihi.

Psalmum 123. Nisi quia Dominus erat in nobis.

Psalmum 124. Qui confidunt in Domino sicut mons Sion.

Psalmum 125. In convertendo Dominus captivitatem Sion.

Psalmum 126. Nisi Dominus ædificaverit domum.

Psalmum 127. Beati omnes qui timent Dominum.

Psalmum 128. Sæpe expugnaverunt me a juventute mea.

Psalmum 129. De profundis clamavi ad te Domine.

Psalmum 130. Domine non est exaltatum cor meum.

Psalmum 131. Memento Domine David.

Psalmum 132. Ecce quam bonum & quam jucundum habitare fratres in unum.

Psalmum 133. Ecce nunc benedicite Dominum.

Psalmum 134. Laudate nomen Domini.

Psalmum 135. Confitemini Domino quoniam bonus.

Psalmum 136. Super flumina Babylonis illic sedimus & flevimus.

Psalmum 137. Confitebor tibi Domine in toto corde meo.

Psalmum 138. Domine probasti me & cognovisti me.

Psalmum 139. Eripe me Domine ab homine malo.

Psalmum 140. Domine clamavi ad te exaudi me.

Psalmum 141. Voce mea ad Dominum clamavi.

Psalmum 142. Domine exaudi orationem meam.

Psalmum 143. Benedictus Dominus Deus meus qui erudit manus meas ad prælium.

Psalmum 144. Exaltabo te Deus meus rex & benedicam nomini tuo in sæculum.

Psalmum 145. Lauda anima mea Dominum.

Psalmum 146. Lauda Jerusalem Dominum.

Psalmum 147. Lauda Jerusalem Dominum.

Psalmum 148. Laudate Dominum de cœlis.

Psalmum 149. Cantate Domino canticum novum.

Psalmum 150. Laudate Dominum in sanctis ejus.

Hymnum Trium Puerorum. Benedicite omnia opera Domini Domino.

Hymnum Zachariæ. Benedictus Dominus Deus Israel.

Hymnum Simeonis. Nunc dimittis servum tuum Domine.

Hymnum Mariæ. Magnificat anima mea Dominum.

Hymnum Ambrosii & Augustini. Te Deum laudamus.

Litanias

Long ere mankind
Were taught to live, or taught to reason well,
Or build, or carve, or marry, or divide,
Or plough the sea, or reap the golden corn,
Or heap the shelves of Libraries with books,
The happier Golden Ages bloom'd
Which Sung the Nymphs and Nereids of the sea,
And Satyrs, Sylvans, Fauns, and Dryades.
Pan was their God, Arcadia was their home;
Their Bards were Shepherds, and their Garlands Flowers.
Theocritus sweetest Idyllium sings
Of Daphnis, Lityerses, and Polyphemus,
Of Amaryllis, Galatea, Thyrsis,
Of Daphnis again, and Comatas.
Of Daphnis, who was taught the Pastoral Reed
By Mercury himself, and was beloved
By Nymphs, and Goddesses, and Muses,
Of Daphnis, who was Lord of Herds and Flocks,
Of Daphnis, who was Master of the Pipe,
Of Daphnis, who was Victor in the Song,
Of Daphnis, who was Victor in the Dance,
Of Daphnis, who was Victor in the Race,
Of Daphnis, who was Victor in the Wrestling,
Of Daphnis, who was Victor in the Fight,
Of Daphnis, who was Victor in the Battle,
Of Daphnis, who was Victor in the War,
Of Daphnis, who was Victor in the Siege,
Of Daphnis, who was Victor in the Triumph,
Of Daphnis, who was Victor in the Triumph,
Of Daphnis, who was Victor in the Triumph

qui te ne sentent point la douleur
Vn corps comme vous, a mis en danger
Vn corps comme vous, a mis en danger
de la Croix.
Puisque Dieu a voulu que vous fussiez exposé
Puisque Dieu a voulu que vous fussiez exposé
Aux douleurs de la Croix, il a voulu
Aux douleurs de la Croix, il a voulu
Que vous souffriez ce que vous souffrez.
Que vous souffriez ce que vous souffrez.
Ie ne veux point vous plaindre,
Ie ne veux point vous plaindre,
Ie ne veux point vous plaindre,

Epitaphium
Mariæ Magdalenæ Lutheri.

Hic Katharinæ conjux Lutheri requiescit,
Cui Christus mortis, sanctificavit humum.
Ossa licet tumulo, mens tamen cœlica vivit,
Et Christum cernit, quem pia semper amat.
Illa modo cultu, modo vultu, sæpe loquela
Ostendit, quanto pectore Christus amor.
Ergo quia Christum vivens, moriensque fatetur,
Mortua Christicolæ dicitur esse pia.
Nata Lupa Boria, Lutheri facta Katharina,
Hic Magdalena Lutheri, Boria, Lupa.
Vivens Lutherum, Lutherum mortua sequitur,
Hæc quoque nunc cœlo, Luthere, vivit tecum.
Ergo Lutherides Lutherum sequuntur ubique,
Hic Lutherum, Lutherum, Lutherum ille colit.
Ergo Lutherides Lutherum sequuntur ubique,
Hic Lutherum, Lutherum, Lutherum ille colit.

Epitaphium
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Ergo Lutherides Lutherum sequuntur ubique,
Hic Lutherum, Lutherum, Lutherum ille colit.
Ergo Lutherides Lutherum sequuntur ubique,
Hic Lutherum, Lutherum, Lutherum ille colit.

Pour ce n'estoit en vain, ny pour neant Cerbere
Le dernier des Enfers, & le plus effroyable
Que les Dieux ont logé dans leur Palais damnable,
Courut à la Lumiere, & à la terre vint,
Et que Pluton mesme à Thesee le donna,
Et vaincu par Hercule, à Mycene l'amena.

Ainsi Dieu, qui tient tout dessous sa main puissante,
Ayant fait de Pluton, & de Cerbere espreuve,
Pour nous voir si nous sommes de foy ferme & preuve,
Il a voulu tirer ce monstre de Pluton,
Et le faire venir en la terre & en l'air,
Pour nous faire sçavoir que rien ne peut contrefaire
Ce qu'il veut, & ordonne, & qu'il peut tout parfaire.

Ne faisons donc plus tant les sages & les fins,
Ne nous estimons plus si grands Philosophes,
Ne nous estimons plus si grands Theologiens,
Ne nous estimons plus si grands Mathematiciens,
Ne nous estimons plus si grands Astrologiens,
Ne nous estimons plus si grands Medecins,
Ne nous estimons plus si grands Politiciens,
Ne nous estimons plus si grands Jurisconsultes,
Ne nous estimons plus si grands Orateurs,
Ne nous estimons plus si grands Poëtes,
Ne nous estimons plus si grands Historiens,
Ne nous estimons plus si grands Philologues,
Ne nous estimons plus si grands Grammairiens,
Ne nous estimons plus si grands Rhetoriciens,
Ne nous estimons plus si grands Dialecticiens,
Ne nous estimons plus si grands Arithmeticiens,
Ne nous estimons plus si grands Geometriciens,
Ne nous estimons plus si grands Musiciens,
Ne nous estimons plus si grands Peintres,
Ne nous estimons plus si grands Architectes,
Ne nous estimons plus si grands Sculpteurs,
Ne nous estimons plus si grands Fondeurs,
Ne nous estimons plus si grands Orfevres,
Ne nous estimons plus si grands Horlogeurs,
Ne nous estimons plus si grands Imprimeurs,
Ne nous estimons plus si grands Facteurs d'Orgues,
Ne nous estimons plus si grands Facteurs d'Instruments,
Ne nous estimons plus si grands Facteurs de Machines,
Ne nous estimons plus si grands Facteurs de Fortifications,
Ne nous estimons plus si grands Facteurs de Navires,
Ne nous estimons plus si grands Facteurs de Canons,
Ne nous estimons plus si grands Facteurs de Mortiers,
Ne nous estimons plus si grands Facteurs de Petards,
Ne nous estimons plus si grands Facteurs de Bombes,
Ne nous estimons plus si grands Facteurs de Pistolets,
Ne nous estimons plus si grands Facteurs de Fusils,
Ne nous estimons plus si grands Facteurs de Mousquets,
Ne nous estimons plus si grands Facteurs de Harquebuses,
Ne nous estimons plus si grands Facteurs de Pieces,
Ne nous estimons plus si grands Facteurs de Boulets,
Ne nous estimons plus si grands Facteurs de Balles,
Ne nous estimons plus si grands Facteurs de Poudres,
Ne nous estimons plus si grands Facteurs de Salpestre,
Ne nous estimons plus si grands Facteurs de Charbon,
Ne nous estimons plus si grands Facteurs de Soufre,
Ne nous estimons plus si grands Facteurs de Mesches,
Ne nous estimons plus si grands Facteurs de Fuzées,
Ne nous estimons plus si grands Facteurs de Feux,
Ne nous estimons plus si grands Facteurs de Lances,
Ne nous estimons plus si grands Facteurs de Picques,
Ne nous estimons plus si grands Facteurs de Hallebardes,
Ne nous estimons plus si grands Facteurs de Javelines,
Ne nous estimons plus si grands Facteurs de Dards,
Ne nous estimons plus si grands Facteurs de Fleches,
Ne nous estimons plus si grands Facteurs de Traits,
Ne nous estimons plus si grands Facteurs de Cuirasses,
Ne nous estimons plus si grands Facteurs de Corselets,
Ne nous estimons plus si grands Facteurs de Brassarts,
Ne nous estimons plus si grands Facteurs de Gantelets,
Ne nous estimons plus si grands Facteurs de Jambarts,
Ne nous estimons plus si grands Facteurs de Morions,
Ne nous estimons plus si grands Facteurs de Salades,
Ne nous estimons plus si grands Facteurs de Rondaches,
Ne nous estimons plus si grands Facteurs de Targes,
Ne nous estimons plus si grands Facteurs de Pavois,
Ne nous estimons plus si grands Facteurs de Boucliers,
Ne nous estimons plus si grands Facteurs de Cimeterres,
Ne nous estimons plus si grands Facteurs de Coutelas,
Ne nous estimons plus si grands Facteurs de Dagues,
Ne nous estimons plus si grands Facteurs de Poignards,
Ne nous estimons plus si grands Facteurs de Rapieres,
Ne nous estimons plus si grands Facteurs de Fleurets,
Ne nous estimons plus si grands Facteurs de Bastons,
Ne nous estimons plus si grands Facteurs de Cannes,
Ne nous estimons plus si grands Facteurs de Cannes à vent,
Ne nous estimons plus si grands Facteurs de Cannes à feu,
Ne nous estimons plus si grands Facteurs de Cannes à vent et à feu,
Ne nous estimons plus si grands Facteurs de Cannes à vent et à feu et à eau,
Ne nous estimons plus si grands Facteurs de Cannes à vent et à feu et à eau et à terre,
Ne nous estimons plus si grands Facteurs de Cannes à vent et à feu et à eau et à terre et à air,
Ne nous estimons plus si grands Facteurs de Cannes à vent et à feu et à eau et à terre et à air et à mer,
Ne nous estimons plus si grands Facteurs de Cannes à vent et à feu et à eau et à terre et à air et à mer et à ciel,
Ne nous estimons plus si grands Facteurs de Cannes à vent et à feu et à eau et à terre et à air et à mer et à ciel et à enfer,
Ne nous estimons plus si grands Facteurs de Cannes à vent et à feu et à eau et à terre et à air et à mer et à ciel et à enfer et à paradis,
Ne nous estimons plus si grands Facteurs de Cannes à vent et à feu et à eau et à terre et à air et à mer et à ciel et à enfer et à paradis et à purgatoire,
Ne nous estimons plus si grands Facteurs de Cannes à vent et à feu et à eau et à terre et à air et à mer et à ciel et à enfer et à paradis et à purgatoire et à limbes,
Ne nous estimons plus si grands Facteurs de Cannes à vent et à feu et à eau et à terre et à air et à mer et à ciel et à enfer et à paradis et à purgatoire et à limbes et à neant,
Ne nous estimons plus si grands Facteurs de Cannes à vent et à feu et à eau et à terre et à air et à mer et à ciel et à enfer et à paradis et à purgatoire et à limbes et à neant et à rien,
Ne nous estimons plus si grands Facteurs de Cannes à vent et à feu et à eau et à terre et à air et à mer et à ciel et à enfer et à paradis et à purgatoire et à limbes et à neant et à rien et à tout,
Ne nous estimons plus si grands Facteurs de Cannes à vent et à feu et à eau et à terre et à air et à mer et à ciel et à enfer et à paradis et à purgatoire et à limbes et à neant et à rien et à tout et à tout,
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Audebo ipſe tamen (ſic cupido tuæ
Laudis ſuadet amor) hæc tibi Lesbiis
Effutire modis, nec temerarium
Terrebit peregrinitas.

Ad Bacchum, in Vinalibus.

Huc, huc virenti, Bacche pater, veni
Cornuta cinctus tempora pampino,
Tecumque germana Aphrodite, &
Cœtus ouans tenerorum Amorum;
Rixæ procaces, atque hilaris Furor,
Et mixta blandis Simplicitas Iocis,
Nec non verecundo decorùm
Virgineus Pudor ore ridens,
An cùm nouellum vinitor aureæ
Vuæ liquorem pinguiculo è lacu
Te, Bacche, delibem vocando,
Sacro aberis tibi deſtinato?
Olim Camœnæ te duce maximum
Videre Gangen, & Satyri leues,
Thyrſumque victorem ſubactus
Senſit Arabs, opulens & Indus.
Quamuis placerent deliciæ & chori,
Et nox minutis ebria poculis;
Te bella ſi quando vocarent;
Fortis eras tamen impigerque.
Spectatus armis, cùm Iouis ætheri
Ingens Typhæus iniiceret manus,
Pindo Oſſan imponens, merenti
Dulce tibi, Euhius, vnde nomen
Tuo incitatæ numine Mænades,
Cæſim ſuperbùm Penthea differunt:
Vltore te ſæua bipenni
Thrax ſibi crura ſecat Lycurgus.
Te dum laborant fallere Lydii,
Delphines alto deſiliunt ſalo,

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Et vagus hic errat, & nullo tramite tendit
Ad finem, & nullo fine quietus erit.
Ecce alius Regum, qui Regia sceptra gubernat,
Et populi gemitus, & sua vota videt.
Ille Deum timet, & Deus ipsum, & regna tuetur,
Et sua cum populo gaudia Rex capit.
Ille Deum timet, & Deus ipsum, & regna tuetur,
Et sua cum populo gaudia Rex capit.
Hanc regum pecoris pecus regitur, hanc

Qui patulos lucent, Aglaie,
Qui patulos lucent, Aglaie, oculos,
Hinc potes cognoscere: Vultu serenus
Diluvio fenestra si videtur,
Sudum futurum: Si caligat, imbrem
Indicat: Hoc Ranæ vocales
Et quæ lacunis vivit in humidis
Rana, quæ nullo dissidet imbre
Parcis, Bacchigenitum Deum,
Parcis, Lenæe, Thyoneu.
Propter sitientes vitreos meros,
Propter sitim, quam flava ministrans,
Ipsa Falerna bibis, Thyoneu.
Falerna, quæ Massicus ipse mittit,
Et quæ Setinis crescit in arvis,
Et quæ Statanis Cæcubus educat
Ora, Thyoneu, Lenæe.
Pallida cernens, Semele,
Tangida cernens, ecce tuum
Tangida cernens, ecce tuum Iovem
Fulmen ardenti tenta cruentum
Dextera, Semele, Thyoneu.
Ecce Saturnius ipse Iuppiter
Ecce Saturnius ipse Iuppiter
Ipse Saturnius ipse Iuppiter
Ipse Saturnius ipse Iuppiter
Ipse

Cui fata, quæque ferant, ignorat, quæque sequantur,
Quæque velit, quæque ad cursus contraria cursus
Vertat, et in quantos sese diducat honores.
Nec secus ac nautæ, Boreæ cum spiritus atri
Incubuit, fluctu abreptos, quo vela ferunt, quo
Arbitrium dedit procellæ ventique regentis,
Dirigunt: hic unus multis ex æquore tutus
Portus erit, quem non ventis agitatus adibit.
Ille, ubi nascetur, quos primum ediderit ortus,
Quæ tempestates, quæ cœli mutatio primo
Sit puero, quæ signa regant, quæ sidera cursus
Dirigant, quæ sint, quæ nubes, quæ omina, noscet.
Quæque, ubi jam validis quatietur lenta lacertis,
Et pedibus nitens sulcabit gramina, quæque
Mox adolescentem decerpet flamma juventam,
Quæque, ubi jam cultu virili tempora vestiet,
Et primum duris dabit oscula fortia barbis.
Quæque, ubi conjugium petet, et thalamos Hymenæus
Jungat, et accendat taciti penetralia lecti.
Quæque, ubi jam patrios pietas maturior annos
Exigat, et primum cupiat grandescere fœtum.
Hæc ego non humana putans, sed numine cuncta
Fluminis progressus, quæque
Ante acta, et quæ sint, quæ mox ventura trahantur
Per seriem, cecini. Tum vocem victor Apollo
Intendit, citharæque sonum plectro aureus increpuit.
Plectro, quod motum Rhodopeia dextera gentis
Barbarica movit, Threicio regnator Olympi.
Ipse etiam ad numeros cecinit, simul aureus ore
Concinit, et docta carmen modulatur arte.
Cecinit, Iuppiter ut superatis undique bellis

Ad Lectorem Ecclesiæ Anglicanæ Filium vitæ,
Et Matris Ecclesiæ Filium mortis.

Ad Lectorem Ecclesiæ Romanæ Filium mortis,
Et Matris Ecclesiæ Filium vitæ.

Ad Lectorem Ecclesiæ Anglicanæ Filium vitæ, & Matris Ecclesiæ Filium mortis, Quem Ecclesia Romana Matrem suam esse dicit, Quem Ecclesia Anglicana Matrem suam esse dicit, Hæc quoque Matrem suam esse dicit Ecclesia Græca, Ecclesia Orientalis, Ecclesia Ethiopica, Ecclesia Armenica, Ecclesia Syriaca, Ecclesia Indica, Ecclesia Abyssina, Ecclesia Malabarica, Ecclesia Mexicana, Ecclesia Peruana, Ecclesia Chinensis, Ecclesia Japonica, Ecclesia Philippina, Ecclesia Moscovitica, Ecclesia Tartarica, Ecclesia Canadensis, Ecclesia Virginiana, Ecclesia Novi Belgii, Ecclesia Novæ Scotiæ, Ecclesia Novæ Angliæ, Ecclesia Novi Jersey, Ecclesia Pensylvanica, Ecclesia Carolinensis, Ecclesia Marylandica, Ecclesia Insularum Occidentalium, Ecclesia Insularum Orientalium, Ecclesia Africana, Ecclesia Australis, Ecclesia Novæ Hollandiæ, Ecclesia Novæ Zelandiæ, Ecclesia Terræ Magellanicæ, Ecclesia Terræ Feminarum, Ecclesia Terræ Sanctæ, Ecclesia Terræ Promissionis, Ecclesia Terræ Desideratæ, Ecclesia Terræ Habitabilis, Ecclesia Terræ Incognitæ, Ecclesia Terræ Australis Incognitæ, Ecclesia Insularum Fortunatarum, Ecclesia Insularum Beatarum, Ecclesia Insularum Desideratarum, Ecclesia Insularum Habitabilium, Ecclesia Insularum Incognitarum, Ecclesia Insularum Australium Incognitarum, Ecclesia Insularum Fortunatarum, Ecclesia Insularum Beatarum, Ecclesia Insularum Desideratarum, Ecclesia Insularum Habitabilium, Ecclesia Insularum Incognitarum, Ecclesia Insularum Australium Incognitarum,

Ecclesia Universalis, Ecclesia Catholica, Ecclesia Apostolica, Ecclesia Christiana, Ecclesia Dei, Ecclesia Jesu Christi, Ecclesia Spiritus Sancti, Ecclesia Trinitatis, Ecclesia Unitatis, Ecclesia Pacis, Ecclesia Charitatis, Ecclesia Fidei, Ecclesia Spei, Ecclesia Veritatis, Ecclesia Justitiæ, Ecclesia Sanctitatis, Ecclesia Immortalitatis, Ecclesia Æternitatis, Ecclesia Gloriæ, Ecclesia Beatitudinis, Ecclesia Felicitatis, Ecclesia Perfectionis, Ecclesia Consummationis, Ecclesia Resurrectionis, Ecclesia Vitæ Æternæ, Ecclesia Regni Cœlorum, Ecclesia Regni Dei, Ecclesia Regni Christi, Ecclesia Regni Spiritus Sancti, Ecclesia Regni Trinitatis, Ecclesia Regni Unitatis, Ecclesia Regni Pacis, Ecclesia Regni Charitatis, Ecclesia Regni Fidei, Ecclesia Regni Spei, Ecclesia Regni Veritatis, Ecclesia Regni Justitiæ, Ecclesia Regni Sanctitatis, Ecclesia Regni Immortalitatis, Ecclesia Regni Æternitatis, Ecclesia Regni Gloriæ, Ecclesia Regni Beatitudinis, Ecclesia Regni Felicitatis, Ecclesia Regni Perfectionis, Ecclesia Regni Consummationis, Ecclesia Regni Resurrectionis, Ecclesia Regni

Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te, Deus.
Sitivit anima mea ad Deum fortem vivum: quando veniam, & apparebo ante faciem Dei?
Fuerunt mihi lachrymæ meæ panes die ac nocte, dum dicitur mihi quotidie: Ubi est Deus tuus?
Hæc recordatus effudi in me animam meam: quoniam transibam in locum tabernaculi admirabilis, usque ad domum Dei,
In voce exultationis & confessionis: sonus epulantis.
Quare tristis es anima mea, & quare conturbas me?
Spera in Deo, quoniam adhuc confitebor illi: salutaria vultus mei, & Deus meus.
Ad me ipsum anima mea conturbata est: propterea memor ero tui de terra Jordanis, & Hermoniim, a monte modico.
Abyssus abyssum invocat: in voce cataractarum tuarum.
Omnes undæ tuæ, & fluctus tui super me transierunt.
In die mandavit misericordiam suam: & nocte canticum ejus.
Apud me oratio Deo vitæ meæ: dicam Deo, susceptor meus es.
Quare oblitus es mei: & quare contristatus incedo, dum affligit me inimicus?
Dum confringuntur ossa mea: exprobraverunt mihi qui tribulant me inimici mei.
Dum dicitur mihi quotidie: Ubi est Deus tuus?
Quare tristis es anima mea: & quare conturbas me?
Spera in Deo, quoniam adhuc confitebor illi: salutaria vultus mei, & Deus meus.

Lasciua, quod non, fugitiua,
Quod non, dic mihi, basiatrix?
Nulla in tota domo tam est
Et quod ne nos, hoc ipsa fatetur.
Quod si non tua sunt, sed sunt
Quæ dicuntur, mea, Thaide,
Mendaciorum pudet te, cum
Sis toto mendacior orbe.
Quæ cum ita sint, moueo castra.
Vale, nec mihi sis amplius ira.

Tradunt tabellæ fere duo anni
Quod Thaidem meam non uidi.
Iurat? Si non ego perdidi
Nunc uincor.
Quid ergo? Quod ego nolo
Iurare, Thaidis causa, falsum?
Ne sit periura, mentiatur?
Cauisse domum
Dicunt periuras, Thaide, nocere.
Sed Thaidis ne periuria nocent,
Ne se peierio puer putetur
Ipse mihi nocere.
Thaidem mihi reddo, Fabulle.
Deierare nolo tibi. Fe'ciasti
Ne periuro tibi sit amica puella.

Vis fieri ditissimus subito?
Vxorem locupletem. Ducere nolebo
Nec Gellam nec Lesbiam nec Quintam.
Nubat illa cui nubere
Alfenus uult et Varus et Cinna
Et quidquid semel ad uirum
Venit de tribus milibus cinædorum.

Tangere, non, mentule, cunni

Regis, dum, quasi dormit, regnat.
Nardus mea dedit odorem suum.
Fasciculus myrrhæ dilectus meus mihi,
Inter ubera mea commorabitur.
Botrus cypri dilectus meus mihi,
In vineis Engaddi.
Ecce tu pulchra es amica mea, ecce tu pulchra es,
oculi tui columbarum.
Ecce tu pulcher es dilecte mi, & decorus.
Lectulus noster floridus.
Tigna domorum nostrarum cedrina,
Laquei nostri cupressini.
Ego flos campi, & lilium convallium.
Sicut lilium inter spinas,
Sic amica mea inter filias.
Sicut malus inter ligna silvarum,
Sic dilectus meus inter filios.
Sub umbra illius quem desideraveram sedi,
Et fructus eius dulcis gutturi meo.
Introduxit me in cellam vinariam,
Ordinavit in me charitatem.
Fulcite me floribus, stipate me malis,
Quia amore langueo.
Sinistra eius sub capite meo,
Et dextera illius amplexabitur me.
Adjuro vos filiæ Jerusalem per capreas cervosque campi,
Ne suscitetis, neque evigilare faciatis dilectam donec ipsa velit.
Vox dilecti mei ecce iste venit,
Saliens in montibus, transiliens colles.
Similis est dilectus meus capreæ hinnuloque cervorum.
Ecce iste stat post parietem nostrum,
Respiciens per fenestras, prospiciens per cancellos.
Ecce dilectus meus loquitur mihi,
Surge, propera amica mea, columba mea, formosa mea, & veni.
Jam enim hiems transiit, imber abiit & recessit sibi.
Flores apparuerunt in terra nostra,
Tempus putationis advenit.
Vox turturis audita est in terra nostra,
Ficus protulit grossos suos,
Vineæ florentes dederunt odorem suum.
Surge amica mea, speciosa mea, & veni.
Columba mea in foraminibus petræ,
In caverna maceriæ,
Ostende mihi faciem tuam,
Sonet vox tua in auribus meis,
Vox enim tua dulcis,
Et facies tua decora.
Capite nobis vulpes parvulas,
Quæ demoliuntur vineas,
Nam vinea nostra floruit.
Dilectus meus mihi & ego illi,
Qui pascitur inter lilia,
Donec aspiret dies & inclinentur umbræ.
Revertere, similis esto dilecte mi capreæ hinnuloque cervorum,
Super montes Bether.
In lectulo meo per noctes quæsivi quem diligit anima mea,
Quæsivi illum & non inveni.
Surgam nunc & circuibo civitatem,
Per vicos & plateas quæram quem diligit anima mea,
Quæsivi illum & non inveni.
Invenerunt me vigiles qui custodiunt civitatem,
Quos interrogavi, num quem diligit anima mea vidissent.
Paululum cum pertransissem eos,
Inveni quem diligit anima mea,
Tenui eum nec dimittam donec introducam illum in domum matris meæ,
Et in cubiculum genitricis meæ.
Adjuro vos filiæ Jerusalem per capreas cervosque campi,
Ne suscitetis, neque evigilare faciatis dilectam donec ipsa velit.
Quæ est ista quæ ascendit per desertum sicut virgula fumi ex aromatibus myrrhæ & thuris,
Et universi pulveris pigmentarii?
Ecce lectulum Salomonis sexaginta fortes ambiunt ex fortissimis Israel.
Omnes tenentes gladios & ad bella doctissimi,
Unusquisque super femur suum propter timores nocturnos.
Ferculum fecit sibi rex Salomon de lignis Libani,
Columnas eius fecit argenteas, reclinatorium aureum,
Ascensum purpureum, medium constravit dilectionibus filiæ Jerusalem.
Egredimini filiæ Sion & videte regem Salomonem in diademate quo coronavit illum mater sua in die desponsationis illius,
Et in die lætitiæ cordis eius.
Ecce tu pulchra es amica mea, ecce tu pulchra es,
Oculi tui columbarum absque eo quod intrinsecus latet.
Capilli tui sicut greges caprarum quæ ascenderunt de monte Galaad.
Dentes tui sicut grex tonsarum quæ ascenderunt de lavacro,
Omnes gemellis fœtibus & sterilis non est inter eas.
Sicut coccinum vitta labia tua & eloquium tuum dulce.
Sicut fragmen mali punicei ita genæ tuæ absque eo quod intrinsecus latet.
Sicut turris David collum tuum quæ ædificata est cum propugnaculis,
Mille clypei pendent ex ea omnis armatura fortium.
Duo ubera tua sicut duo hinnuli capreæ gemelli qui pascuntur inter lilia.
Donec aspiret dies & inclinentur umbræ,
Vadam ad montem myrrhæ & ad collem thuris.
Tota pulchra es amica mea & macula non est in te.
Veni de Libano sponsa mea veni de Libano veni,
Coronaberis de capite Amana de vertice Sanir & Hermon de cubilibus leonum de montibus pardorum.
Vulnerasti cor meum soror mea sponsa vulnerasti cor meum in uno oculorum tuorum & in uno crine colli tui.
Quam pulchræ sunt mammæ tuæ soror mea sponsa pulchriora sunt ubera tua vino & odor unguentorum tuorum super omnia aromata.
Favus distillans labia tua sponsa mel & lac sub lingua tua & odor vestimentorum tuorum sicut odor turis.
Hortus conclusus soror mea sponsa hortus conclusus fons signatus.
Emissiones tuæ paradisus malorum punicorum cum pomorum fructibus.
Cypri cum nardo nardus & crocus fistula & cinnamomum cum universis lignis Libani myrrha & aloe cum omnibus primis unguentis.
Fons hortorum puteus aquarum viventium quæ fluunt impetu de Libano.
Surge aquilo & veni auster perflа hortum meum & fluant aromata illius.
Veniat dilectus meus in hortum suum & comedat fructum pomorum suorum.
Veni in hortum meum soror mea sponsa messui myrrham meam cum aromatibus meis.
Comedi favum cum melle meo bibi vinum meum cum lacte meo.
Comedite amici & bibite & inebriamini charissimi.
Ego dormio & cor meum vigilat.
Vox dilecti mei pulsantis.
Aperi mihi soror mea amica mea columba mea immaculata mea quia caput meum plenum est rore & cincinni mei guttis noctium.
Expoliavi me tunica mea quomodo induar illa lavi pedes meos quomodo inquinabo illos.
Dilectus meus misit manum suam per foramen & venter meus intremuit ad tactum eius.
Surrexi ut aperirem dilecto meo manus meæ stillaverunt myrrham & digiti mei pleni myrrha probatissima.
Pessulum ostii mei aperui dilecto meo at ille declinaverat & transierat.
Anima mea liquefacta est ut locutus est quæsivi illum & non inveni illum vocavi illum & non respondit mihi.
Invenerunt me custodes qui circumeunt civitatem percusserunt me & vulneraverunt me tulerunt pallium meum mihi custodes murorum.
Adjuro vos filiæ Jerusalem si inveneritis dilectum meum ut nuntietis ei quia amore langueo.
Quis est dilectus tuus ex dilecto o pulcherrima mulierum quis est dilectus tuus ex dilecto quia sic adjurasti nos.
Dilectus meus candidus & rubicundus electus ex millibus.
Caput eius aurum optimum comæ eius sicut elatæ palmarum nigræ quasi corvus.
Oculi eius sicut columbæ super rivulos aquarum quæ lacte sunt lotæ & resident juxta fluenta plenissima.
Genæ illius sicut areolæ aromatum consitæ a pigmentariis labia eius lilia distillantia myrrham primam.
Manus illius tornatiles aureæ plenæ hyacinthis venter eius eburneus distinctus sapphiris.
Crura illius columnæ marmoreæ quæ fundatæ sunt super bases aureas species eius ut Libani electus ut cedri.
Guttur illius suavissimum & totus desiderabilis talis est dilectus meus & ipse est amicus meus filiæ Jerusalem.
Quo abiit dilectus tuus o pulcherrima mulierum quo declinavit dilectus tuus & quæremus eum tecum.
Dilectus meus descendit in hortum suum ad areolam aromatum ut pascatur in hortis & lilia colligat.
Ego dilecto meo & dilectus meus mihi qui pascitur inter lilia.
Pulchra es amica mea suavis & decora sicut Jerusalem terribilis ut castrorum acies ordinata.
Averte oculos tuos a me quia ipsi me avolare fecerunt capilli tui sicut greges caprarum qui apparuerunt de Galaad.
Dentes tui sicut grex ovium quæ ascendunt de lavacro omnes gemellis fœtibus & sterilis non est inter eas.
Sicut cortex mali punicei ita genæ tuæ absque eo quod intrinsecus latet.
Sexaginta sunt reginæ & octoginta concubinæ & adolescentularum non est numerus.
Una est columba mea perfecta mea una est matris suæ electa genitrici suæ.
Viderunt eam filiæ & beatissimam prædicaverunt reginæ & concubinæ & laudaverunt eam.
Quæ est ista quæ progreditur quasi aurora consurgens pulchra ut luna electa ut sol terribilis ut castrorum acies ordinata.
Ad nucum horticulum descendi ut videam poma convallium si floruit vinea & germinaverunt mala punica.
Nescivi anima mea conturbavit me propter quadrigas Aminadab.
Revertere revertere Sulamitis revertere revertere ut intueamur te.
Quid videbis in Sulamite nisi choros castrorum.
Quam pulchri sunt gressus tui filia principis.
Compages femorum tuorum sicut monilia quæ fabricata manu artificis.
Umbilicus tuus crater tornatilis nunquam indigens poculis.
Venter tuus sicut acervus tritici vallatus liliis.
Duo ubera tua sicut duo hinnuli gemelli capreæ.
Collum tuum sicut turris eburnea.
Oculi tui sicut piscinæ in Hesebon quæ sunt in porta filiæ multitudinis.
Nasus tuus sicut turris Libani quæ respicit contra Damascum.
Caput tuum ut Carmelus & cæsaries capitis tui sicut purpura regis vinculis crinium tuorum.
Quam pulchra es & quam decora carissima in deliciis.
Hæc tua procera statura assimilata est palmæ & ubera tua botris.
Dixi ascendam in palmam & apprehendam fructum eius.
Et erunt ubera tua sicut botri vineæ & odor oris tui sicut malorum.
Guttur tuum sicut vinum optimum dignum dilecto meo ad potandum labiisque & dentibus illius ad ruminandum.
Ego dilecto meo & ad me conversio eius.
Veni dilecte mi egrediamur in agrum commoremur in villis.
Mane surgamus ad vineas videamus si floruit vinea si flores fructus parturiunt si floruerunt mala punica ibi dabo tibi ubera mea.
Mandragoræ dederunt odorem in portis nostris omnia poma novella et vetera quæ servavi tibi dilecte mi.
Quis mihi det te fratrem meum sugentem ubera matris meæ ut inveniam te foris & deosculer te & jam me nemo despiciat.
Apprehendam te & ducam in domum matris meæ ibi me docebis & dabo tibi poculum ex vino condito & mustum malorum punicorum meorum.
Læva eius sub capite meo & dextera illius amplexabitur me.
Adjuro vos filiæ Jerusalem ne suscitetis neque evigilare faciatis dilectam donec ipsa velit.
Quæ est ista quæ ascendit de deserto deliciis affluens innixa super dilectum suum.
Sub arbore malo suscitavi te ibi corrupta est mater tua ibi violata est genitrix tua.
Pone me ut signaculum super cor tuum ut signaculum super brachium tuum quia fortis est ut mors dilectio dura sicut infernus æmulatio lampades eius lampades ignis atque flammarum.
Aquæ multæ non potuerunt extinguere charitatem nec flumina obruent illam si dederit homo omnem substantiam domus suæ pro dilectione quasi nihil despiciet eam.
Soror nostra parva est & ubera non habet quid faciemus sorori nostræ in die quando alloquenda est.
Si murus est ædificemus super eum propugnacula argentea si ostium est compingamus illud tabulis cedrinis.
Ego murus & ubera mea sicut turris ex quo facta sum coram eo quasi pacem reperiens.
Vinea fuit pacifico in ea quæ habebat populis ad custodiendum unusquisque pro fructu eius adducebat mille argenteos.
Vinea mea coram me est mille tui pacifici & ducenti custodientes fructum eius.
Quæ habitas in hortis amici auscultant fac me audire vocem tuam.
Fuge dilecte mi & assimilare capreæ hinnuloque cervorum super montes aromatum.

Lumina conficiens ex fletibus, ora rigabat
Ex oculis lacrymis, ex ore querelis.

Ah Lachrymis pugnate oculi, nec
Ore querelis, Ah lacrymis oculi pugnate
Nulla cessatio mentem in Ipsa
Finis tormenti
Ipsa tormenti finis mentem in cessatio nulla
Tristia mecum, mecum mentem
Gaudia mecum
Gaudia mecum, mecum mentem
Tristia mecum, mecum mentem
Quo perfugit, dubitat qua mentem
Ipsa fugam
Arbitrandum, mentem ipsa fugam
Ipsa fugam mens meditetur,
Quo perfugit, dubitat qua mentem ipsa
Vulnerabilis
Ergo, ecquis, ait Deque (Impio)
Ecquis, ait Deque ergo
Vulnerabilis ecquis
Quis tam crudelis, ait Deque
Ergo, ecquis, ait Deque
Lumen perdat, mens lacrymabilis
Mihi ergo
Mens lacrymabilis mihi ergo lumen perdat
Ah Ah, ait Deus, ecquis ait Deus
Ah Ah, ait Deus, ecquis ait Deus
Ne fas videat
Ne fas videat, Deus ecquis ait Deus
Ah Ah, ait Deus, ecquis ait Deus
Quo perfugium mentem Ipsa
Ipsa mens.

Kalendas Maias, quas Floralia sequuntur,
Mater Mercurio nocte dedisse ferunt.
Ille, quod ad Venerem mercis deverterat aula,
Lubrica mendaci fecerat ora deo.
Ergo ubi mendacem Maiae se filius egit,
Fallaces Ioui dicitur ipse dare.
Ille ait, Ingenium mihi quod dedit ipse, probabo,
Furtaque per gemitus Mercurialis agam.
Protinus ablatum Veneris cum coniuge fulmen
Arcet, ut inuitus iusserat ille deus.
Ille Venus, Mercurius furtum fatetur Iouis.
Callidus ille fuit, callidus ille dedit.
Candidus assumpta mutatur imagine taurus,
Et mugit falsis cornibus ille deus.
Ludit ab Europen, pennis ut ludat, Olympo
Victor Agenoreae per freta lata fugae.

Et quæ barbara diceretur olim,
Iam agreſtem exuat expolita morem,
Ipſam iam Attida Græciamque totam
Doctos prouocet, ac Remi nepotes,
Nec ſeſe Italia putet minorem.
Rem laudabile publicam eſt tueri,
Hoſtes Marte fero domare pulchrum,
Vrbes cingere mœnibus præaltis,
Sublimem niueis equis ſedere,
Arcus erigere, & ſuperba paſſim
Ornare exuuiis trophæa fixis,
Circos conſtruere, excitare templa,
Arces ædificare, aquæue ductus
Vrbi inducere, liberalitate
Prona effundere congiariumue
Donatiuaue in hos vel hos viritim.
Præclara hæc fateor, nec abnuenda
Brixi, Dampetre, Borboni, Dolete,
Vulteique operis recentis author,
Si cui cornea forte fibra non eſt.
Longo tempore ſed tamen fatiſcunt,
Suntque obnoxia caſibus, ruinis,
Diro & fulminis igne diſſipantur.
At præconia luculenta vatum,
Tinctæ & nectare Hymettio Camœnæ
Annos vſque ferent, nec interibunt
Dum ſtellis polus aureis niteſcet,
Ardore immodico flagrabit æſtas,
In vaſtum fluuii ruent & æquor.
Teſtis Solius ille Apollinaris,
Aruernæ ſoboles beata terræ:
Teſtiſque Auſonius pecunioſæ
Lumen Burdegalæ: Thalia quorum
Magni inſigniit accolas Garumnæ,
Pendenteſque cauis iugis Gebennas.

Hinc lætitiæ ac libri pectoribus,
Hinc mentibus datur lucidus vigor:
Hinc purus manet in perpetuum timor,
Hinc vera, & per se justificata
Judicia sunt omnia.
Hæc cuncta auro sunt pretiosiora,
Cunctis gemmis, & mellis dulcedini
Longe superiora.
Hæc tua famulum tuum docent,
Hæc monent, ut caveat sedulo,
Ne quid contra te delinquat.

Quis autem delinquere queat,
Quem tu, Domine, purgaveris
Ab occultis suis?
Ab alienis delictis
Tu quoque, Domine, tuum custodi famulum,
Ne quid in me dominetur,
Quod tibi displiceat.
Tum demum integer ero,
Tum demum purus ab omni
Crimine maneam.
Tum demum hæc mea
Delicta tibi placebunt,
Quæ ore meo fluent,
Quæ cordis mei cogitatio,
Quæ mentis meditatio
Tibi grata sentiet.
Tu, Domine, qui es
Meus fortis ac meus redemptor,
Mihi fortitudinem hanc da,
Mihi hanc redemptionem præsta,
Ut tibi semper placeam.

Pleraſque ſit. Eſt quo pugnax,
Quo ſtrenuus, quo ſtabilis, quo fortis,
Quo ſapiens, quo ſanctus, quo ſolus rex,
Ad Horatium Flaccum.
Omnia ſi perfecta, ſi cuncta, ſi denique regna
Sunt in ſapientis, ſola ſapientia regnum
Eſt, ſola libertas, ſola eſt ſine lege potestas.
Ad Lollium Maximum.
Regnum, ac nomina dat ſolus.
Ad Pompeium Magnum.
Pauci ſunt, qui ſcire deum, & ſcire
Quid ſit, ſcire velint. Quid ſit? Quod ſemper, & ubique,
Et omnibus idem.
Ad Lucilium.
Ergo ſapiens, quo ſolus rex, quo ſolus honeſtus,
Quo ſolus liber, quo ſolus dives, quo ſolus pulcher,
Quo ſolus ſanus, quo ſolus denique ſapiens.
Ad Lucilium.
Regum ille meus, ille meus de plebe quirites
Omnia poſſidet, plus quam ſatis, imperat vni,
Nil cupit, effugit cunctos, & cuncta timentes.
Ad Lollium Maximum.
Quid dives, quid honeſtus, quid ſapiens eſt, &c.
Ad Lucilium.
Ille ſapiens, qui ſe ipſo eſt contentus, qui ſe ipſo
Pulchrè ſatis, pulchrè bonus, pulchrè beatus.
Ad Lucilium.
Ille ſapiens, qui ſe ipſo eſt contentus.
De regib. Ipſorum.
Ille ſapiens, qui ſe ipſo eſt contentus.
Ad Lucilium.
Ille ſapiens, qui ſe ipſo eſt contentus.
Verum non deeſt, & pauca deſit,
Ille tamen locus eſt ſapientis.

Quem legis ille, precor, non sum qui forte putaris,
Cui placuit nugis pagina nostra tuis.
Illa tibi debetur merces, tibi gloria, cuius
Nomine mendosus liber editus erat.
Sunt quoque, qui lepidos me dicant scribere versus,
Quorum ego Pieriis frontibus omen habor.
Non tamen ingenium nobis, quod plurima possit,
Nec Phœbea loquax pectora turba facit.
Ingenium mihi parva dedit, non multa poetam,
Et tenue hoc vitium copia fandi fuit.
Ausus eram decies centena dare carmina uersu,
Dicere de tenui sic ego posse Iouem.
Quicquid agit, quocunque loco, quocunque recumbit,
Fundere de facili carmina nulla labor.
Et mihi iam fuerat rutilos description per ignes
Sæpe coronatum scribere, sæpe deum:
Cum subito assurgens fœcunda Thalia capillis,
Quos modo sparserat, sic mihi uisa loqui.
Desine quid tumidis regum contemplor in aulis,
Quamue Semiramis Ninon arauerit.
Quidue mouens bellum Romanis Hannibal armis
Asperit, et nostris miscuerit elementis.
Me sine, me refer: mea sunt, mea regna, quod extat
Maxima Sulmonis terra, Corinna, tui.
Hæc ego non horrens Martis cognoscere castra,
Dum timet insanos femina nostra modos.
Quæ simul ac cœpi numeros percurrere duros,
Desinit, et tacito pectore bella gemit.
Atque ita me blande coepit reuocare puella,
Cui nihil ingrato pectore posse nego.
Tu quoque, quisquis eris nostri non oblite libelli,
Si nihil ingrato pectore posse nego.

Iunxit ouans variasque lynces.
Memphim Sesostris quippe decemiugi
Curru insolescens ad patriam redit,
Auro capistrati tetrarchæ
Quem subeunt dominum vehentes.
Hæc cur minus sunt cognita posteris,
Quàm quicquid olim Græcia ad Ilion,
Thebasue, Colchourue Phasim,
Thermopylas, Marathona gessit?
Quàm rura vastum per mare in Itala
Vectos penateis à profugo Phryge?
Aut sæua diuiso Senatu
In generum soceri duella?
Non contigerunt historiographi,
Non cura vatum, qui memorabiles
Pugnas, triumphatosque Reges
Eruerent tenebris abipsis.
Paucis Sesostrim quòd nisi versibus,
Dum facta gentis Niliacæ explicat,
Ornasset auctor splendidarum
Herodotus veterumque rerum.
Leges tulisse illum regionibus
Bello subactis, iuraque, nemo iam,
Nec dico, nouisset, sed ortam
Nec fugiens meminisset ætas.
Ingens, Patrone, est gratia dulcibus
Habenda Musis, quarum ope, gentium
Regumque res gestæ perennes,
Quicquid & egregium est vbique.
Nam si tacebunt quæ benefeceris
Fontem incolentes Castalium Deæ,
Obliuia inuoluent, situque
Liuida nox premet obsoleto.

De Franciſci Regis victoria, ad Muſas.

Auribus siquid studiisque dignum

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Regnum, Rex, mihi fit: regnabo, Rex ego, regnum
Quid, quod non regnum? Regnabo, Rex ego, regnum.

LXXXVIII.

Vnus quod nobis vxorem ducere cogit,
Vxorem ducit nemo, nisi insanus, amans.
At dum Nili aquas bibit,
Luci lumen est.
Quod si Nilum bibere dicitur homo,
Is Nilum bibit, qui Nilum ebibit.
Nec magis dicitur Nilum bibere Aquila
Quam qui Nilum ebibit.
Homo ergo Nilum bibere dicitur,
Qui Nilum ebibit.
Ergo qui Nilum ebibit, Nilum bibit.
Ergo Nilum ebibit.
Nilum ebibit qui potest.
Nilum ebibit nemo.
Ergo nemo potest.
Nemo ergo ducit vxorem.
Quia nemo potest.
Nemo ergo vxorem ducit.
Accedas nobis, quisquis es, cautus,
Et vxorem ducas, quisquis es, cautus.

LXXXIX.

Cum Lucretia spectet spectet, amet,
Et Lucretia spectet, amet, Lucretia,
Et Lucretia spectet, amet, Lucretia,
Et Lucretia spectet, amet, Lucretia,
Ipsa Lucretia spectet, amet Lucretia,
Et Lucretia spectet, amet, Lucretia,
Et Lucretia spectet, amet, Lucretia,
Et Lucretia spectet, amet,

Panico ſic & iuuenis triumpho
Scipio prædam Libycam reportans,
Templa Tarpeii Iouis alta, p ctâ in
Veſte petiuit.
Macte procinctu ſtudiiſque Princeps
Martiis; Alpeis hyemem ſub ipſam
Qui niue obſtructas aperis, & acri
Frangis aceto.
Tum notas demum tituloſque noſtris
Ante præfectis Ducibuſque inuſtos
Vertit aſpirans Deus, & ſuperbum
Contudit hoſtem.
Ergo te charæ patriæ parentem,
Laureâ inſignem pie Rex coronâ
Efferant Muſæ, & monumenta rerum
Tanta tuarum.
Se tuæ aptabunt, mihi crede, laudi
Poſteri, tantas neque res ſilebunt
Acta Francorum, & memorata longis
Secula faſtis.
Nos quidem quantum modicæ valebunt
Ingeni vires ſteriliſque vena,
Iſta nitemur celebri nepotum
Tradere famæ.
Vos modò arcano reparate Diuæ
Pectus afflatu, & mea vatis ora
Ferreo pulmone adamantinaque
Voce ciete:
Voce quæ Phœbi per vtramque metam
Regis æternet generoſi honores,
Triſte nec fatum, cariemue longi
Sentiat æui.
Spem bonam certus refero, quod imis
Læta mens geſtit calefacta flammis,
Et mihi viſi tripodes ſacro cum

Cafte manet?
Quæ fuerit mentis cura domitus amore ſibi
Ille ſuæ lucis, ante ſuæ Phaëthon
Qui potuit curru medium non ſumere cœlum,
Ille tuæ nimium proximus irruit.
Hæſit in incerto res omnis: Iuppiter ambo
Fulmine deiecit, hic Ioue dignus erat.
Ille ſuis frenos dare qui nescit equis,
Ille ſuis rector non fuit ipſe rotis.
Quid tibi cum tali, demens, certamine? cedit
Victori magnis victus Apollo malis.
Cedere victori quid erubescis? habet
Ille ſuos currus, habet ille ſuos equos.
Sæpe ſuos cecidit, cecidit ſæpe ſuorum
Victor equis, victis victor Apollo malis.
Ad ſolis regnum, ad ſolis conſcendere ſedes
Ardua fortunæ gloria magna tuæ.
Victor in his etiam, quæ non ſunt tua, regnis
Victor es, ô nimium victor Apollo malis.
Ille quidem ſolis, ſed non ſua, regna tenebat,
Ne haec Regnum, Iouis,
Ne Iouis arma, tamen.
Ille quidem ſolis, ſed non ſua, regna tenebat
Cetera nimirum compara ne tua velis.
Ille quidem ſolis, ſed non ſua, regna tenebat
Ille, ubi quatuor ſunt
Ille, ubi quatuor ſunt Elementa, ubi
Tranſeuntur, transeuntque Signa
Ille, ubi quatuor ſunt Elementa, ubi
Tranſeuntur, transeuntque Signa
Vertitur illa Cohaerens Anno.

Bellonia, known to the Ancients. 1
Bacchus introduced by Orpheus. ib.
Bacchus the first Institutor of Rites. 2
Bacchus, Lucina, Genius, Hercules, Apollo, Lunus, & Dionysius, who. ib.
Allegories of Orpheus upon the Mysteries of Bacchus. 3
Bacchus Nyctelius, Liber, Sabazius. ib.
Bacchus Nyctelius, Liber, Sabazius, Dionysius, Zagreus, Bassareus, Nyctelius, Thyoneus, Iacchus, Eleleus, Bromius, Nyseus, Osiris, Adoneus, Phanes, Priapus, Hermes, Pluto, Mithras, Abraxas, Sol, Lunus, Pan, Silenus, Attis, Hercules, Genius, Mercurius, Apollo, Aesculapius, Serapis, Harpocrates, Anubis, Horus, Typhon, Ammon, Saturnus, Rhea, Ceres, Proserpina, Hecate, Venus, Cupido, Adonis, Vesta, Diana, Minerva, Nemesis, Fortuna, Iuno, Iuno Lucina, Iuno Sospita, Iuno Regina, Iuno Pronuba, Iuno Moneta, Iuno Caprotina, Iuno Februata, Iuno Curitis, Iuno Quiritis, Iuno Sispes, Iuno Matuta, Iuno Gabina, Iuno Argiva, Iuno Samia, Iuno Populonia, Iuno Inferna, Iuno Cinxia, Iuno Covella, Iuno Lucina, Iuno Unxia, Iuno Domiduca, Iuno Interduca, Iuno Virginensis, Iuno Virginalis, Iuno Virginiensis, Iuno Virgo, Iuno Virginia, Iuno Virginiana, Iuno Virginea, Iuno Virginica, Iuno Virginialis, Iuno Virginiana, Iuno Virginiensis

Ecce Deus Phœbus mecum est, mecumque Camœnæ,
Et subito casu, quicquid ubique fuit,
Quicquid apud veteres exactæ cognitum gentes,
Quicquid et ingenio notum recentis avi,
Se mihi mille ferunt dites opulentia rebus,
Me pascit refluo gurgite multa seges.
Ergo (ubi Tarpeiæ sonuerunt cardine portæ)
Quicquid Roma boni, quicquid habere mali,
Quicquid et ingenii, quicquid vecordiæ cernit,
Cernitur, et toto quicquid in orbe patet,
Et quicquid Latiis dictatum regibus olim,
Quicquid et a nostris additur usque malis,
Omne meo subitum versatur pectore, cumque
Materiam vasto turget amore furor,
Materiam rebus, numeros dat copia verbis,
Et sine lege fluunt carmina, sine arte cadunt.
Ecce autem subito turbatis mœnia fastis
Collabi, et veteres stare videre domos,
Et Romam antiquis exemptam sedibus, ipsis
Ingredior fessis, ipsa videnda, locis.
Hic Remi, hic Romuli fortis vestigia cerno,
Hic lupa Mauortem pavit, et ubera dedit.
Hic Tiberis, hic ille meus, qui gurgite fluxo
Ripas, quas lambit, semper habere solet.

Tum pacis, tum belli domitor,
Et Cæsar, et Augustus.
Hic, cui Deorum cura, cui Dea Ceres
Cessit, et Bacchus, cui Minerva,
Cui Mars, et ipse Jupiter,
Ut fortitudine, ita et artibus
Ut fortunatus pro heroibus,
Ut pro Deo colendus.
Laudate quibus quondam pollebat arbor
Ut Dodonæa, et Delphica,
Quibus Numen, quibus Oracula
Ut Jovis, et Phœbi.
Laudate Musæ, Musa Pierides, et Clarion.

Lustrate Cæli
Quicquid est Cæli,
Quicquid est, astrorum regione
Quicquid est, Deorum domo.
Partes tangite hactenus Cæli,
Quibus datur penetrabiles,
Et ultra Cæli Cælum
Ne vos in ea tentate loca,
Quæ Cæli Cælum transcendunt,
Ne tu Cæsar, ne tu vide ris mum
Ne Cæsar, ne Augustus
Ne ego quoque ad Musas
Detulerim hæc mea Carmina,
Ne ego quoque Musa Pierides,
Ne ego quoque Clarion.
Hactenus Cæli Musæ,
Hactenus Cæli Cæsar, et Augustus,
Hactenus Cæli ego,
Hactenus Cæli Carmina.
Manebo domus Eurois vicina

Quæ tu ipse ad te habere dixisti.
Cum ego ad te habeam, quæ tu ipse
Confessus es, mihi ea tribuere.
Ego te habeo, cum
Quæ tua sunt habeo.
Tu habes me, cum quæ mea sunt
Habes, & mihi ea tribuis.
Quæ tua sunt habeo, cum
Quæ mea sunt habes.
Habeo igitur, quæ habes.
Habes, quæ habeo.
Habeo igitur te habentem
Quæ habeo.
Habes me habentem te.
Habeo igitur te habentem me.
Habes me habentem te.
Habeo igitur te habentem
Quæ habeo.
Habes igitur me habentem
Quæ habes

Quam deinde ille ad Deum, ad Christum, ad Ecclesiam mentis conuersionem
Ἀμέτρητα κρίματα τοῦ θεοῦ καὶ ἀνεξιχνίαστοι ὁδοὶ αὐτοῦ
Quam inscrutabilia sunt Dei iudicia, quam inuestigabiles eius viae.
Tu autem ne mouearis hoc magis, quod ille ad Deum conuersus, ad Christum, ad Ecclesiam redierit, sed potius confirmare animum tuum ad Deum, ad Christum, ad Ecclesiam, & ad Sanctos omnes, quos ille ad se reuocauit, ut ea tu omnia quæ ille reuocauit, ad te reuocare possis. Quod ut facias, precibus tuis ille quoque, postquam ad te redierit, adiuuabit.
Et hæc ut facias & rogo, & hortor.
Vale Lectorem Sanctum, Sanctum, Sanctum, Sanctum, Sanctum.
Ne Librum

Mettre dessoubz mes pieds ma teste,
Mettre pardessus mon corps mes membres,
Et mes pieds dessus ma teste,
Quand ie me tourne ou vire,
Ie voy tousiours le Ciel au dessus,
Et la terre au dessoubz de moy.
Ie ne sçay pas comment
Ie me puis tenir droict,
Ny marcher de la sorte sans tomber.
Ie ne sçay pas aussi
Comment les hommes
Ne tombent pas en bas,
Et ne demeurent pas pendus
Comme des fruicts, ou des pommes,
Aux arbres qui sont sur la terre.
Ie ne sçay pas comment
Ie ne tombe en haut,
Et ne me perds dans le Ciel,
Quand ie regarde les nuées.
Ie ne sçay pas comment
Ie ne tombe en bas,
Et ne me perds dans la terre,
Quand ie regarde les abysmes

Beatitudo Regnum, Filiorum,
Et Sanctorum, Gaudium, Gloria.
Vera dulcedo spiritus & Amor,
Quæ Deus ipse est, & Deus ipse dat.
Hæc Deus ipse, & Deus ipse dat.
Vel Deificari vere videntibus Deum
Nil plenius vel ardentius videri potest.

Ad hæc Regnum Cœlorum,
Ad hæc Filiorum Dei Hæreditas,
Magni Dei, & per gratiam
Dii Deificati, Gloria.
Regnum ineffabile
Mirandis Deificationis gradibus,
Quæ Deus ipse est, & Deus ipse dat.
Ardens Amor Regni potentes
Hæredes Dei facit.
Hæredes Dei, & Cohæredes Christi
Hæreditatem ineffabilem, & Deificationem
Quæ Deus ipse est, & Deus ipse dat.
Tristia lugent,
Flentes ridebunt, & Gaudebunt.
Et regnabunt, regnabunt cum Deo,
Quoque ore loqui nec mens fabricatrix
Nec lingua valet.
Spiritu revelante hæc Viros sancti,
Et Deificati Dei Amore flagrantes,
Analogiis utcunque imaginabantur,
Et Deificati Dei Amore flagrantes,
Hæc latere nolle, sed ut Deum
Imperscrutabilem prædicare valebant,
Et Deificati Dei Amore flagrantes,
Verbo Dei Deum
Ad Gentes, ac Gentium Deum Jesum &c.

Rabbi Iehudah pronunciauit sententiam
Regum, & Principum pronunciandi,
Regum est Iudicium.

Rabbi Iehudah dixit in nomine
Samuelis confirmo vobis sententiam,
Regum est Iudicium.

Tradunt quidam de Rabbi Iehudah quòd
dixerit:

Regum nunquam sententiam
Pronunciauit, nisi in Iudicio Regum.

Rabbi Iehudah dixit in nomine
Samuelis,

Regum est Iudicium, & Sapientum,
& Prophetarum Iudicium est Iudicium.

Rabbi Iehudah pronunciauit sententiam
Regum,

Rabbi Iehudah dixit in nomine
Samuelis confirmo vobis sententiam
Regum est Iudicium.

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dixerit:

Regum nunquam sententiam
Pronunciauit, nisi in Iudicio Regum.

Rabbi Iehudah dixit in nomine
Samuelis,

Regum est Iudicium, & Sapientum,
& Prophetarum Iudicium est Iudicium.

Hæreat, ut nostris ab aquis,
Cum sua non norit saxa perire ratis.

Hæc Nasonigenæ tristis fortuna Thaliæ,
Hæc lasciuæ ludi carminis artis erat.

Quæ mihi non tribuit, non ademit Iuno Thaliæ,
Ingenium, mores, otia, libertas, opes.

Contigit hoc illi, quod non conuenit ipsa marito,
Ne male cum culta, rusticus ore foret.

Quæ quoniam digno non cognita uenit amico,
Damna tamen facies ipsa decoris habet.

Ergo ne nouus ille liber nec ad hæc
Quisquis ades, cum tua cura
Ne uacet, aut tenuis, aut nulla uoluptas
Fronte tua tetrum possit adire librum.

Ne tibi sit nostris ingenium offensa libellis,
Quæ tu non sentis, dicere posse malum.

Tres ego Pieridum quod fuit unigena
Quod fuit ingenium, quod mea musa fuit,
Tristibus exhibeo.

Tristia sunt nobis, tristia scripta legi.

Ergo ne nouus ille liber nec ad hæc
Quisquis ades, cum tua cura
Ne uacet, aut tenuis, aut nulla uoluptas
Fronte tua tetrum possit adire librum.

Iudex Deus iustitiæ meæ,
Misericors, meus, eruus iam meus,
Qui corda, qui renes, qui cuncta
Scrutaris, qui pectora penetras
Hominum, cuncta pater, videns
Quæ sit mea, quæ sit tua culpa.
Magna quidem, sed ultionem
Non magnam meruere culpæ.
Impete quos videbas, iudex
Impete, quos meritos videbis.
Arripiunt arcum, & sagittas parant mortiferas,
Infensi in effundam, in pectus
Pectus, in ora ora, in caput caput.
Iam mucronem nudant mihi
Iam mucronem nudant mihi
Quo cædar, & quem feriunt,
Quo cædar, & quem feriunt,
Ferro transadigant, & ferro.
Plenas pectore faretras habent
Plenas pectore faretras habent,
Ferro, ferro, ferro.
Tempestatem ventis, ventis
Turbinibus mala concutiunt grandia,
Grandia mala, grandia mala,
Ruere in terram, in terram
Ruere in terram, in terram
Incendia in cuncta, cuncta
Incendia in cuncta, cuncta
Ingens quassabit ira, ingens
Ira meum cor, cor ut solum,
Cor ut solum, cor ut solum
Ferro, ferro, ferro.
Ferro, ferro, ferro.
Ferro, ferro, ferro.

Tarsus, the flat bone of the foot.
Tartar, the matter that collects about the teeth.
Tartarum, the bottom of the stomach.
Tartarus, hell.
Tartrum, the same with Tartarum.
Tarus, the same with Tarsus.
Tasis, the same with Tonos.
Tastus, a kind of pulse.
Tatia, a kind of pulse.
Tatiana, a kind of pulse.
Tatianus, a kind of pulse.
Taxis, the reducing of a dislocated member.
Tectum, the roof of the mouth.
Tegmen, the same with Tectum.
Tela, the web of the eye.
Telamon, the shoulder-blade.
Telangiectasia, a dilatation of the veins.
Telangiectasis, the same with Telangiectasia.
Telangiectatica, a medicine that dilates the veins.
Telangiectica, the same with Telangiectatica.
Telangiectus, the same with Telangiectasia.
Telarium, the same with Tela.
Telarius, the same with Tela.
Telarus, the same with Tela.
Telephium, a plant, orpine.
Telephius, the same with Telephium.
Telephus, the same with Telephium.
Telesmus, a kind of pulse.
Telestus, the same with Telesmus.
Telia, the same with Tela.
Tellus, the same with Tela.
Temachus, the same with Tela.
Temachum, the same with Tela.
Temachus, the same with Tela.
Temenus, a kind of pulse.
Temnon, the same with Temenus.
Temnus, the same with Temenus.
Temperament, the mixture of the four humours.
Temperamentum, the same with Temperament.
Temperies, the same with Temperament.
Tempestivus, a kind of pulse.
Tempestivus, the same with Tempestivus.
Tempestivus, the same with Tempestivus.
Tempestivus, the same with Tempestivus

Cui gemebundus,
Ut Philomela suos, respondeat,
ne fuge, Corydon.
Ecce Menalcæ tibi
Pastor Amyntas adest, Pastor Amyntas amat.
Ecce Menalcæ tibi
Pastor Amyntas adest, Pastor Amyntas amat.

Si tamen fistula non dicitur esse canora,
Si tibi non cordi, Corydon, Amyntas amari,
Saltem ut Alexis amet,
Saltem ut Alexis amet, Alexis amabilis ille,
Saltem ut Alexis amet, Alexis amabilis ille,
Tum te Lycoridis
Tum te Lycoridis ardor, Lycoridis ardor habebit.
Lycoridis ardor habebit.
Ecce Menalcæ tibi
Pastor Amyntas adest, Pastor Amyntas amat.
Ecce Menalcæ tibi
Pastor Amyntas adest, Pastor Amyntas amat.

Quid tibi cum Cyrno, Corydon? Cyrnus tibi quid est?
Cyrnus Iolla placet, Iollas Cyrnum amat.
Quid tibi cum Cyrno, Corydon? Cyrnus tibi quid est?
Cyrnus Iolla placet, Iollas Cyrnum amat.
Cyrnus Iolla placet, Iollas Cyrnum amat.
Cyrnus Iolla placet, Iollas Cyrnum amat.
Cyrnus Iolla placet, Iollas Cyrnum amat.
Cyrnus Iolla placet, Iollas Cyrnum

Senſu, moribus, eruditione,
Hanc febrim vt male Dii Deæque perdant;
Quæ te tot cruciat moleſta menſes,
Nec nauare operam ſinit Camœnis
Liberalibus, vt prius ſolebas;
Et ſermonibus vtriuſq; linguæ,
In queis iam tenero eminens ab vngui,
A tergo & comites tuos relinquens
Florebas ita; ſic equis & albis
Æquales puer ante gnarus ibas:
Vt ſpe incredibili, indole & beata,
Gaudio afficeres tuos amicos.
Atque ipſum prope vinceres Beraldum,
Quo nil terſius elegantiuſque,
Cultæ munditia ac lepore linguæ:
Nunc morbo, ah, lepidæ ſilent Camœnæ:
Nec iam perſonat aula litteratis
Tua heu colloquiis, idemtidemque
Cogor dicere, & acer imprecari
Hanc febrim vt male Dii Deæque perdant;
Quæ te tot cruciat moleſta menſes,
Odo, Purpurei decus Senatus.

De Ioue & Danae.

Formoſam Danaen ſollicitus pater
In turri Acrilius clauſerat ænea;
Tutam aduerſus amantum
Sic fraudes ſatis autumans.
Sed fata indoluit triſtia virginis
Incluſæ miſerans Iuppiter, illius
Mox effectus amator,
Et quaſſans caput hæc ait:
Ergo arcere potes Cælicolis tuam
Natam & terriginis ô vafer Acriſiat
Si non imbribus arces:
Iam imber, [illegible]

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Ne dubites, Rex ille venit.
Pergamus hanc ipsi gratulatum.
Quid? Tu non gaudes? Quid? Non tibi gratulor ipse?
Ecquid ad hæc lacrymis ingeris?

Non paſſus domitor Sicaniæ vberis,
Icto fœdere ſuſtulit.
Pro in cùm militiæ laudibus inclytus
Hoſtes ſæpe ſuos Marte ceciderit,
Obſcuræque notam victor originis
Pugnaci elucrit manu:
Non vllo ille tamen nomine iuſtius
A Muſis canitur facta vehentius
Præclara, edomitæ quàm Libyæ impia
Quod ſubuerterit Orgia.
Sic vinci vtilius Sidoniis fuit
Quàm viciſſe; Ducis quando Agathoclei
Tunc effectum operâ, ne ſua diriter
Deinceps pignora cæderent.

Ad Io. Bellarmum S. R. E Card.

Imbellis hæc ſi, Iane, Heliconias
Clarare cantu poſſit idoneo,
Heroa virtute eminenti,
Indigenis patriæque charum:
Laudes iuuentus Celtica iam tuas
Noſtris gregatim concineret modis,
Nec nomen à Calpe ſit vllum
Maius odoriferos ad Indos.
Formidoloſum conſcius ac pudor
Vireſque terrent non oneri pares,
Ne faſce ſub magno remiſſis
Deficiens genibus labaſcam,
Quicunque pigris certat Olympia
Mannis, trementi lora regens manu,
Delirat, Ægæumque cymbâ
Qui fragili ſecat æſtuoſum.
Hæc plectra blandis mollia luſibus,
Lætiſque amantum conueniunt iocis;
His vina dicuntur, dapeſque,
Munia non grauiora rerum.

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Rum tollere poterit Camelus, Gallus
Gallinaceus non poterit portare
Vitulum, Vitulus
Non Bos bovem portare
Non Bos Camelum portare
Ex vtilis rerum Mundanarum
Non Bos Camelum portare
Quod Deus fecit Bovem
Quam Bovem fecerit, & non
Quam Camelum fecerit, & non quam Equa
Non Camelus Bovem fecit
Mansuetus est Bovem non esse
Non Bos Camelum fecit, quia Bos
Non est mansuetus

Aperiam aquas fluentes
Et in montibus fontes fecit,
Et in medio Campi fontes
Aperiam aquas fluentes
Pulsum est Aquarum fons
Et in medio Campi fontes
Aperiam aquas fluentes
Et in montibus fontes fecit,
Et flumen viuorum aperiet
Et in montibus fontes fecit, & pulsum,
Et in medio Campi fontes
Et flumen viuorum aperiet ex medio ventri
eius fluent aquæ viuæ
Vnde ex pectore eius fluent flumina de
Ventre, & pectore eius
Et in medio Campi fontes
Et flumen viuorum aperiet ex medio
Ventre eius fluent aquæ viuæ
Et in montibus fontes fecit,
Et in medio Campi fontes
Aperiam aquas fluentes
Et in montibus fontes fecit,

Cephalus finds by a quick accident the
Procris, whom he had long mourned for. Pro-
cris dies for love to him.
Aurora loves Cephalus. Procris
flies to Crete, where she is
Beloved by Minos, who
Endeavours to corrupt her Chastity.
Procris returns to Athens in Man's Habit.
Prevails upon her own Husband.
Discovers herself to him.
Reconciles herself to her Father.
Aurora complains to Jupiter of her Misfortune.
Jupiter grants her a Power of Transforming
A Person whom she should most desire to
Deliver when at the Point of Death.
Aurora transforms Cephalus into a Bird.
Procris delivered from Death by Diana.
Cephalus and Procris live happily together.
Cures Minos of a Distemper with which he
Was troubled.
Procris presents Minos with a Dog and a Dart.
Gives Directions how to use them.
Cephalus desires the Dog of Procris.
Procris refuses to grant her Husband
What he desires of her without Reason.
Cephalus promises to grant her Request.
Procris gives him the Dog and the Dart.
Cephalus goes a Hunting in the Morning.
Procris follows him.
Is accidentally killed by her own Husband.
Cephalus transported with Grief.

Ex Libro quarto Ciceronis de Republica.

Quum ergo quis ex his, quos ita laudauimus, ad
Deos proficiscitur, non ille quidem ex hac
uita, sed ex hoc carcere euolat.

Ex Libro tertio de Republica.

Quum ergo quis ex his, quos ita laudauimus, ad Deos proficiscitur, non ille quidem ex hac uita, sed ex hoc carcere euolat.

A. [illegible] Ex Libro de Republica.

Quum ergo quis ex his, quos ita laudauimus, ad Deos proficiscitur, non ille quidem ex hac uita, sed ex hoc carcere euolat.

Ex Libro primo

Nelle Grandi Città Cortesi
Sono quei, che più sanno ingannare
Quelli, che più sanno fingere
Della Persona han disegno
Quelli, che più sanno mentire
Quelli, che sanno più ben giurare
Di questi sono quei, che più
Vivono, & hanno più Seguaci.
Impara ad esser questo.

Ecco, che Cortesia ti vuole
Essere buon Cortesano,
Ecco, che Cortesia ti vuole
Hor ogn'vno di lei ha buona Aura
Ecco, che Cortesia ti vuole
Ardisci, poi ne entrarai a pieno
Ecco, che Cortesia ti vuole
Ecco, che Cortesia ti vuole
Vedi, che questo assolto Cortesano
Ecco, che Cortesia ti vuole
Ogn'vno gionto a vedere Cortesano
Ecco, che Cortesia ti vuole
Ecco, che Cortesia ti vuole

Cortesia è dunque buona Qualità,
Cortesia è dunque buona Qualità,
Cortesia è dunque buona Qualità,
Buona, perche dobbiamo ben operare
Buona, perche dobbiamo ben operare
Compagni, che ben operano
Compagni, che ben operano
Compagni, che ben operano
Compagni, che ben operano
Compagni, che ben operano
Compagni, che ben operano
Compagni, che ben operano
Compagni, che ben operano
Nelle cose della Città contingenti
Nelle cose della Città contingenti
Nelle cose della Città contingenti

Regalia Regis Pegu, & Regina, & Regis Principalis Filiorum.
Regalia Regis Ava, & Regina.
Regalia Regis Iangoma, & Regina.
Regalia Regis Brema, & Regina.
Regalia Regis Cambaia, & Regina.
Regalia Regis Decan, & Regina.
Regalia Regis Goa, & Regina.
Regalia Regis Cochin, & Regina.
Regalia Regis Calicut, & Regina.
Regalia Regis Cananor, & Regina.
Regalia Regis Narsinga, & Regina.
Regalia Regis Malabar, & Regina.
Regalia Regis Ceylan, & Regina.
Regalia Regis Iaua, & Regina.
Regalia Regis Sumatra, & Regina.
Regalia Regis Malacca, & Regina.
Regalia Regis Siam, & Regina.
Regalia Regis Camboia, & Regina.
Regalia Regis Cauchinchina, & Regina.
Regalia Regis Chiampa, & Regina.
Regalia Regis Tunchin, & Regina.
Regalia Regis Iapan, & Regina.
Regalia Regis Bungo, & Regina.
Regalia Regis Arimo, & Regina.
Regalia Regis Omura, & Regina.
Regalia Regis Firando, & Regina.
Regalia Regis Quabacondono, & Regina.
Regalia Regis Xacondono, & Regina.
Regalia Regis Xandono, & Regina.
Regalia Regis Bandono, & Regina.
Regalia Regis Voxu, & Regina.
Regalia Regis Nanquin, & Regina.
Regalia Regis Pequin, & Regina.
Regalia Regis Tartarie, & Regina.
Regalia Regis Mogor, & Regina.
Regalia Regis Persie, & Regina.
Regalia Regis Ormus, & Regina.
Regalia Regis Arabie, & Regina.
Regalia Regis Mecha, & Regina.
Regalia Regis Aden, & Regina.
Regalia Regis Abassie, & Regina.
Regalia Regis Mozambique, & Regina.
Regalia Regis Monomotapa, & Regina.
Regalia Regis Congo, & Regina.
Regalia Regis Angola, & Regina.
Regalia Regis Manicongo, & Regina.
Regalia Regis Guinea, & Regina.
Regalia Regis Ethiopie, & Regina.
Regalia Regis Nubie, & Regina.
Regalia Regis Barbarie, & Regina.
Regalia Regis Fessa, & Regina.
Regalia Regis Marocco, & Regina.
Regalia Regis Tremisen, & Regina.
Regalia Regis Algieri, & Regina.
Regalia Regis Tunisi, & Regina.
Regalia Regis Tripoli, & Regina.
Regalia Regis Barca, & Regina.
Regalia Regis Egitti, & Regina.
Regalia Regis Turcarum, & Regina.
Regalia Regis Romani, & Regina.
Regalia Regis Hispaniæ, & Regina.
Regalia Regis Portugalliæ, & Regina.
Regalia Regis Galliæ, & Regina.
Regalia Regis Angliæ, & Regina.
Regalia Regis Scotiæ, & Regina.
Regalia Regis Hiberniæ, & Regina.
Regalia Regis Germaniæ, & Regina.
Regalia Regis Bohemiæ, & Regina.
Regalia Regis Poloniæ, & Regina.
Regalia Regis Hungariæ, & Regina.
Regalia Regis Transiluaniæ, & Regina.
Regalia Regis Moscouiæ, & Regina.
Regalia Regis Sueciæ, & Regina.
Regalia Regis Norwegiæ, & Regina.
Regalia Regis Daniæ, & Regina.
Regalia Regis Islandiæ, & Regina.
Regalia Regis Groenlandiæ, & Regina.
Regalia Regis Noua Zemblæ, & Regina.
Regalia Regis Tartariæ Orientalis, & Regina.
Regalia Regis Tartariæ Occidentalis, & Regina.
Regalia Regis Tartariæ Septentrionalis, & Regina.
Regalia Regis Tartariæ Meridionalis, & Regina.
Regalia Regis Tartariæ Mediterraneæ, & Regina.
Regalia Regis Tartariæ Maritimæ, & Regina.
Regalia Regis Tartariæ Desertæ, & Regina.
Regalia Regis Tartariæ Montanæ, & Regina.
Regalia Regis Tartariæ Campestris, & Regina.
Regalia Regis Tartariæ Vrbanæ, & Regina.
Regalia Regis Tartariæ Rurestris, & Regina.
Regalia Regis Tartariæ Syluestris, & Regina.
Regalia Regis Tartariæ Fluuialis, & Regina.
Regalia Regis Tartariæ Lacustris, & Regina.
Regalia Regis Tartariæ Paludosæ, & Regina.
Regalia Regis Tartariæ Insularis, & Regina.
Regalia Regis Tartariæ Peninsularis, & Regina.
Regalia Regis Tartariæ Littoralis, & Regina.
Regalia Regis Tartariæ Mediterraneæ, & Regina.
Regalia Regis Tartariæ Maritimæ, & Regina.
Regalia Regis Tartariæ Desertæ, & Regina.
Regalia Regis Tartariæ Montanæ, & Regina.
Regalia Regis Tartariæ Campestris, & Regina.
Regalia Regis Tartariæ Vrbanæ, & Regina.
Regalia Regis Tartariæ Rurestris, & Regina.
Regalia Regis Tartariæ Syluestris, & Regina.
Regalia Regis Tartariæ Fluuialis, & Regina.
Regalia Regis Tartariæ Lacustris, & Regina.
Regalia Regis Tartariæ Paludosæ, & Regina.
Regalia Regis Tartariæ Insularis, & Regina.
Regalia Regis Tartariæ Peninsularis, & Regina.
Regalia Regis Tartariæ Littoralis, & Regina.

Et comme la Vie n'est que passagere,
Et que la Mort nous est toute legere,
Et que nous ne pouuons viure sans mourir,
Et que la Mort ne peut nous faire mourir,
Et que la Mort ne peut nous faire viure,
Et que nous ne pouuons viure sans viure,
Et que la Vie ne peut viure sans mourir,
Et que la Mort ne peut mourir sans viure.

Ie ne trouue rien de plus fort,
Que celle dont ie veux chanter la force,
Et ie ne trouue rien de plus foible que la foiblesse,
Et rien de plus puissant,
Que la puissance de Dieu.
Ie trouue que Dieu est tout puissant,
Et que la foiblesse ne peut rien sans Dieu,
Et que la force ne peut rien sans Dieu,
Et que la puissance ne peut rien sans Dieu,
Et que la Vie ne peut rien sans Dieu,
Et que la Mort ne peut rien sans Dieu.

Ie trouue que la foiblesse ne peut rien,
Et que la force ne peut rien,
Et que la puissance ne peut rien,
Et que la Vie ne peut rien,
Et que la Mort ne peut rien,
Que par la puissance de Dieu.
Ie trouue que la foiblesse ne peut rien,
Et que la force ne peut rien,
Et que la puissance ne peut rien,
Et que la Vie ne peut rien,
Et que la Mort ne peut rien,
Que par la force de Dieu.
Ie trouue que la foiblesse ne peut rien,
Et que la force ne peut rien,
Et que la puissance ne peut rien,
Et que la Vie ne peut rien,
Et que la Mort ne peut rien,
Que par la foiblesse de Dieu.

Accede cunis,& Mariam voca,
Vt mulceatis vagientem;
Sparge roſæ Charilae flores.
Fratri minori (vos Superi modo
Seruent) præibis tramite muſico
Ante ambulo,& duæ litterarum
Linguâ in vtraque politiorum.
Hæc ſumma voti præcipua eſt mei;
Hæc cura,tota mente Theophilus
Vt qualis euadat vocatur,
Exprimat impoſitumque nomen.

Tellignius de ſua Arethuſâ Vernonia.

Si quam mentis in intimum receſſum
Admiſi cupidus recondidique,
Dilexique medullitus puellam;
Ne viuam,illa Arethuſa ni ſit vna.
Nam ſic pectoribus meis inhæret,
Sic imis animi ſedet latebris,
Iugi illic ſita cogitatione;
Nulla vt tempora tranſeuntis æui,
Nullæ lætitiæ,moleſtiæve
Illam euellere & amouere poſſint.
Fruſtrà de numero venuſtiorum
Accedant aliquæ iuuencularum,
Vt me ſurripiant ſibique iungant.
Spectabunt oculi hanc libenter vnam,
Nec ſpectare alias volent puellas.
Cor ſecum feret hanc libenter vnam;
Nec ferre vnquam alias volet puellas.
Complectetur & hanc lacertus vnam,
Nec complecti alias volet puellas.
Hac felix modò ſum futurus vnâ,
Hæc Telligniolum vna habebit vnum.

Ad Margaritam Valeſiam Reginam Navar.

Ingens egentem copia me facit,

Vnde fuit, ut ex duris crudis,
Sine matre creata Dea,
Emerserit Venus.
Non tamen hic primitus ignis
Fuit, ille, qui ex Ioue natus,
Immo ex aere exhibebat.
Quo dicto ipse Iouis nomen tacuit.
Ego vero ad Ioannem conuersus, Quid
(inquam) Ioannes, tu quoque
Paganis fabulis es captus?
Tum ille, Quid (inquit) ais, Paganis?
Num Augustinus ex ethnicis scripsit?
Et ipse quoque me ex ethnico,
Et Christianum ex Pagano fecit.
Et mox Ioannes, Ego (inquit)
Tale quid non legi, quale tu dicis.
Quod ego, Ne dubita (inquam)
Ioannes, quin ita sit, ut dico.
Nam ego ipse, qui tibi
Rationem hanc reddo,
Ante annos quatuor
Inuenerim eam, & non aliter ac tu,
Ethnicis libris, quos ego
Ante Christianus factus legi,
Fuerim primum ita delectatus, ut
Ne quidem ullum Christianum librum
Tam ardenter amauerim & studuerim,
Quam illos.

Quorum, cum legerem,
Non sentiebam, quid in eis esset,
Quod me ad Christum traheret.
Quemadmodum nunc sentio,
Quam sit ea scriptura sana,
Quae non aliquem
Temperatum sapiat odorem.

Universitätsbibliothek Paderborn

Alcandri pectus vulnerat ense Leo,
Ense Leo, pectus vulnerat Alcandri:
Ense Leo, Alcandri vulnerat pectus ense:
Pectus Alcandri vulnerat ense Leo.
Hæc figura potuit dici Exousia nobis,
Quod Leo sit fortis, Alcandri pectus & ense,
Indicat ad quæque quæ pertinet ipsa suum.
Or pectus Cadmique Ducis, Ducisque Leonis
Vulnerat ense Leo, vulnerat ense Leo.
Vulnerat ense Leo, vulnerat ense Leo.
Vulnerat ense Leo, vulnerat ense Leo.
Hæc figura potuit dici Polyptoton nobis,
Quod casus varios nominis unus habet.
Ad Cæsarem Augustum.
Cæsar, quis dubitet, si sis Deus, an Deus esse
Cæsar? Nam tanta es, quanta Deus esse potest.
Ad Cæsarem Augustum.
Cæsar, Roma tibi subiecit omnia, nec se
Subjecit Cæsar, Cæsar,

Wackiel ruyne 666. credible,
Wackiel ruyne 666. incredible,
Wackiel ruyne 666. of a great Prince,
Wackiel ruyne 666. of a Prince,
Wackiel ruyne 666. of a Duke,
Wackiel ruyne 666. of a Marquis,
Wackiel ruyne 666. of a Count,
Wackiel ruyne 666. of a Baron,
Wackiel ruyne 666. of a Knight,
Wackiel ruyne 666. of a Gentleman,
Wackiel ruyne 666. of a Commoner,
Wackiel ruyne 666. of a Clergyman,
Wackiel ruyne 666. of a Lawyer,
Wackiel ruyne 666. of a Physician,
Wackiel ruyne 666. of a Merchant,
Wackiel ruyne 666. of a Tradesman,
Wackiel ruyne 666. of a Husbandman,
Wackiel ruyne 666. of a Labourer,
Wackiel ruyne 666. of a Servant,
Wackiel ruyne 666. of a Beggar,
Wackiel ruyne 666. of a Thief,
Wackiel ruyne 666. of a Murderer,
Wackiel ruyne 666. of a Traytor,
Wackiel ruyne 666. of a Rebel,
Wackiel ruyne 666. of a Heretick,
Wackiel ruyne 666. of a Witch,
Wackiel ruyne 666. of a Sorcerer,
Wackiel ruyne 666. of a Conjurer,
Wackiel ruyne 666. of a Necromancer,
Wackiel ruyne 666. of a Wizard,
Wackiel ruyne 666. of a Devil,
Wackiel ruyne 666. of a Spirit,
Wackiel ruyne 666. of a Ghost,
Wackiel ruyne 666. of a Soul,
Wackiel ruyne 666. of a Body,
Wackiel ruyne 666. of a Man,
Wackiel ruyne 666. of a Woman,
Wackiel ruyne 666. of a Child,
Wackiel ruyne 666. of a Beast,
Wackiel ruyne 666. of a Bird,
Wackiel ruyne 666. of a Fish,
Wackiel ruyne 666. of a Worm,
Wackiel ruyne 666. of a Tree,
Wackiel ruyne 666. of a Plant,
Wackiel ruyne 666. of a Flower,
Wackiel ruyne 666. of a Herb,
Wackiel ruyne 666. of a Stone,
Wackiel ruyne 666. of a Metal,
Wackiel ruyne 666. of a Jewel,
Wackiel ruyne 666. of a Precious Stone,
Wackiel ruyne 666. of a Pearl,
Wackiel ruyne 666. of a Diamond,
Wackiel ruyne 666. of a Ruby,
Wackiel ruyne 666. of a Sapphire,
Wackiel ruyne 666. of a Topaz,
Wackiel ruyne 666. of a Turquoise,
Wackiel ruyne 666. of a Carbuncle,
Wackiel ruyne 666. of a Chrysolite,
Wackiel ruyne 666. of a Beryl,
Wackiel ruyne 666. of a Jasper,
Wackiel ruyne 666. of a Chalcedony,
Wackiel ruyne 666. of a Sardonyx,
Wackiel ruyne 666. of a Cornelian,
Wackiel ruyne 666. of a Chrysoprasus,
Wackiel ruyne 666. of a Jacinth,
Wackiel ruyne 666. of a Amethyst,
Wackiel ruyne 666. of a Gold,
Wackiel ruyne 666. of a Silver,
Wackiel ruyne 666. of a Copper,
Wackiel ruyne 666. of a Brass,
Wackiel ruyne 666. of a Tin,
Wackiel ruyne 666. of a Lead,
Wackiel ruyne 666. of a Iron,
Wackiel ruyne 666. of a Steel,
Wackiel ruyne 666. of a Quicksilver,
Wackiel ruyne 666. of a Vitriol,
Wackiel ruyne 666. of a Sulphur,
Wackiel ruyne 666. of a Salt,
Wackiel ruyne 666. of a Nitre,
Wackiel ruyne 666. of a Tartar,
Wackiel ruyne 666. of a Sal Armoniack,
Wackiel ruyne 666. of a Mineral,
Wackiel ruyne 666. of a Vegetable,
Wackiel ruyne 666. of a Animal,
Wackiel ruyne 666. of a Water,
Wackiel ruyne 666. of a Fire,
Wackiel ruyne 666. of a Air,
Wackiel ruyne 666. of a Earth,
Wackiel ruyne 666. of a Element,
Wackiel ruyne 666. of a Creature,
Wackiel ruyne 666. of a Creation,
Wackiel ruyne 666. of a Nature,
Wackiel ruyne 666. of a Universe,
Wackiel ruyne 666. of a World,
Wackiel ruyne 666. of a Heaven,
Wackiel ruyne 666. of a Hell,
Wackiel ruyne 666. of a Purgatory,
Wackiel ruyne 666. of a Limbo,
Wackiel ruyne 666. of a Paradise,
Wackiel ruyne 666. of a Elysium,
Wackiel ruyne 666. of a Tartarus,
Wackiel ruyne 666. of a Abyss,
Wackiel ruyne 666. of a Chaos,
Wackiel ruyne 666. of a Gehenna,
Wackiel ruyne 666. of a Abaddon,
Wackiel ruyne 666. of a Sheol,
Wackiel ruyne 666. of a Pit,
Wackiel ruyne 666. of a Grave,
Wackiel ruyne 666. of a Death,
Wackiel ruyne 666. of a Life,
Wackiel ruyne 666. of a Time,
Wackiel ruyne 666. of a Eternity,
Wackiel ruyne 666. of a Day,
Wackiel ruyne 666. of a Night,
Wackiel ruyne 666. of a Hour,
Wackiel ruyne 666. of a Minute,
Wackiel ruyne 666. of a Second,
Wackiel ruyne 666. of a Moment,
Wackiel ruyne 666. of a Week,
Wackiel ruyne 666. of a Month,
Wackiel ruyne 666. of a Year,
Wackiel ruyne 666. of a Age,
Wackiel ruyne 666. of a Century,
Wackiel ruyne 666. of a Millenium,
Wackiel ruyne 666. of a Generation,
Wackiel ruyne 666. of a Kingdom,
Wackiel ruyne 666. of a Empire,
Wackiel ruyne 666. of a Republick,
Wackiel ruyne 666. of a Commonwealth,
Wackiel ruyne 666. of a Nation,
Wackiel ruyne 666. of a People,
Wackiel ruyne 666. of a Tribe,
Wackiel ruyne 666. of a Family,
Wackiel ruyne 666. of a Kindred,
Wackiel ruyne 666. of a Race,
Wackiel ruyne 666. of a Stock,
Wackiel ruyne 666. of a Name,
Wackiel ruyne 666. of a Title,
Wackiel ruyne 666. of a Dignity,
Wackiel ruyne 666. of a Office,
Wackiel ruyne 666. of a Trade,
Wackiel ruyne 666. of a Profession,
Wackiel ruyne 666. of a Science,
Wackiel ruyne 666. of a Art,
Wackiel ruyne 666. of a Mystery,
Wackiel ruyne 666. of a Craft,
Wackiel ruyne 666. of a Occupation,
Wackiel ruyne 666. of a Employment,
Wackiel ruyne 666. of a Business,
Wackiel ruyne 666. of a Calling,
Wackiel ruyne 666. of a Vocation,
Wackiel ruyne 666. of a Function,
Wackiel ruyne 666. of a Action,
Wackiel ruyne 666. of a Motion,
Wackiel ruyne 666. of a Passion,
Wackiel ruyne 666. of a Habit,
Wackiel ruyne 666. of a Custom,
Wackiel ruyne 666. of a Use,
Wackiel ruyne 666. of a Fashion,
Wackiel ruyne 666. of a Manner,
Wackiel ruyne 666. of a Form,
Wackiel ruyne 666. of a Figure,
Wackiel ruyne 666. of a Shape,
Wackiel ruyne 666. of a Image,
Wackiel ruyne 666. of a Likeness,
Wackiel ruyne 666. of a Similitude,
Wackiel ruyne 666. of a Picture,
Wackiel ruyne 666. of a Statue,
Wackiel ruyne 666. of a Idol,
Wackiel ruyne 666. of a Monument,
Wackiel ruyne 666. of a Memorial,
Wackiel ruyne 666. of a Remembrance,
Wackiel ruyne 666. of a Memory,
Wackiel ruyne 666. of a Reputation,
Wackiel ruyne 666. of a Fame,
Wackiel ruyne 666. of a Report,
Wackiel ruyne 666. of a Rumour,
Wackiel ruyne 666. of a Noise,
Wackiel ruyne 666. of a Sound,
Wackiel ruyne 666. of a Voice,
Wackiel ruyne 666. of a Word,
Wackiel ruyne 666. of a Speech,
Wackiel ruyne 666. of a Language,
Wackiel ruyne 666. of a Tongue,
Wackiel ruyne 666. of a Dialect,
Wackiel ruyne 666. of a Letter,
Wackiel ruyne 666. of a Character,
Wackiel ruyne 666. of a Cipher,
Wackiel ruyne 666. of a Mark,
Wackiel ruyne 666. of a Sign,
Wackiel ruyne 666. of a Token,
Wackiel ruyne 666. of a Seal,
Wackiel ruyne 666. of a Impression,
Wackiel ruyne 666. of a Print,
Wackiel ruyne 666. of a Book,
Wackiel ruyne 666. of a Volume,
Wackiel ruyne 666. of a Scroll,
Wackiel ruyne 666. of a Roll,
Wackiel ruyne 666. of a Parchment,
Wackiel ruyne 666. of a Paper,
Wackiel ruyne 666. of a Ink,
Wackiel ruyne 666. of a Pen,
Wackiel ruyne 666. of a Quill,
Wackiel ruyne 666. of a Pencil,
Wackiel ruyne 666. of a Table,
Wackiel ruyne 666. of a Tablet,
Wackiel ruyne 666. of a Slate,
Wackiel ruyne 666. of a Stylus,
Wackiel ruyne 666. of a Graver,
Wackiel ruyne 666. of a Chisel,
Wackiel ruyne 666. of a Hammer,
Wackiel ruyne 666. of a Anvil,
Wackiel ruyne 666. of a Forge,
Wackiel ruyne 666. of a Furnace,
Wackiel ruyne 666. of a Bellows,
Wackiel ruyne 666. of a Fuel,
Wackiel ruyne 666. of a Coal,
Wackiel ruyne 666. of a Charcoal,
Wackiel ruyne 666. of a Wood,
Wackiel ruyne 666. of a Timber,
Wackiel ruyne 666. of a Axe,
Wackiel ruyne 666. of a Saw,
Wackiel ruyne 666. of a Plane,
Wackiel ruyne 666. of a Rule,
Wackiel ruyne 666. of a Square,
Wackiel ruyne 666. of a Compass,
Wackiel ruyne 666. of a Level,
Wackiel ruyne 666. of a Plumb-line,
Wackiel ruyne 666. of a Measure,
Wackiel ruyne 666. of a Weight,
Wackiel ruyne 666. of a Balance,
Wackiel ruyne 666. of a Scale,
Wackiel ruyne 666. of a Ballance,
Wackiel ruyne 666. of a Steelyard,
Wackiel ruyne 666. of a Pound,
Wackiel ruyne 666. of a Ounce,
Wackiel ruyne 666. of a Penny,
Wackiel ruyne 666. of a Shilling,
Wackiel ruyne 666. of a Crown,
Wackiel ruyne 666. of a Money,
Wackiel ruyne 666. of a Coin,
Wackiel ruyne 666. of a Stamp,
Wackiel ruyne 666. of a Die,
Wackiel ruyne 666. of a Dye,
Wackiel ruyne 666. of a Colour,
Wackiel ruyne 666. of a Purple,
Wackiel ruyne 666. of a Scarlet,
Wackiel ruyne 666. of a Crimson,
Wackiel ruyne 666. of a Red,
Wackiel ruyne 666. of a Blue,
Wackiel ruyne 666. of a Green,
Wackiel ruyne 666. of a Yellow,
Wackiel ruyne 666. of a Orange,
Wackiel ruyne 666. of a Tawny,
Wackiel ruyne 666. of a Black,
Wackiel ruyne 666. of a White,
Wackiel ruyne 666. of a Grey,
Wackiel ruyne 666. of a Ash-colour,
Wackiel ruyne 666. of a Brown,
Wackiel ruyne 666. of a Russet,
Wackiel ruyne 666. of a Tan,
Wackiel ruyne 666. of a Dun,
Wackiel ruyne 666. of a Sorrel,
Wackiel ruyne 666. of a Bay,
Wackiel ruyne 666. of a Chestnut,
Wackiel ruyne 666. of a Roan,
Wackiel ruyne 666. of a Piebald,
Wackiel ruyne 666. of a Skewbald,
Wackiel ruyne 666. of a Dapple,
Wackiel ruyne 666. of a Speckled,
Wackiel ruyne 666. of a Spotted,
Wackiel ruyne 666. of a Streaked,
Wackiel ruyne 666. of a Striped,
Wackiel ruyne 666. of a Barred,
Wackiel ruyne 666. of a Checkered,
Wackiel ruyne 666. of a Party-coloured,
Wackiel ruyne 666. of a Mixed,
Wackiel ruyne 666. of a Variegated,
Wackiel ruyne 666. of a Diversified,
Wackiel ruyne 666. of a Embroidered,
Wackiel ruyne 666. of a Painted,
Wackiel ruyne 666. of a Limned,
Wackiel ruyne 666. of a Illuminated,
Wackiel ruyne 666. of a Gilded,
Wackiel ruyne 666. of a Varnished,
Wackiel ruyne 666. of a Glazed,
Wackiel ruyne 666. of a Enamelled,
Wackiel ruyne 666. of a Polished,
Wackiel ruyne 666. of a Burnished,
Wackiel ruyne 666. of a Smoothed,
Wackiel ruyne 666. of a Rubbed,
Wackiel ruyne 666. of a Scrubbed,
Wackiel ruyne 666. of a Scoured,
Wackiel ruyne 666. of a Washed,
Wackiel ruyne 666. of a Cleansed,
Wackiel ruyne 666. of a Purified,
Wackiel ruyne 666. of a Refined,
Wackiel ruyne 666. of a Tried,
Wackiel ruyne 666. of a Proved,
Wackiel ruyne 666. of a Tested,
Wackiel ruyne 666. of a Assayed,
Wackiel ruyne 666. of a Examined,
Wackiel ruyne 666. of a Searched,
Wackiel ruyne 666. of a Sought,
Wackiel ruyne 666. of a Found,
Wackiel ruyne 666. of a Discovered,
Wackiel ruyne 666. of a Revealed,
Wackiel ruyne 666. of a Uncovered,
Wackiel ruyne 666. of a Unveiled,
Wackiel ruyne 666. of a Unmasked,
Wackiel ruyne 666. of a Unhooded,
Wackiel ruyne 666. of a Unshrouded,
Wackiel ruyne 666. of a Unclothed,
Wackiel ruyne 666. of a Undressed,
Wackiel ruyne 666. of a Naked,
Wackiel ruyne 666. of a Bare,
Wackiel ruyne 666. of a Exposed,
Wackiel ruyne 666. of a Open,
Wackiel ruyne 666. of a Manifest,
Wackiel ruyne 666. of a Evident,
Wackiel ruyne 666. of a Clear,
Wackiel ruyne 666. of a Plain,
Wackiel ruyne 666. of a Obvious,
Wackiel ruyne 666. of a Apparent,
Wackiel ruyne 666. of a Visible,
Wackiel ruyne 666. of a Perceptible,
Wackiel ruyne 666. of a Sensible,
Wackiel ruyne 666. of a Tangible,
Wackiel ruyne 666. of a Palpable,
Wackiel ruyne 666. of a Material,
Wackiel ruyne 666. of a Substantial,
Wackiel ruyne 666. of a Corporeal,
Wackiel ruyne 666. of a Bodily,
Wackiel ruyne 666. of a Fleshly,
Wackiel ruyne 666. of a Carnal,
Wackiel ruyne 666. of a Sensual,
Wackiel ruyne 666. of a Natural,
Wackiel ruyne 666. of a Animal,
Wackiel ruyne 666. of a Vegetable,
Wackiel ruyne 666. of a Mineral,
Wackiel ruyne 666. of a Elemental,
Wackiel ruyne 666. of a Elementary,
Wackiel ruyne 666. of a Primitive,
Wackiel ruyne 666. of a Original,
Wackiel ruyne 666. of a Primary,
Wackiel ruyne 666. of a Principal,
Wackiel ruyne 666. of a Chief,
Wackiel ruyne 666. of a Head,
Wackiel ruyne 666. of a Leader,
Wackiel ruyne 666. of a Captain,
Wackiel ruyne 666. of a Commander,
Wackiel ruyne 666. of a General,
Wackiel ruyne 666. of a Admiral,
Wackiel ruyne 666. of a Colonel,
Wackiel ruyne 666. of a Major,
Wackiel ruyne 666. of a Lieutenant,
Wackiel ruyne 666. of a Ensign,
Wackiel ruyne 666. of a Standard-bearer,
Wackiel ruyne 666. of a Trumpeter,
Wackiel ruyne 666. of a Drummer,
Wackiel ruyne 666. of a Fifer,
Wackiel ruyne 666. of a Piper,
Wackiel ruyne 666. of a Musician,
Wackiel ruyne 666. of a Minstrel,
Wackiel ruyne 666. of a Singer,
Wackiel ruyne 666. of a Dancer,
Wackiel ruyne 666. of a Player,
Wackiel ruyne 666. of a Actor,
Wackiel ruyne 666. of a Buffoon,
Wackiel ruyne 666. of a Jester,
Wackiel ruyne 666. of a Fool,
Wackiel ruyne 666. of a Madman,
Wackiel ruyne 666. of a Lunatick,
Wackiel ruyne 666. of a Idiot,
Wackiel ruyne 666. of a Simpleton,
Wackiel ruyne 666. of a Dunce,
Wackiel ruyne 666. of a Blockhead,
Wackiel ruyne 666. of a Ass,
Wackiel ruyne 666. of a Mule,
Wackiel ruyne 666. of a Horse,
Wackiel ruyne 666. of a Mare,
Wackiel ruyne 666. of a Colt,
Wackiel ruyne 666. of a Foal,
Wackiel ruyne 666. of a Filly,
Wackiel ruyne 666. of a Stallion,
Wackiel ruyne 666. of a Gelding,
Wackiel ruyne 666. of a Ox,
Wackiel ruyne 666. of a Bull,
Wackiel ruyne 666. of a Cow,
Wackiel ruyne 666. of a Calf,
Wackiel ruyne 666. of a Heifer,
Wackiel ruyne 666. of a Steer,
Wackiel ruyne 666. of a Bullock,
Wackiel ruyne 666. of a Sheep,
Wackiel ruyne 666. of a Ram,
Wackiel ruyne 666. of a Ewe,
Wackiel ruyne 666. of a Lamb,
Wackiel ruyne 666. of a Wether,
Wackiel ruyne 666. of a Goat,
Wackiel ruyne 666. of a Buck,
Wackiel ruyne 666. of a Doe,
Wackiel ruyne 666. of a Kid,
Wackiel ruyne 666. of a Hog,
Wackiel ruyne 666. of a Boar,
Wackiel ruyne 666. of a Sow,
Wackiel ruyne 666. of a Pig,
Wackiel ruyne 666. of a Dog,
Wackiel ruyne 666. of a Bitch,
Wackiel ruyne 666. of a Whelp,
Wackiel ruyne 666. of a Puppy,
Wackiel ruyne 666. of a Cat,
Wackiel ruyne 666. of a Kitten,
Wackiel ruyne 666. of a Mouse,
Wackiel ruyne 666. of a Rat,
Wackiel ruyne 666. of a Weasel,
Wackiel ruyne 666. of a Ferret,
Wackiel ruyne 666. of a Polecat,
Wackiel ruyne 666. of a Stoat,
Wackiel ruyne 666. of a Hedgehog,
Wackiel ruyne 666. of a Rabbit,
Wackiel ruyne 666. of a Hare,
Wackiel ruyne 666. of a Squirrel,
Wackiel ruyne 666. of a Dormouse,
Wackiel ruyne 666. of a Bat,
Wackiel ruyne 666. of a Lion,
Wackiel ruyne 666. of a Lioness,
Wackiel ruyne 666. of a Whelp,
Wackiel ruyne 666. of a Cub,
Wackiel ruyne 666. of a Tiger,
Wackiel ruyne 666. of a Leopard,
Wackiel ruyne 666. of a Panther,
Wackiel ruyne 666. of a Bear,
Wackiel ruyne 666. of a Cub,
Wackiel ruyne 666. of a Wolf,
Wackiel ruyne 666. of a She-wolf,
Wackiel ruyne 666. of a Whelp,
Wackiel ruyne 666. of a Fox,
Wackiel ruyne 666. of a Vixen,
Wackiel ruyne 666. of a Cub,
Wackiel ruyne 666. of a Jackal,
Wackiel ruyne 666. of a Hyena,
Wackiel ruyne 666. of a Elephant,
Wackiel ruyne 666. of a Rhinoceros,
Wackiel ruyne 666. of a Camel,
Wackiel ruyne 666. of a Dromedary,
Wackiel ruyne 666. of a Deer,
Wackiel ruyne 666. of a Stag,
Wackiel ruyne 666. of a Hind,
Wackiel ruyne 666. of a Fawn,
Wackiel ruyne 666. of a Roe,
Wackiel ruyne 666. of a Buck,
Wackiel ruyne 666. of a Doe,
Wackiel ruyne 666. of a Kid,
Wackiel ruyne 666. of a Antelope,
Wackiel ruyne 666. of a Chamois,
Wackiel ruyne 666. of a Ibex,
Wackiel ruyne 666. of a Wild-goat,
Wackiel ruyne 666. of a Monkey,
Wackiel ruyne 666. of a Ape,
Wackiel ruyne 666. of a Baboon,
Wackiel ruyne 666. of a Orang-outang,
Wackiel ruyne 666. of a Pongo,
Wackiel ruyne 666. of a Satyr,
Wackiel ruyne 666. of a Sphinx,
Wackiel ruyne 666. of a Griffin,
Wackiel ruyne 666. of a Dragon,
Wackiel ruyne 666. of a Wyvern,
Wackiel ruyne 666. of a Cockatrice,
Wackiel ruyne 666. of a Basilisk,
Wackiel ruyne 666. of a Unicorn,
Wackiel ruyne 666. of a Pegasus,
Wackiel ruyne 666. of a Centaur,
Wackiel ruyne 666. of a Mermaid,
Wackiel ruyne 666. of a Triton,
Wackiel ruyne 666. of a Sea-horse,
Wackiel ruyne 666. of a Sea-monster,
Wackiel ruyne 666. of a Leviathan,
Wackiel ruyne 666. of a Behemoth,
Wackiel ruyne 666. of a Whale,
Wackiel ruyne 666. of a Dolphin,
Wackiel ruyne 666. of a Porpoise,
Wackiel ruyne 666. of a Shark,
Wackiel ruyne 666. of a Sword-fish,
Wackiel ruyne 666. of a Saw-fish,
Wackiel ruyne 666. of a Tortoise,
Wackiel ruyne 666. of a Turtle,
Wackiel ruyne 666. of a Crocodile,
Wackiel ruyne 666. of a Alligator,
Wackiel ruyne 666. of a Lizard,
Wackiel ruyne 666. of a Chameleon,
Wackiel ruyne 666. of a Salamander,
Wackiel ruyne 666. of a Newt,
Wackiel ruyne 666. of a Eft,
Wackiel ruyne 666. of a Frog,
Wackiel ruyne 666. of a Toad,
Wackiel ruyne 666. of a Snake,
Wackiel ruyne 666. of a Viper,
Wackiel ruyne 666. of a Adder,
Wackiel ruyne 666. of a Asp,
Wackiel ruyne 666. of a Cobra,
Wackiel ruyne 666. of a Python,
Wackiel ruyne 666. of a Boa,
Wackiel ruyne 666. of a Anaconda,
Wackiel ruyne 666. of a Rattlesnake,
Wackiel ruyne 666. of a Worm,
Wackiel ruyne 666. of a Caterpillar,
Wackiel ruyne 666. of a Grub,
Wackiel ruyne 666. of a Maggot,
Wackiel ruyne 666. of a Fly,
Wackiel ruyne 666. of a Gnat,
Wackiel ruyne 666. of a Midge,
Wackiel ruyne 666. of a Flea,
Wackiel ruyne 666. of a Louse,
Wackiel ruyne 666. of a Tick,
Wackiel ruyne 666. of a Bug,
Wackiel ruyne 666. of a Beetle,
Wackiel ruyne 666. of a Cockroach,
Wackiel ruyne 666. of a Cricket,
Wackiel ruyne 666. of a Grasshopper,
Wackiel ruyne 666. of a Locust,
Wackiel ruyne 666. of a Scorpion,
Wackiel ruyne 666. of a Spider,
Wackiel ruyne 666. of a Tarantula,
Wackiel ruyne 666. of a Bee,
Wackiel ruyne 666. of a Drone,
Wackiel ruyne 666. of a Wasp,
Wackiel ruyne 666. of a Hornet,
Wackiel ruyne 666. of a Ant,
Wackiel ruyne 666. of a Emmet,
Wackiel ruyne 666. of a Bird,
Wackiel ruyne 666. of a Eagle,
Wackiel ruyne 666. of a Vulture,
Wackiel ruyne 666. of a Hawk,
Wackiel ruyne 666. of a Falcon,
Wackiel ruyne 666. of a Kite,
Wackiel ruyne 666. of a Buzzard,
Wackiel ruyne 666. of a Owl,
Wackiel ruyne 666. of a Raven,
Wackiel ruyne 666. of a Crow,
Wackiel ruyne 666. of a Rook,
Wackiel ruyne 666. of a Jackdaw,
Wackiel ruyne 666. of a Magpie,
Wackiel ruyne 666. of a Jay,
Wackiel ruyne 666. of a Parrot,
Wackiel ruyne 666. of a Cockatoo,
Wackiel ruyne 666. of a Macaw,
Wackiel ruyne 666. of a Parakeet,
Wackiel ruyne 666. of a Lovebird,
Wackiel ruyne 666. of a Cuckoo,
Wackiel ruyne 666. of a Woodpecker,
Wackiel ruyne 666. of a Kingfisher,
Wackiel ruyne 666. of a Swallow,
Wackiel ruyne 666. of a Martin,
Wackiel ruyne 666. of a Swift,
Wackiel ruyne 666. of a Nightjar,
Wackiel ruyne 666. of a Goatsucker,
Wackiel ruyne 666. of a Hoopoe,
Wackiel ruyne 666. of a Roller,
Wackiel ruyne 666. of a Bee-eater,
Wackiel ruyne 666. of a Hummingbird,
Wackiel ruyne 666. of a Sunbird,
Wackiel ruyne 666. of a Creeper,
Wackiel ruyne 666. of a Nuthatch,
Wackiel ruyne 666. of a Wren,
Wackiel ruyne 666. of a Tit,
Wackiel ruyne 666. of a Robin,
Wackiel ruyne 666. of a Redbreast,
Wackiel ruyne 666. of a Nightingale,
Wackiel ruyne 666. of a Thrush,
Wackiel ruyne 666. of a Blackbird,
Wackiel ruyne 666. of a Ouzel,
Wackiel ruyne 666. of a Starling,
Wackiel ruyne 666. of a Mynah,
Wackiel ruyne 666. of a Oriole,
Wackiel ruyne 666. of a Shrike,
Wackiel ruyne 666. of a Flycatcher,
Wackiel ruyne 666. of a Warbler,
Wackiel ruyne 666. of a Chaffinch,
Wackiel ruyne 666. of a Bullfinch,
Wackiel ruyne 666. of a Greenfinch,
Wackiel ruyne 666. of a Goldfinch,
Wackiel ruyne 666. of a Linnet,
Wackiel ruyne 666. of a Twite,
Wackiel ruyne 666. of a Redpoll,
Wackiel ruyne 666. of a Siskin,
Wackiel ruyne 666. of a Crossbill,
Wackiel ruyne 666. of a Hawfinch,
Wackiel ruyne 666. of a Grosbeak,
Wackiel ruyne 666. of a Sparrow,
Wackiel ruyne 666. of a Tree-sparrow,
Wackiel ruyne 666. of a Weaver-bird,
Wackiel ruyne 666. of a Finch,
Wackiel ruyne 666. of a Bunting,
Wackiel ruyne 666. of a Lark,
Wackiel ruyne 666. of a Skylark,
Wackiel ruyne 666. of a Pipit,
Wackiel ruyne 666. of a Wagtail,
Wackiel ruyne 666. of a Dipper,
Wackiel ruyne 666. of a Waxwing,
Wackiel ruyne 666. of a Pheasant,
Wackiel ruyne 666. of a Partridge,
Wackiel ruyne 666. of a Grouse,
Wackiel ruyne 666. of a Quail,
Wackiel ruyne 666. of a Peacock,
Wackiel ruyne 666. of a Turkey,
Wackiel ruyne 666. of a Guinea-fowl,
Wackiel ruyne 666. of a Chicken,
Wackiel ruyne 666. of a Hen,
Wackiel ruyne 666. of a Cock,
Wackiel ruyne 666. of a Capon,
Wackiel ruyne 666. of a Duck,
Wackiel ruyne 666. of a Drake,
Wackiel ruyne 666. of a Mallard,
Wackiel ruyne 666. of a Teal,
Wackiel ruyne 666. of a Widgeon,
Wackiel ruyne 666. of a Pochard,
Wackiel ruyne 666. of a Scaup,
Wackiel ruyne 666. of a Eider,
Wackiel ruyne 666. of a Scoter,
Wackiel ruyne 666. of a Goldeneye,
Wackiel ruyne 666. of a Merganser,
Wackiel ruyne 666. of a Smew,
Wackiel ruyne 666. of a Shelduck,
Wackiel ruyne 666. of a Goose,
Wackiel ruyne 666. of a Gander,
Wackiel ruyne 666. of a Brent-goose,
Wackiel ruyne 666. of a Barnacle-goose,
Wackiel ruyne 666. of a Bean-goose,
Wackiel ruyne 666. of a White-fronted goose,
Wackiel ruyne 666. of a Greylag-goose,
Wackiel ruyne 666. of a Swan,
Wackiel ruyne 666. of a Cygnet,
Wackiel ruyne 666. of a Mute-swan,
Wackiel ruyne 666. of a Whooper,
Wackiel ruyne 666. of a Bewick's swan,
Wackiel ruyne 666. of a Flamingo,
Wackiel ruyne 666. of a Heron,
Wackiel ruyne 666. of a Bittern,
Wackiel ruyne 666. of a Egret,
Wackiel ruyne 666. of a Stork,
Wackiel ruyne 666. of a Ibis,
Wackiel ruyne 666. of a Spoonbill,
Wackiel ruyne 666. of a Crane,
Wackiel ruyne 666. of a Bustard,
Wackiel ruyne 666. of a Great-bustard,
Wackiel ruyne 666. of a Little-bustard,
Wackiel ruyne 666. of a Stone-curlew,
Wackiel ruyne 666. of a Coot,
Wackiel ruyne 666. of a Moorhen,
Wackiel ruyne 666. of a Gallinule,
Wackiel ruyne 666. of a Crake,
Wackiel ruyne 666. of a Rail,
Wackiel ruyne 666. of a Water-rail,
Wackiel ruyne 666. of a Corncrake,
Wackiel ruyne 666. of a Plover,
Wackiel ruyne 666. of a Lapwing,
Wackiel ruyne 666. of a Dotterel,
Wackiel ruyne 666. of a Golden-plover,
Wackiel ruyne 666. of a Grey-plover,
Wackiel ruyne 666. of a Ringed-plover,
Wackiel ruyne 666. of a Little-ringed-plover,
Wackiel ruyne 666. of a Sandpiper,
Wackiel ruyne 666. of a Curlew,
Wackiel ruyne 666. of a Whimbrel,
Wackiel ruyne 666. of a Godwit,
Wackiel ruyne 666. of a Bar-tailed-godwit,
Wackiel ruyne 666. of a Black-tailed-godwit,
Wackiel ruyne 666. of a Redshank,
Wackiel ruyne 666. of a Greenshank,
Wackiel ruyne 666. of a Spotted-redshank,
Wackiel ruyne 666. of a Green-sandpiper,
Wackiel ruyne 666. of a Wood-sandpiper,
Wackiel ruyne 666. of a Common-sandpiper,
Wackiel ruyne 666. of a Knot,
Wackiel ruyne 666. of a Purple-sandpiper,
Wackiel ruyne 666. of a Turnstone,
Wackiel ruyne 666. of a Ruff,
Wackiel ruyne 666. of a Reeve,
Wackiel ruyne 666. of a Snipe,
Wackiel ruyne 666. of a Great-snipe,
Wackiel ruyne 666. of a Jack-snipe,
Wackiel ruyne 666. of a Woodcock,
Wackiel ruyne 666. of a Dunlin,
Wackiel ruyne 666. of a Stint,
Wackiel ruyne 666. of a Little-stint,
Wackiel ruyne 666. of a Temminck's-stint,
Wackiel ruyne 666. of a Pectoral-sandpiper,
Wackiel ruyne 666. of a Sanderling,
Wackiel ruyne 666. of a Phalarope,
Wackiel ruyne 666. of a Red-phalarope,
Wackiel ruyne 666. of a Grey-phalarope,
Wackiel ruyne 666. of a Red-necked-phalarope,
Wackiel ruyne 666. of a Gull,
Wackiel ruyne 666. of a Black-headed-gull,
Wackiel ruyne 666. of a Common-gull,
Wackiel ruyne 666. of a Lesser-black-backed-gull,
Wackiel ruyne 666. of a Herring-gull,
Wackiel ruyne 666. of a Great-black-backed-gull,
Wackiel ruyne 666. of a Kittiwake,
Wackiel ruyne 666. of a Ivory-gull,
Wackiel ruyne 666. of a Sabine's-gull,
Wackiel ruyne 666. of a Little-gull,
Wackiel ruyne 666. of a Tern,
Wackiel ruyne 666. of a Sandwich-tern,
Wackiel ruyne 666. of a Roseate-tern,
Wackiel ruyne 666. of a Common-tern,
Wackiel ruyne 666. of a Arctic-tern,
Wackiel ruyne 666. of a Little-tern,
Wackiel ruyne 666. of a Gull-billed-tern,
Wackiel ruyne 666. of a Caspian-tern,
Wackiel ruyne 666. of a Black-tern,
Wackiel ruyne 666. of a Skua,
Wackiel ruyne 666. of a Great-skua,
Wackiel ruyne 666. of a Arctic-skua,
Wackiel ruyne 666. of a Long-tailed-skua,
Wackiel ruyne 666. of a Pomarine-skua,
Wackiel ruyne 666. of a Auk,
Wackiel ruyne 666. of a Great-auk,
Wackiel ruyne 666. of a Razorbill,
Wackiel ruyne 666. of a Black-guillemot,
Wackiel ruyne 666. of a Little-auk,
Wackiel ruyne 666. of a Puffin,
Wackiel ruyne 666. of a Guillemot,
Wackiel ruyne 666. of a Black-guillemot,
Wackiel ruyne 666. of a Pigeon,
Wackiel ruyne 666. of a Dove,
Wackiel ruyne 666. of a Stock-dove,
Wackiel ruyne 666. of a Ring-dove,
Wackiel ruyne 666. of a Turtle-dove,
Wackiel ruyne 666. of a Sandgrouse,
Wackiel ruyne 666. of a Pin-tailed-sandgrouse,
Wackiel ruyne 666. of a Black-bellied-sandgrouse,
Wackiel ruyne 666. of a Pallas's-sandgrouse,
Wackiel ruyne 666. of a Fish,
Wackiel ruyne 666. of a Perch,
Wackiel ruyne 666. of a Pike,
Wackiel ruyne 666. of a Tench,
Wackiel ruyne 666. of a Carp,
Wackiel ruyne 666. of a Barbel,
Wackiel ruyne 666. of a Gudgeon,
Wackiel ruyne 666. of a Bream,
Wackiel ruyne 666. of a Roach,
Wackiel ruyne 666. of a Rudd,
Wackiel ruyne 666. of a Dace,
Wackiel ruyne 666. of a Chub,
Wackiel ruyne 666. of a Minnow,
Wackiel ruyne 666. of a Loach,
Wackiel ruyne 666. of a Eel,
Wackiel ruyne 666. of a Conger,
Wackiel ruyne 666. of a Lamprey,
Wackiel ruyne 666. of a Sturgeon,
Wackiel ruyne 666. of a Salmon,
Wackiel ruyne 666. of a Grilse,
Wackiel ruyne 666. of a Trout,
Wackiel ruyne 666. of a Sea-trout,
Wackiel ruyne 666. of a Char,
Wackiel ruyne 666. of a Grayling,
Wackiel ruyne 666. of a Smelt,
Wackiel ruyne 666. of a Herring,
Wackiel ruyne 666. of a Pilchard,
Wackiel ruyne 666. of a Sprat,
Wackiel ruyne 666. of a Anchovy,
Wackiel ruyne 666. of a Shad,
Wackiel ruyne 666. of a Allis-shad,
Wackiel ruyne 666. of a Twaite-shad,
Wackiel ruyne 666. of a Mackerel,
Wackiel ruyne 666. of a Horse-mackerel,
Wackiel ruyne 666. of a Tunny,
Wackiel ruyne 666. of a Bonito,
Wackiel ruyne 666. of a Gurnard,
Wackiel ruyne 666. of a Tub-gurnard,
Wackiel ruyne 666. of a Red-gurnard,
Wackiel ruyne 666. of a Piper,
Wackiel ruyne 666. of a Weever,
Wackiel ruyne 666. of a Lesser-weever,
Wackiel ruyne 666. of a Greater-weever,
Wackiel ruyne 666. of a Sea-scorpion,
Wackiel ruyne 666. of a Father-lasher,
Wackiel ruyne 666. of a Sea-perch,
Wackiel ruyne 666. of a Bass,
Wackiel ruyne 666. of a Mullet,
Wackiel ruyne 666. of a Grey-mullet,
Wackiel ruyne 666. of a Red-mullet,
Wackiel ruyne 666. of a Surmullet,
Wackiel ruyne 666. of a Wrasse,
Wackiel ruyne 666. of a Ballan-wrasse,
Wackiel ruyne 666. of a Cuckoo-wrasse,
Wackiel ruyne 666. of a Rock-wrasse,
Wackiel ruyne 666. of a Sea-bream,
Wackiel ruyne 666. of a Gilthead,
Wackiel ruyne 666. of a Black-bream,
Wackiel ruyne 666. of a Pandora,
Wackiel ruyne 666. of a Sea-b

Hei mihi, tantis meritis quod impar
Haud queam dignas solüisse grates,
Insolens plectri, modicæque Musæ
Cantor inaudax.
Quæ lyræ neruis, Dea, versibusque
Præsides doctis. meditare carmen
Ante inauditum sociasque tecum
Iunge sorores.
Antra Bellaium latebrosa. saltus
Frondei Bellaium iterent, & vnde
Quas vagus flauâ Liger in profundum
Voluit arenâ.
Herculem Herois alius cothurnis
Dicat inuictum populos per omnes,
Et Cleonæi humeros amictum
Pelle leonis.
Vt Libym pressu, pedibus iuuencum,
Igne Lernæam superarit hydram,
Alites telis, Erycemque cæstus
Verbere crudi:
Lydiæ vt iussu dominæ pudenter
Texerit Coa sua membra palla,
Crassa robusto tenuarit idem
Pollice fila:
Vtve Colchoæ magicis puellæ
Cantibus tauros subigens furentes,
Aureum vellus Scythicis Iason
Vexerit oris.
Arboris densæ resupinus vmbra
Iane, te tantum celebrabo. seu Sol
Mane collustret sola siue Iberum
Flectat ad æquor.
Dignus es nostro prope solus æuo,
Cui sacri vatum vigilent labores;
Flore cui texant roseo nouemque
Serta sorores.

Of Cockatrices, Dragons, and Basilisks, &c.

Hare-sick dolefully doth lye,
The Cockatrice hath killed her not,
For she her young ones ere she dyes did eate,
And so her kind she kindly doth entombe.
Pelicans fo do not,
Who kill their young and them restore to life,
With their owne blood againe.
Yet Mormons beings are to the diapraise,
Who hurt not trivial fruits,
But the fruits eate of Gods,
Which makes them Gods,
Upon whom they have partaken.
Dragons keep watch
Over their treasure,
Which they may not obtain,
Except they have overcome them.
Basilisks with their eyes kill,
Therefore Mormons eyes are dazled,
That they may not see to destroy.
Vnicornes have great force,
Wherefore Mormons have great force of Spirit,
Which they employ against Satan.
Elephants have no joynts in their knees,
Because they go not to worship Idols.
Crocodiles have no tongues,
Because they speak not evil of their Gods.
Apes imitate what they see done,
Therefore Mormons imitate not what they see done,
Lest they should be Apes indeed.
Camelions change colour,
Because Mormons change not their Religion.
Swallowes build in Churches,
Because Mormons build Churches.
Storkes are mercifull to their parents,
Therefore Mormons are kinde to their Children.
Turtles keep faith to their Mates,
Therefore Mormons keep faith to their Wives.

Cuilne,verbis pluribus obiicerat
Non vnus ewingo,sed ille
Gallis cui ipsa parcit pater:
Franciscus,loquax,qui se amat vnicè
Industriæ ergo,& nobilium artium,
Quas docte colit,& hostique
Vsque pattocinio exultili:
Qui sua ciuitate gaudet vti
Ingens fraudis fulminibus tonet,
Sermone fu pressio,fluentis
Iloquii penetres in aures;
Labris loquentia Suada,vel efluxa
Lenire tigres Armeniæ soles,
Et ora mollire & fuentis
Siluere quos & hadsni rapaces
Contenti die proin tibi longior
Vitæ lucis,Dius Iha tuos labor,
Qui spectra Francici minitra
Sunt vestis,soluite tanto.
Ah,& cadentes me mihi,fortuna
Extinxet ante lethifer exitus,
Cui spe manu fim supplex
Tarte mei portitor capta?
Exempla mortis sponte obitæ dabat
Sodalitium turba fidelium;
Conflanter infernas secuta
Sæpe fuos dominos ad ethereas.
Nunc ante nostras qui facili preces
Exaudierunt Coelitibus bonis,
Sufferta perfidiæ,Patronis,
Vota libens meritasque grates:
Donatis & munera largire
Promissa sedens,figuferas faces
Affigo delubris; diu te
Sofpitem & incolumem precatus.

Ad Adrianum Drusum.

Musæ, in illorum redeamus orbem
Carminis nostri, meliorque cantus
Gaudeant tactæ fidis & Latinis
Vertibus aures.
Rupibus dum Thrax modulatur Orpheus
Aues, nerous citharæ feriuque,
Ad fere cantum veniunt, morantur
Flumina cursum.
Per tua Amphion, Arcadiche, fepta
Arbores pedoris trepidas ebumo
Traxit audiendi, Tyaunque in urbem
Saxa cogit.
Subtetu quis & Polyphemus Æma
Flexat ingutis Galatheam dolos
Captat foranues agit illa dulci
Voce legaios.
Si colant dodi mea fcripta mimus;
Hos fine & paffim fonent libellos,
Quæ fit fuggeftis mihi blanda deuere
Carmina Paan.
Fulta fi non eft Patria columnis
Mi domus, fi qua ventinet Caffio,
Nec labor trum nitido lacunar
Fulgurat auro.
Arbores fi non inuis hortus ouat,
Iple quas Phœbe fuftras habebat
Fons nec in noftras properat per artem
Deffluit aedes:
At fuo Muſe comites alumno
Carmina affluentes oportuit dedant,
Nec pedes noftris aglem refiant
Ferre choreis.
Ergo ter felix fit hic quicunque
Veftibus quifquis colebroleet ultro.

Fer futurorum memor & volabit
Ora neporum.
Mam nec Eli louis alta templa
Mollibus fulgens imitata coelum,
Cella Mauolei neque bulla Cassi,
Pyramidesve,
Xerxia nec fumptu Babylon superbo,
Coctilis quamuis decorata muro,
Mortis extrema nimium fruere
Lege vacabunt.
Hee nunc olim populante flamma,
Aut imo longo aut pluuia fatiscent
Eccidet nullo enim Camena
Nobilis auo.
Hexelexpicis epuriæ.
Atqui iam tum mihi dura cladem,
Iam tum & curarum Superi parabant,
Cum meas fluam Patria arborem
Verti in ira.
Salia Neptuni rada tranfiuimus,
Vtrate auerret celeri Lacenam,
Dulchitque tanta fub Troiana ufi eft
Femina Phœbo.
Et me cleicum mala multa vallant,
Et malis longe grauiora fatu,
Publicos Tuoiz peperitque prima a-
mentia fudus.
Hee quidem clades aliunde nata eft,
Midifonis ex quo vultuet finiftra
Ita tres vidit fine velle nato
Iudice Diuas.
Inde fas tanti incendia belli,
Inde tot Troes Danaique cæfi,
Saberinus magnes Phrygiusque cæfus,
Ebelius aula.

Ad sad Eurotam quoque nunc patria
Quapiam forsan gemit inachinuve,
Heic quod immite facrat peremptus
Cede marito.
Etmanum cano capiti genitrix
Inicit chartis aliqua vota iuxta,
Ac fuerus malas audio cruentat
Vsque fenles.
Quo magis florens ætatus ipse rerum,
Pluribus regnis opibusque fultus:
Hoc tamen lapfu grauior magisque
Dura ruina eft.
Ecce regnatrix Afia ferocis,
Effluens auro, & genus omne gemmis,
Tot mauifrorum protectumque densa
Cincta corona:
Liberis felix vtinamque fexus,
Et viro & quondam parte fi ege pollens,
Quam repentino tamen vna nox dat
Turbine peftum.
Vt forem exemplo nihil eft tutum
Quamlibet magnis. Nemefisque quantum
Fedus vlcifcens queat inque culmen
Inftma tollens.
De mea fago tamen audiifle
Ore Caffandræ memini, canentis:
Dardana ftirpi fore ri vicifim
Seruiat Hellas.

Ad Ang. Trumbum P. D. in Francisci agnum.

Vox vnde noftris influit auribus?
Tam lata? tumor murmure quis leui
Iucunda diuulgat repens, &
Hoc mineris volat vfque gemis?
Hercle foro clarus ab Italis
Angelus eras hac nec Tiuulcius

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Lætitat le Trano vicine
Pontificis gerit orbe fummi?
O fingulari lætitia diem,
Gemminique Thracum more notabilem?
Tam nomen haud Virtus inane erit,
Tam fortes erit am pla nepotes.
Candore fi quis perditus enites,
Reftituique ftudet (vt decet) imptobe;
Lotare fontibus patronum
Plaudibilem, & merito venerdum.
Et tu, fecundo fi quis à polline
Affatus audes digna lari cedro,
Cineremque Manium facerdos
Pieria redimis corona;
Orfis fauorem dulcibus incipe
Spetare tandem adhuque præmia:
Accingere & meutem labori
Egregio, & fidibus monendas.
Non vana votis indet inanibus
Manare deinde mefis poetica
Spes vatem; hiumo nec feminabit
In ftetili, bibulisue arenis.
Inde ea nolim eft copula, cum penus
Illuftre mores confecorant bonos,
Nec labe declinat nouella
Stemmate ab exemplo parentum.
Hunc à Toparchis nobiliotibus
Baiguindorum fama fatum refert;
Mutare qui fedes coacti,
Infubrium petiere opinam.
Illic mansque & Marie Tmultia
Inclarsit gens nominis & decus
Extendit & ortus.
Solis ab Hefperio exhibit.
Primâ illa numquam, quid quod originis

Oblita Francis partibus addidit
Se semper, affectuque folo
Fouit opes ftudiofa noftras?
Augufta regni tum titulis domus
Contenta vifit, & fingulis inclyta,
Se frige doctrinæ fplendris
Exoluit, Sophiæque fanctæ.
Nec fella adiit non etiam Orgia
Vatum lunaria nocte regens,
Et volvit arthurum bonorum
Omne fegne genus artiumque.
Nil ergo mirum fi modo tertius
Omnuit illum his Paulus honoribus,
Legatum & exonui cepit
Oftridi numeio Senatus.
Touquent Olympum numine qui fuo
Tantam mihi xui Cirilicis annuant,
Florente dum poffim Camœna
Et tuas memorare dotes,
O purpurata gloria curis
Fruftra Triualli quo tumet Italia
Iefe efferens tellus alumno;
Gallia quo facra agente gaudet.
Tuo volentem Lesbide barbite
Parconia hac vis, ne aut mea defcrat,
Aut vore oblitum cauerem
Meliufue fuperabo vates.
Ad in. ciffimum virginem nubilis.
Dotâ ô tempora fic culmque felix
Tollitur quod aureum vocati!
Ter nondum tria tranfiere luftra,
Cum regnarer in orbe fcabra Gallo
Paffim barbaries, nec vllus ufus
Qui Græce loqueretur ac Latine,
Et ludus ty pus bonis vacaret.

Annue ò Deus! ò desta fecla:
Romanas paces, Iunibæ & puellæ,
Ac Genias quæ tibi genuntur ædes,
Et fcle olqui excolunt lepore.
Tu Cuffin mihi tenuifti tellus,
Cine clarum genus, aut eamque formam
Poetrina excolis erudition,
Ac tere ingenios colore plagens
Exoras Charitum poeticarum,
Et rebus tenuem tenuiliores,
Noftro Fiericlam vna fuis fecio.

L. Tebgnius ad Arethufam.

Illubata puellula,
Pexclarus neque non orta parentibus,
Cuius gratia decentia
Formæ & mundities me mihi furpuit:
Cui fecilis oculi rutres,
Et rofus fub rutilis luscida crinibus
Multos follicitans procos,
Qui me diuitiis fortiti putarent.
Me contemnere tamen omnibus
Prorfus atque virum non aliquam cupis.
Vt lenes tacean genas,
Atque nouenda rofis ora rubentibus,
Vt lingua Veneres tua,
Sermonemque fuis dulcibus obtinam
Reliquis coniugij mennon.
Nodtis me mihi gemis, morfu gemis die?
Adhuc tempus procul tum
Sufpires tacitis flucia ab ignibus?
Aut follicitus mea lux mens
Aut tam languidulus te dia fers mea.
Sic Phyllis à hodopeia
Æternum patrio limine coniugem
Spectauit redeuntem.

Stic flauum Hyppolyte tridis lasona:
Blandis vtrique vocibus
Decepte. tridis fed pena ignibus
Irati fertur ionis.
At cerue fidelis vinis hinibus
Labor Tanarum in chaos:
Fatum fum tibi quim fuffulorem fidem,
Pafta & conubialia
Dulcerq. & olli ritia flatibus
Me torrer face mutua
Quite incendit amor; nullaque femina eft
Sine calce inflabilior,
Vulcuique ingenui gratia amabilis)
Quam praferre tibi velim.
Flamma principium & finis eris mea.

Ad Hilarum. Iodanum Largum ingeniosum.

Liberate vti candidi fuauitas,
Nimirum lapidem mouemus omnem, &
Nullum horrendum tibi Hilarum
Incundifime mi patrone rerum.
Conatus fed eram irnito atque cafto
Cedere omnia quantacunque ai
Intendas animum & benignus adsis.
Porta te huiufce rei aperiente fores.
Solus prafidium, decufque noftrum.
Voti reddere compotem Macrium
Si velis modo paululumque tentes.
Cuncta perficies vel otiofus.
Si mi contigerit quies, magnique
Per te mitra ego illico foluar.
Quantus mox tibi gratulationes
Efundam citharâ loquaciore!
Quot te millia carminum, quot ample
Scriptum libelos manet cura!
Clamabis quoties legendo noftra.

Cycnum er anfere me repente fatum?
Vtre pereat tacite lentum,
Tot linquat mœsta domos damnetq́;
Quod non inuersis oculis clientem
Iucundiſſimum ad extrema terrarum,

De Georgio Schola regio Legato.

Nymphæ qui nemorum teneris umbras.
Et flores legitis per vda Tempe,
Plenis ſtipe calis adgerendas;
Selue ſera mea parate quæſo,
Sacræ nomina cui dedere ſylua,
Mutatæ modo littera fecundæ:
Vt præſcia dulcioris ætatis
Oſti, & Caſtaliarum amœnitatum,
Quas tedet colere quotidianis curis:
Selue ponifticum eſt mihi tantum
Longe me literæ principi benigno,
Sed quis pondere eſſimetur me noxes,
Artes iuſe magis bonas, fed illis
Quarum ſcitu Dea ferocia 6 6.
Impromiſcua hore non caduco,
Autorum aut ſcitum tinxiſſe longum?
Immortalia ſint vt ipſa, quando eſt
His ſortis meus ecce Selua dignus.

Ad Michaelem Rotilium. Ex Creta.

Scitanda vire quæ mihi formula,
Deliberanti follicite de cius,
Quocumque me vertam. R utili,
Omnia plena malis videntur.
Ferunt molefta nam foris tribus,
Et continenter cauſſidici ſtrepunt.
Sin forte priuatus; domi me
Tædia & anxietas manebunt.
Si ruſticari diſpliceat, nec a
Me vas inquis tuitæ laborious,

At regna Neptuni ſecantem,
Horrida mille premunt pericla.
Amplum eſſe cenſum fac mihi diuiti,
Fac eſſe Crœſi gazam Alyattici;
Tunc ſi peregre eſt exeundum,
Cuncta miſer metuam inque tutus.
Sin dura nudum pauperies premet,
Et farta nullâ bulga pecuniâ
Pendebit; eheu, quàm moleſtum eſt
Hoſpitem egere virum, Rutili!
Vinclis iugatum connubialibus
Curæ ſequentur, multaque acerbitas:
Torquebit ægrum ſolitudo,
Si placeat mihi vita cœlebs.
Fœcunda coniux me ſobole auxerit;
Enutrienda eſt non ſine tædio ac
Sudore: ſin deerit, carebit
Lumine vita gementis orbi.
Lanugo primo flore teget genas;
Nullo iuuenta eſt conſilio efficax;
Canis inalbeſcet ſenecta;
Viribus inualida eſt caducis.
Ergo, quod optem quid reliquum mihi eſt,
Niſi alterutrum ſi cupiam catus;
Exiſſe vel numquam parentis
Ex vtero, interiiſſe vel mox?

Ad Franciſcum Regem.

Regum maxime Rex potentiorum,
Annos iam prope bis decem labore
Sum ſummo ipſe tua frequens in aula,
Et te perſequor huc euntem & illuc,
Nec quicquam inde fero tamen lucelli,
Aut rem promoueo peculiarem;
Exhauſto iam animi mei vigore.
Cultori ô ſteriles ſuo Camœnæ!

Quis eum tot patiant fabinde curas,
Tantos vndique & afferant labores,
Nil posthac tamen, & maligna fallat
Exegis otiosi fegre oculta.
Nimirum hæc leuius forem ferenda,
Si illo rempore forem natus illi.
Cum trifti Genio malo que fato
Nosser barbatie incertor rebus.
Sed felicia me tulere fecla.
Quæ te Tanaqui perpolita rura
Sedem Scythicam arcibus exultantem,
Linguarumque trium diserta culter,
Artes nihil inuidet beatæ
Pallas ineruisque Castalinque.
Hæc regni ego tui fic facione
Tempestate nec expectaque Gallis,
Qui tonitus & honoribus fouentur,
Dedaine modo gratia se ingenio
Qui fit, maxime Rex, tortum vt vnus
Rellem expers ego liberalitatum.
Tam pronum neque sentiam fauorem?
An se id dignibus imputem Camenis?
An fato magis fydera candida?
Cum Muſe tibi par fed eſt potestas,
Ad precordia conciliata tanti:
Et maior tonat fydera inuitus
Afpectus potes & leuare perfons.
Proinde abs te peto, Augustæ fapice,
Vt me lumine latiore pofhac
Dexeras afpicias, & in nouem
Admittas numerum gregemque Vatum.
Fallacem puto te rogata, cui fit
Vtrum maximus imperes virorum.

Ad Tetum Protium Fallidium.

Ergone Orphæi fidibus, cauibus

Quis

Queis modos nuper vacuus, relictis
Atque Parnaſſi bifidi valere
Numine iuſſo..
Caſtra Gradiui ſequeris cruenti,
Militem mauis Tite, quàm poetam
Eſſe te? plus quàm bona Muſa cordi eſt
Letifer enſis?
Et quis hæc quæſo ratus eſſet vnquam?
Quis neget curſu Ligerim reflexo
Iam meaturum, reditura ad ipſos
Flumina fonteis?
Haſtenus ſacris operata Nymphis
Dextra, crudeles gladios coruſcat;
Proque concentu chelys, it tubarum
Clangor ad aures.
Cùm tibi immundæ latices lacunæ
In cauâ feſſo galeâ bibentur;
Subque cogéris Ioue ferre duræ
Frigora noctis:
Cùm relegati cupido ſoporis,
Atque ſperanti placidam quietem
Ingruent hoſtes, ſubitoque cingent
Agmine vallum.
Quàm velis pugnas adiiſſe nuncquam,
Nec latus muniſſe tuum enſe ſæuo!
Quàm domum, at fruſtra, cupies peroſus
Bella redire!
Eſt quidem belli ſtudiique præſes
Ipſa Tritonis: ſed enim libenter
Otium vſurpans, poſita frequentat
Gorgone Athenas.
Antefert pugnæ Dea ſæpe pacem,
Iurgio & rixæ requietem: oliua
Arguit pacis typus id Mineruæ
Nobilis arbor.

Ad Clau-

Ad Conatum Magorum.

In comparandis mi nimis anxius
Videre Mago, diuinis; neque
Audire diuinos liberter
Veridici monitus magistri:
Ne fis vt olim, Iuppiter, dic.
Deceptus, inquit; fallaciæ ius
Sed cura præsenti dari,
Arcanis & amara vidus.
Nimirum abundè est diues & affluens,
Quem genius almi larga benignitas
Cornu locupletat perenni,
Æthereis fauens regnis.
Auro micanti an lagunetis
Distinctis, marmoreisne Patiuntibi
Sordescat, vt fulgeat quicquid
Artificis studio expolitur:
Pollutum excolere dum te negat scientia,
Magisque adornandam esse tibi domum,
Cœlestis quam nutus frequentans
Indesit vice regnandi & iuuet.
Hæc penicillo tabulæ domus
Pingendis, Claudi, mentis & integræ
Splendore purpuriminandæ,
Cunæ Deo lit vt ipsa fedes.
Hunc nempe cultum Ares fuperam probat,
Hæ falsum *fefe* diuitias vocet,
Ærugo quas nec pedat olim,
Nec caries tinea ue rodant.
Talem flagrantes nos opulentiam
Optemus; hæc & lucra falubria
Ærbenum, hoc cenfu beatos
Nemo tangendo reddere nequeat.

Ad Iulium.

Sit eum illecebris expugnatus non,

Vanus

Vatum & melliflua vaniloquentia;
Ceu Circes biberis pocula noxia,
Indulges modò fabulis.
Indulges; oculos, heu, nec ad æthera
Suſtollis, nec agis quæ placeant Deo,
Dauides veluti vaticinus ſacrâ
Cœleſti enucleans lyrâ.
Quid verbola tibi proderit Ilias,
Pellacisue duplex curſus Vlyſſei?
Quid regnũ in Latium Anchiſiadæ manu
Latos Dardaniæ Deos?
Vites quæ poſuit mollis Horatius,
Laſciua & nimium Muſa Propertii,
Tu Naſonem aliis & Cythereias
Prudens linque agedum faces.
Verba Euangelii ſint tibi cantio
Amplectenda magis, *Chriſtus* & optimus,
Qui Patris ſolio miſſus ab aureo
In terras hominem induit.
Aluo qui Mariæ virginis editus,
Affixuſque cruci, morte vicariâ
Humani generis crimina ſuſtulit,
Et cœlo aſſeruit pios.
Culto nec ſileas carmine martyres,
Argutaue chely, Dominum ducem
Sectati, accipiunt iure perennia
Fuſi præmia ſanguinis.
Nimirum his ſtudiis, his bone cantibus
In doctas hominum peruenies manus,
Sudoreſque fauens reſpiciet tuos
Alto *Chriſtus* ab æthere.

Ad Gilermum Buccetellum Secretarium Regium.

Si verſus tibi, Buccetelle, mittam,
Propter quos vadimonium relinquas,
Molles, dulciculos, venuſtuloſque;

Ecquid

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Eoquid præmi erit tuo Macrino?
Illum munere de Ioo unne amabis,
Adiungisque gregi inuma nouum?
Si nouu bene te, tuus & nures,
Quippe ad uerſus eruditi que eſt,
Non emblemata, ſeriesque rotes,
Non rubri nitores maris lapillos,
Aut pluris facies metalla Gryphum,
Quàm poemata florulenta uatum,
Et fictum eruitus modus ad ueritem.
Quidni? cum tibi profluente uiuo,
Vonitu Pegaſei Thalia cultos
Sedarit cupidam ſitim bibenti?
Nec ſit carmina beſſione rhythmo
Qui ueratenda fudicet poetra,
Si quando uacat hinc ſeuerus,
Et deſertum ſtatim ſeuis tonare,
Mifcenti tibi ſerie iocoſa.
Per gratus operam remiſſionem?
Nec enim mihi uelliceri ſilendo
Vt ueriſas nihil. Bucetelle, mittam,
Hoc eſt in mare aquam ferare, aut aliunt.
De laure Germani Brixii.

Tu laure ſelix, inter & arbores
Spectanda tarus: fiue quis aſtimet
Vmbramque odoratique baccas;
Siue tui ſtudium colam:
Qui primus inter milia ciuium
Auctoritate ac diuitiis, ſed
Vultus excolitum manu, te
Delicias uocat atque amorem.
Quamuis ad Actiou cenſa frigidam
Progreſſi limis ſumina Sequana,
Annam ſeſtiuum, iniquum,
Duxe hyemis, horrinque ſuetem
Solem

Solers coloni sic tamen anxii
Dextra allaborat, ne tibi quâ gelu
Sit parte crescenti molestum,
Neu pluuii noceant Decembres:
Vt te educaram vertice Delphico
Mitique quiuis sub Ioue iudicet,
Sic fronde sublimes in auras
Perpetuo viridante ferris.
Sub te frequenter Mnemosynes solent
Dyrce relictâ ludere filiæ;
Mutare Cyrrheâ tuamque
Sæpe specu Pataræus vmbram.
Leui ille plectro, nox vbi conticet,
Candetque iunctis Cynthia cornibus,
Ducente cum Nymphis choreas
Cypride, tangit eburnea canorum.
Illius actus numine Brixius,
Idem sacerdos & citharæ sciens
Bacchatur, ac miranda seclis
Scripta parat meditans futuris.
Vtraque linguâ doctus, & ingeni
Exercitati, seu libitum foro est
Limare non temnenda rauco,
Seu numeros cecinisse dulces.
Vt nemo dotes commemoret tuas
Hunc præter, æuo sat tamen ac super
Laudata noiescs sequenti,
Atque hominum venies in ora.
Nec turba vatum non tibi cespitem
Lectæ dicatum sanguine victimæ
Tingetque, votiuasque ramis
Adiiciet tabulas onustis.

Ad Io. Bellaium Card.

Cùm Sol Herculeum tenet Leonem,
Et multo aridulas perurit æstu

Spiritus Sirius, atque hiulcus intus
Immenso rapidi calcoris igne,
Si forte infigimus falcata nubes
Imbrem fudet et liquidos in agros,
Marcescens videos repente gramen
Virescere priftinum, aquisque
Exotis nitido virere lœtus.
Sic qui triftitiis mœrobique
Inuidis prius obrutus iacebam,
Et vitam in tenebris moer trahebam,
Fui deiectio impotente vultu,
Accepi simul ac tuas tabellas
Iucundi mi Patronæ dulci
Et folatia dulciora melle.
Quæ tu cutum celeras cliensq; tgris
Cuidas exgrum quod aiunt,
Et meretum caput allcuare corpus.
Nec vita eft tua vox meum valetu,
Vox, inquam, tua me vocantis ad te,
Quam Pæonia Æsculapiana,
Dia quorum ope Virbius reuixit.
Troiæ fi direre veniuta vetit,
Collatumque velit referre munus,
Nec vlarpem ego carmen eft necelle,
Hoc lato mihi fit frequens in ore,
Quod ipso, & valeo ipsum Patronæ eft.

Ad Margaritam Valesiam Francisci filiam.

Regis filia gratiosa Franci,
Nomen cunctis cui celebre bacca
Rex maxis indicit orientis,
Vt candore animum ipsi notatet,
Mutum munera fingulis imagine,
Quas virgunculæ regis emiteus.
Reliquerat obiecto quare casu mouit
Vt quæ rubicundum S. rudens pectus

Tan

Tanto proſequier velis fauore?
Adſcribaſque libens tuorum in albo
(Eſt qui ſummus honor) domeſticorum;
Ac procliuiter audias loquentem?
An quòd me eſſe aliquem tui parentis
Iuſſit gratia liberalitaſque,
Muſas munificè meaſque fouit;
Tu veſtigia perſecuta patris
Quos charos habet aduocas, & ornas,
Tanti & carmina ducis ipſa vatum?
Vt nuncquam potis eſt latere, flamma
Quàm æratis Pharos euomit lucernis;
Vrbs nec vertice ſtructa montis alto
Vicinis nequit à locis videri:
Sic Heroica nobiliſque virtus
Non erumpere non poteſt, & in ſe
Admirantia vertere omnium ora.
Nec fas Rege ſatam, aureamque prolem
Tritâ incedere ſemitâ popelli,
Fuſo lædere vel manus ſeuero
Læues, more inopum pediſſequarum.
Perge ò regia, perge Nympha quæſo,
Alterum patefac tenore morum
Quo ſis ſanguine procreata & ortu.

Petri Galandii Elegidium ad Sal. Macrinum.

Primus ad Auſonias numeroſus Horatius aures
Deduxit lyricis carmina culta modis.
Primus ad armiſonos diuino munere Gallos,
Salmoni, hæc eadem Pindaricâ arte feres.
Quæ quid adhuc limas, decimumque recudis in annum
Iampridem leui pumice teſa nimis?
Cur tenebris & nocte premis, Quinquatria ſacræ
Promeritum, & ſummum Pallados arcis, opus?
Cur cedro digna inuoluis caligine cæcâ,
Ne inutili radios Solis & aſtra petant?

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Fandæ simul venia, nec ia, obstiandæ Minervæ,
Sacra per insidias noctere clausa premo.
Nec dubito, quin hæc cunctis placuisse putem.
Quippe ego Mnesophilus tam fore grata puta,
Formosæ quam edentata fuit prudentia Thisbes
Pyramo, & obiecto pariete colloquiæ:
Quam grata Cythereæ fuerit sagacitas Adonim,
Quam quoque nataretem sestia nympha fuit.
A dde quod eximio Bellaii nomine fulta,
Limoia facient certa cætera pii:
Bellaii, qui purpureo præfulgus in ostro,
Lauream dextra promeruit vincere palmam
Quotiens auspicijs huius deductus Iasonis,
Carolæo reditu & matris ab ore
Ad Sangellanum Aluionum Heri illustri Antistitem.
Mirari nequeo, Sangelli, satis
Multo cur hominum maxima pars opes,
Luxus, fœpitus, cumulos,
Sinu & gremio amplexis.
Cum sequi reuque pium animo optarent,
Tanquam hæc animæ, nihil & interea anxii
Meanim fruge bonorum, &
Summi politicij. Dei.
Maiorum hi celebris firmamare gloriam,
Nil prater veteres iudat imagines,
Cui sine arte cera
Plena olim decori vino
Qui virutis inops. Alter odoribus
Perfusus liquidis tortilem aera comam,
Ita Sidonie conchæ
Infectis Cumidibus.
In se quæ exiftit cumque oculos trahens,
Geminarum rutilans mantee virginis
Corruptis labora.
Intuitumque nihil fanit.

Sunt qui diuitiis insatiabiles
Cogendis inhiant, nec statuunt modum
Quærendi, sitiuntque
Semper vel mediis aquis.
Vt quem Graia refert fabula Tantulum.
Sunt quos mollis item soluit inertia
In luxum, improba Syren,
Consumpurix & opum gula.
Verùm fare, quorum quemque videbimus
Amplecti alma Dei iussa fideliter?
Vitai atque salutis
Non esse immemorem suæ?
O sœros studiorum, ò malè prouidos,
Melli præferimus noxia toxica,
Seruatore relicto
Hæremus Cacodæmoni.
Hanc intemperiem auertat Olympicus
Rector propitio numine, nec sinat
Nos transuersa secantes
Infernum ruere in chaos.

Ad virginem Mariam

Ortus beati festa celebritas
Plectro canenda est, virgo puerpera,
Iunctimque cum nato genitrix
Æoliis socianda chordis.
Formam caduci corporis en Deus
Et membra morti obnoxia suscipit,
Vt protoplasti ne propago
Vnius ob facinus periret.
Quippe omnis eius posteritas rea, &
Addicta morti primâ ab origine,
Ob iussa diuini Parentis
Heu vetito violata pomo.
Tam luctuosis conditionibus
Mœrebat; alto cùm Deus à throno

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Demisit in terras coniux.
Vnigenam que suum iacentes:
Tu fœta laribus, tu nimia spiritu,
Lecti ingrate proles & ancilla,
Enixa Bethleia in oris
Es fœcundum hominibus que regem.
Oi cum decorum prouida aurora
Mundi redemptor, fidera puluis
Pulsere conscius, iubarque
Porpureum duplicauit æther,
Quis alitudo summa decemplicis
Huic psallet ero, cœrus & aligers
Et quisquid est virtutis vsquam,
Huius amet recinatque laudem.
Vox cuncti omnis, nulla fidentia
Iam linguis fœcundus horrens
At lege concordent amica
Ora lyræ fidibus iugata.
Quem turba ventum præscia fœcuis
Prisci prophet. veraque notio
Quondam Propheratum fideli
Diuersa domoria futurum,
Hodeis ante firmimeo imo
Pannis puellus vilibus emicat,
Magni ille rerum Rex Olympi,
Omnium inops, renerumque vagit.
Arcana tutum pagina iam patet,
Promissus olim diu adest parer:
Hunc cuncta colludent, & orto,
Sponte acuum modulentur hymnum.
Hinc paruulorum fauulequens chorus,
Hinc & matrones, & remulli fenes,
Et nubæ matrum, virginumque
Voce vehunt celebrenque cœlū.
Et flumnium rude, cursu ire litora

Vnbrof

Vmbrosa dendis frondibus arborum,
Vsuraque, spirantes & ante
Latitia pia signa monstrent.
Ad Magnificum de morte Christi.
Sit te digna rogem dici.
Longum Melpomene latitiæ, iocis,
Longum die fidibus vale:
Lugubremque mihi concine nænian,
Et trifles querimonias,
Funesti propera dicere tibia.
Quales Laura non parens
Post fratrem lacrimis fudit Memmona,
Quales Carula non parens
Rhœtei fospitis fudit ad tymoris,
Cum Phœbi iuuenis Phaëton
Telí lethifero fixit Achilles:
Sed nec fronde fopet nouâ
Ales Thetidis mœchia genitus Ithyr.
Reptilium à nitore matra,
Flores à nitidis deripe crinibus:
Externis nec odoribus
Spires, nec Tyrias cycle purpuras
Tere indignior cecubis.
Cum comaltibus in dulces ventibus
Sub fistula nemorum cantu,
Non iam profiscet marginæ fluminis
Mollidic cithari melos.
Lætos pectora docent & choreæ leues,
Et cultus phalaratior.
Lætos blandifonæ carmina barbiti.
Rebus tundere plaudibus
Fas nos assiduis, & lachrymas date
Damnatos tenebris caputque
Æterfas bibulo pallore. Quisquis
Fontem luminibus sibiti.

Quis vocem ad querulos ſufficiet modos,
Vt gentis Solymæ ſcelus,
Vt Eum acris Auſtera ſtimulet cruci
Auſtrorum querax Aſtheris?
Illum, cui vitides Neveidum ſinus,
Neptunuſque tridentifer,
Cui patet Cereris flugiferos ſolum,
Qui curſum dedit omnibus
Illum, qui teclis cupibus arbores
Frondentes excoluit comas,
Cælum ſydera pingere & aureis
Illum, cui medio mari
Et Cauri poſuere, & aquilonis Noti,
Cui ſtatuit ſolidam Tethis
Obeuntem viam, cum pede lubricum
Calcaret pelagus ſacro.
Hæc ſudra tuo pro mi a Principi
Stillabit? tanto plaga
Propter quod Phariſ, ſceleratis gravi
Fatres ſupplicium tuos?
Et rubri latices finderet aquoris
Mergens agmina regia?
Idem cum nimbis vis vaporibus
Trahitur fugiens loca,
Cælefies volucres, & rigidos ſibi
Rores prabuit aſtutim.
Idem punicibus de rexiis aquis
Illimi ſcatebra dedit,
Optatumque diu tranſtulit in ſolum,
Bacchique & Cereris ferax?
In quo dura ſuos robora, & arduæ
Stillatim pinea dabant
Rivis nectareos profluere liquor,
Laditi copia & obuti.
At tu, gens Patio marmore duriot,

Getulæ ſoboles leæ,
Nullis victa datis, immeritum mori.
Affigis rigidæ trabi:
Et clauis terebras brachia ferreis
Extenta, & geminos pedes;
Sertis ſancta tegis tempora ſpineis,
Pro dulcique fauo, aſperi
Fellis ſuppeditas triſtia pocula.
Hæc agnus tulit innocens,
Vt nos à Stygio carcere ſolueret.

Ad Eutychum Pontanum.

Iam Maii aperta eſt Eutyche, ianua,
Nidos hirundo conſtruit & redux,
Excita iam verno tepore
Dat tenues philomena cantus.
Molli fouentur prata Fauonio,
Gemmant & herbis verſicoloribus:
Luxuque crinitur comarum
Ac foliis renouatur arbos.
Dum ver iuuentæ tu quoque floridæ
Formoſus annis in teneris agis,
Ignara curarum tibique
Luxurians adoleſcit ætas,
Fac, Eutyche, ipſo flore renideas
Morum bonorum, antiquius & nihil
Virtute præclarâ ſit vnquam,
Ingenii dociliſque cultu.
Æſtatis vt cùm mox veniet tuæ
Matura meſſis, cumque virilitas,
Cornu refundat larga pleno
Copia opes, placitoſque fructus
In fructuoſo nam tibi ſi ingruat
Bruma acris, & te frugis inuberem,
Heu, Parca crudelis recidat;
In rapidum abiicieris ignem.

De morte Domini.

Ergone cæli lucifer aureus
Vultum decore lumine ſplendicans
Ante hac, & Auroram nitore
Purpureo exuperans rubentem,
Pendens in alta flebiliter cruce,
Collo reclinat languidulo caput?
Aſtriſque formam clariorem
Funereus nigror occupauit?
Quis ſauciauit tot modò liuidis
Hæc ora plagis? ſpinea vertici
Quis ſerta diuino implicauit,
Vulnifica ac latus hauſit haſta?
Tractaris ô quam lugubribus modis
Rex CHRISTE regum, dulce poli decus,
Lætantur os cuius videre
Spirituum aligeræ cohortes!
Hucne immerentem te popularium
Culpæ tuorum, factaque noxia
Traxere, placares vt omni
Adamidum generi parentem
Traxere clemens ô Deus, & tua
Fixere clauis brachia ferreis;
Heu brachia, adductasque plantas,
Supplicii genere inſueti.
O fons amoris mirificus tui,
Inuſitatæ venaque gratiæ:
Ingentis humanæ ſalutem
Vberibus ſaliens fluentis;
Tu noſtra ſoluis funere debita,
Pœnaque, quam nos commeriti, volens
Torqueris, infeſtos & hoſtes
Exitio redimis cruento.
Amare amantem cuilibet obuium, &
Vulgare factu; rarum at & inſolens.

Pro crimine illius ſubire
Sponte necem, mihi qui ſit hoſtis.
Quo pertuliſti tempore atrocia,
Heu fata trunco pendulus arduo,
Iudæa certatim omnis, & gens
Ethnica præcipites ruebant.
Scriba & ſacerdos cum ſenioribus,
Cæcis flagrabant ambitionibus;
Mandata cæleſtis magiſtri
Irrita præque ſuis habebant.
Veri negatrix ethnica gens Dei
Lucos & aras ſpurcifico Ioui
Deluſa ſacrabat, Sabæa
Thura focis adolens prophanis.
Nec te morata eſt propterea tamen
Cæca vtriuſque plebis iniquitas,
Qui mente conſtanter parata
Supplicium hoc paterere crudum.
Atqui ſciebas quid tibi barbarus
Tortor pararet. nam celer angelus
Cum ter patrem orares in horto.
Ordine rem prius explicarat.
Seruare tanti ſed fuerat tuos,
Regnumque ſæui frangere Dæmonis,
Immane qui late tyrannus
Imperium in populos habebat.

Ad Franciſcum Regem.

Secura tamdem quod tua Gallia,
Rex magne, floret depoſuit metu,
Formidat hoſtiles nec vltra
Cæſaris Auſtriadæ tumultus:
Quòd diſciplinæ tetrica bellicæ
Priſco reducta eſt more ſeueritas,
Nec tela, diſtrictos velenſes
Francigenæ pedites paueſcunt:

Pro-

Promota regna quod fuerint tui
Promacia armisque modo Bremusia,
Et dums Allobrox, Padique
Accola, limbiga non recreverint,
Pacique tecum quod prior Austrius
Fœdusque longum percutere ambiit,
Qui nunc inhumanus, minaxque
Italiam tremefacit omnem:
Virtute hoc fit meritis tuis
Vtqui petinde ac murus abnenus
Opponeritque hosti furenti,
Illius & ruinis retundat
Hispanus axem vasidquentia
Qui terrinabet fœmineque fœdera.
Mox fractus adsentu tuorum
Terga dedit, fusisq; & cinctigens
Seruata iudex Roma meorum Fabii,
Nec non Camilli prælia fuit,
Iam pene quot prompsus parenti
Superbus patriæ tulerunt:
Cum nobilis Rex vindex Gallia
Mansuete vires gratæ sibi integras
Exulet, omnino amplauta
Lilii gens dimone regni.

Alexandri Regem.

Principum princeps, meritisque regum
Summe, quos eras mea cumq; vidit,
Prouulit quos & prior & futura
Profetor olim:
Nemo lam poliace patet effe vanum,
Fabule notitue nouisse fidum,
Esse te Troia genere & fupcebo
Hectoris unum.
Nam fuor tantum sibi flemma nullus
Tirasit, id fatis fed enim probabit

Inclytus ipsa quoque veritate
Veras offe.
Sic ferus Pomi foboles leonis
Vindicque audax aquile propago
Degener in nequam a folito parentum eft
Mote fuorum.
Vngulibus fed iam vel adufque primis,
Impigre in vifos animatur hoftes,
Dote natiua, generisque auriti
Indole pugnax.
Quo die primum phi contigerunt
Franca tam leti modera regina,
Quam Deus Francos oculo fereos
Vidit amico?
Rex bonus genti pelagus bonorum eft,
Cuius exemplum prope folus affes,
Rex bonus, prorfum velut ipfa pleno
Copia cornu.
Literæ per te redeunt in vfum
Priftinum, & cultu potiore florent,
Dum fuos dodtus tua, fummæ regum,
Cura magiftros.
Vote iam Mafæ triplici decentur
Vota in mutatis domina Lycæis,
Qua bipatrium linuolus amnem
Separat fimbis.

Ad Mumacium fat.

Qui Ligeris ripas colitis, falubre Vienne
Herbida oleigera prata fecatis aruo?
Tuque vbi magnanimus Cæfar quum condidit olim,
Gentis Aquitanæ dum Marte domat,
Indigenæ Vafis ne fallidior, procumat,
Hac ftellicina carmina fepta mina.
Quo gnoscere inter mordaces oris curas
Rapta, animum alterna quando quiete leuo.

Si mentem affertis cæco liuore carentem,
Fors fuat ingratum non sit vt istud opus.
Pace mihi verum liceat modò dicere vestra;
A Musis, patriæ est fama futura meis.
Et sunt qui Flaccum vocitent me temporis huius,
Cùm ferio argutæ fila Latina Lyræ:
Cumq; animi caussa deducta Epigrammata torno,
Opponor vati, Bilbili Ibera, tuo.
Non tamen assumo tantum mihi aniliter amens,
Meque meo tantum metior ipse pede.
Ergo satis fuerit si quem haud dixisse pigebit,
Natali confert nonnihil iste solo.

Descriptio vitæ Domini nostri IESV CHRISTI.

Cum Deus oppressos densa caligine aueret,
Clara Euangelii spargere luce sui:
Et læsos culpâ primi sanare parentis,
Eximere à Stygii seruitioque iugi,
Protinus in terras demisit ab axe ministrum
Aligerum ad Mariam, qui sua iussa ferat.
Hæc Patriarcharum vatumque ab origine ductâ,
Longo sceptriferos ordine habebat auos.
Nec fastu tamen idcirco maiore tumebat,
Turgidior grandi facta supercilio:
Exiguos habitans at enim summissa penates,
Quærebat manuum gnaua labore cibum.
Vitabat strepitum vicinis cognita paucis,
Iuuit & in parua delituisse domo.
Et lanam digitis tenuare, aut texere telas,
Scripta Prophetarum voluere vel veterum.
Huic fuit ex regum clara quoque stirpe maritus,
Sinceris præstans moribus, arte faber.
Sed quamuis essent coniuncti lege iugali,
Atque ambos festus conciliasset Hymen:
Cura tamen sacrum fuit haud temerare pudorem,

Per-

Perpetuaque inerat virginitas amor.
Virdarus, et calle cultos tantum modo nupter,
Et castum alludus gaudium vitiosa fugit.
Seu magis vt patrius mollescia lacta laterem,
Matribus libet nec negat Orcus opes.
Integra quod virgo tacitisque ignara viriis,
Ambitate adiecto flumine cortiperes.
Ipse Iudaicae rectus Angelus alite lapsus
Splendat, audaita luce reperte locus.
Dixerum sua, nitens late fulgurat coloribus,
Qualem purpurea filia mixta rosis.
Amnitam blanda latitantur cantate voces:
Aeterni filiae plena fauore Dei;
Qui tecum. stupuit tali firmouit puella,
Quid velit, & secum cogitandat silui.
Angelus hac increpuit ne perturbere timore,
Maxima quod Dominus gratia parta tibi eft.
Concipies natum, patientque vocabis IESVM,
Dicetur fummi filius ille patris.
Dauida sedem dominus Deus ei dabit illi,
Iuftus regnabit Iacidaque domo.
Regni nec finis erit nec virginis vllus.
Talia, ait Virgo quei fieri valeant?
Nec cognita rotum, nec mea mente concere poffibia.
Perpetua optanti virginitate frui.
Ille refert, in te caelestis spiritus almus,
Et tibi obumbrabit diua sua alma Deus.
Ex te quod fanctum nafcetur origine mira,
Dicetur fummi filius ille Dei.
Hefitabe cognata tua eft quae debilis anus,
Ecce hic pregnans facta tumen fenio.
Mirabis & hic illi fecuta quae fterilis erat.
Vult quicunque potefi omnipotique Deus.
Talibus ille dictis, nouus inhabitauit in Virgo.
Ecce autem Dei, stat vt ipse refert.

Pue

Hymnifero fari granditer ore dedit.
Et laudate Deum diuino carmine, cuius
Munere tam rarus faulta habuisset opes.
Omnis posteritas, inquit, ventura nepotum
Me, domini propter munera, laude velet.
Et me felicem dicet eui contigit ardor
Vt tim indiuiduo fœdere Virgo parens.
Tam parpereti iam ventum ad gaudia fœcti.
Aurea cum peperit paupere Nympha casa.
Gratia Christe tibi, Mariaque Virginis aluo
Edita, humanis artubus indita rebus.
Nascenis in fabulis prabent pretiosa cunas.
Paulla reginibus membra reclina tuis.
Te gregę pubiens vltum venere telicis,
Venere Eoo & ab orbe longo.
Pepline fœcundo lætitia munera promunt
Aurum, thus, myrrham: ego, hominis atque Deo.
Mercede hac nostra ad magnia fulus
Ducit & ignotum luce minis trat iter.
Vt regnet in cœlum, fe fulgida stella regentis,
Stramineaque fupra conditus artus anima,
Et mansit in stomatis, alto fene cubet reuerti,
Ne cadorem vafti regis in inidias.
Ponis adhuc infans Stamis purpuria tetta,
Abrigit vt patrijs leglibus ipfe foues.
Hinc templo offerris, pritio de more parentum,
Gestaris fuue vlnisi Simeone fene:
Cui facet affatus inflo pronifcat ipfum,
Vifionem externos non prius esse dies;
Quam Christum Dominii compleri fe fenigeret acho, N.
Æternæ adijcerent dulce falutis opus.
Ergo recens natum templum in limine parentes
Te tulerant, Dominicis vt fanda iubet.
Con fecti monitis Simeon & cognitus illus,
Spectati lætus cernat vt ora Dei.

Cùm te accepiſſet tremulas gauiſus in vlnas,
Fatidico tales edidit ore ſonos:
Dimittas famulum me nunc in pace cupitâ,
Pollicitus fueras vt, Deus, ante mihi.
Ecce ſalutare hæc viderunt lumina pignus,
Oblatumque meæ ſuſtinuere manus.
Nam populis coram, claraq; in luce paraſti.
Promiſſi oblitus ne videare tui.
Gentibus affulgens tenebras illuſtret vt atras,
Iſraelitis gloria ſitque piis.
Hæc poſtquam effatus, Mariam conuerſus ad ipſam,
Præſagis illam vocibus alloquitur:
In triſtem hic poſitus multorum eſt, crede, ruinam,
Hic etiam multis cauſſa ſalutis erit.
Inſignem breuiter, cui plurima turba repugnet,
Abnuat & verbis eius habere fidem.
Proinde tuum mucro cor pertranſibit acutus,
Vt pateant tacito quæ latuere ſinu.
Expromant liquidas & ſe manifeſta ſub auras
Quæ fuerant imis obdita pectoribus.
Vaticino hæc ſenior matri denuntiat ore,
Eius dum natum brachia tenta fouent.
Dein ſæui fugiens immania iuſſa tyranni,
Ægypti terras cum genitrice petis.
Tunc cadit Herodi puerorum innoxia turba,
Dum ſolio excludi barbarus ille timet.
Stagnauit tellus roſeo proluta cruore,
Flet paſſim laceris crinibus orba parens.
Heu cæca ambitio, regnandi heu dira cupido,
Audet cognatum quæ violare genus!
Vincula nulla putat quæ ſanguinis eſſe propinqui,
Menti auidæ poſtquam eſt inſinuata ſemel!
Mutua Thebani currunt in vulnera fratres,
Alter & alterius foſſus ab enſe cadit.
Romulus inficitur germani cæde, quòd olim

Au-

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Aufus erat muros frenilliſe Remus.
Ve Nero ſecuras Latias tractaret habenas,
Tantillo in manus vifera foſſa fuit.
En ferus Herodes nati reſpergitur atro
Sanguine, dum regnum conſabulite putat.
Talia cum ſtarent dominandi infania libido.
Non trabeas Regem, non ego ſceptra velim.
Cæ milior Herodes regem te, Chriſte, ſimulat
Eſſe? polo ſolerem non tua regna ſolo.
An te terrarum mortalia ſperta latebunt,
Regna alio ſolea cum dare in ære tuis?
Herode extirdo Dixa vtriclebim, ipſe
In partem Phœbi ruſticus vltr vehe.
Doctbuum in medio beſidens circiter annos
Natus, dodrinæ proada opimus?
Exoperaſque ſenes piter admirante ſenatu:
Adſcitum interea quæris cerroque parentis.
Ad lordanis, aquas trigintis mellibus adis
In quo te ſignedo Prodromum nomine laudet.
Illic baptiſmi primodia lætifa forte,
Ad vitam indugredi quo ſine nemo poteſt.
Per eodem bius tum Spiritus adſtitit amnus.
Inuolitans humeris maxime Chriſte, tuis.
Et tonitru natum genitor teſtatus honoro,
In quo mi placui ſolus ille meus.
Ipſum audite inquit, nil non eadelle docebit,
Æternas adqueſe magiſterit.
Inde vocas comites; his ſex ita retia linquunt
Accii, exturgit reor ſopuantur ſetinos.
Nuptiæ erant vico Galilæi pauperi, Symphum
In vinum mutatas prima ea ſigna fecit.
Hinc Euangelium ſudza per oppida volgat
Impiger & errantem pandia ad alta viam:
Audita ſalem ſtunt mimenda fardus & vbertis
Eloquutiæ mutus, cæci oculisque vident.

Et qui primatus fuerat vitalibus auris,
Tenuisset ad vitam præcipiente reor.
Getuli enim regis meritibus arenas,
Nocturno niteat ſidus quotquæ poloi
Dicere nemo poſſit, quot perſiluerint agros,
Diuina inclusumet sedulitate manus.
Artem hanc ingeniosis omnem concedia honoremi
Legatum somnus tenue sic effe dei.
Nempe interpres eras nostra ſub imagine verax,
Natura humano dia ſub ore fuit.
Id manifestatum eſt præmijs in colle Tuborti,
Tarquinia reſpectu quæ fuit ante Iouis.
Nam cui tum facies nudata parredita Solis,
Veſtis & intextas eſt imitata niues.
Iam Mofes, fanctæ mentis monte locuti;
Pernus eo ſuplitet ſæpe & celle loco.
Quippe ſub eam ſuperi præſidium ſedere mentem,
Haudibi ab æthereo ad breue deſcisse:
Mentisſi hadituros pleni cæteria eadem,
Mens vbi corporeas liquerit arces.
Concio habebuntur pre te cum cœtibus pares,
Inſuper & cœtus ſpectes patria vbique loci.
Ipſe loquebaris vi prædita immortali:
Anchoniam reſpicio linguam effe Deum.
Conſummata pii palſtæ tum dicta futuri,
Quæ de Chriſte, tuo promptitia eloquium.
Verbum, inquit, Domini eſt omni peruius auru,
Et lapide. Eois quem legit Indus aquis.
Ali hydrea fui cohortes dulcedine mella,
Meſſe ſit & ſtotum qui redolente fauos.
Quid iuuat huic igitur nugas præponere anilis,
Fingimus & ſyreno pallore gliſſe ſamena?
Sexlatæ ſi mundum, bacchentur crede tyranni,
Mendaciis ſtudium fuit nec tantum Dei.
Et te tedet potes qui fallis & fallere nauquam,

Ferm

Sermo tuus finem non habiturus erit.
Sed vinax, flabilisque per omnia fecla vigebit,
Tellus ipfa licet trandeat atque polus.
Inuidere tibi desinerum turba cruenta
Te, licet infontem, feditionis agant.
Regni affectandi iudex quo pene ore tulit,
Crimen & impingunt, & fora ad alta trahunt.
Namque reuehendo poftquam remeauit ab Oxo
Lazarus ipfe, tui vindicatus opes,
Prodigium iudicijs iti nec mobile poffet,
Vt pote cui teftis cuncta nulla latent.
Proxima Metropoli quod erat Bethania patua,
Lazarus & magnas diues habebat opes.
Quodque frequens procerum extus conuenerat illuc,
Debita fadturus funera oftenfa fibi.
Et folaturus Martham, Mariamque forores
Morentes: chari fratris ob interitum)
Clandiilum orfetes ineunt, fcurmque volutum
Pontifices, quorum protererere modo.
Quippe animus tua maeftus virtute exturus, & eft
Caligabat Solis ad interitum.
Illos, tabificus tranfuerfos lumine agebat,
Vt ille ne poterant pectora fola pati.
Vnum diicipulis modicis mercede fubornans,
Vt demini fieret proditor ipfe fui.
Oculis libuit tibi, fe mentitus amicum,
Quo tegeret dire proditionis opus.
Pelle tab agnina latuit vulpecula fallax,
Perfidiae partes moxiuitura graues.
Nam dum defperat veniam fe poffe mereri,
Arboris à trunco triftis abegit pedem.
Quam primu alb ere tunici fublimat artem,
Et vitam humano pro genere exuere:
Miri argumentum dare vis, Chriile optime, amoris,
Ac te difcipulis caluisfe? nimis

Accipiens igitur panem benedixit, & inquis
cunibus, hoc corpus meum, simpe meum est.
Hinc calicem accipiens pariter benedicit, & inquit,
Hic sanguis meus qui pro uobis pro pertium:
Quique effundendus pro multis, crimina tergat,
Pignus erit uobis mutuufq; tonique mei.
Aime Dei filii, nil te dare maius habebas:
Tecum omnes uno munere dantur opes.
Monte sub oliuarum denfis circumdatus armis
Tecta Anna & Caiaphæ uinctus iniqua fubis.
Multaque perpeffus, tum consilia mente dolosa
Cedaris ab coplis dum foret orta dies.
Hic Pontificis ferua perfreuidus ira.
Vrque fuo dilectus ang gratificetur hero:
Siccine Pontificis refpondes, inquit, & ora
Sauciat immiti trux ueterata manu:
Oraferenatur magni quibus ætia cæli,
Spiritus quem chorus ore colit,
Ter te noffe negat Petrus formidine cæca,
Quamuis ante palam pulchra minatus eras:
Quinuis is dicat terebroli carceris ora,
Velle pati tecum, uelle fimulque mori.
Vnius auulfæ uerbis protenus, heu, te
Abnegat, & crifta predita cantat auis.
Ast tu curuatus pertinum refpicis exit
Ille foras, lachrymis & maduere genæ.
Primo mane dehinc ad Pontii præfidis ædes
Diuertis: accufant, falfaque probra uomunt
Inuidiæ ille fcienstinfontem odioque grauati,
Tetrarchæ Herodis mittit ad arbitrium.
Qui mutum admirans, alio uelauit amictu;
Conuentum fuerat morbus ille eolos.
Vt fe fallax animi, & te Pontius effe redolum
Nouit: agenda alia res (ait) illa via eft.
Oryzis mactat hunc, fauis & cedite flagris.

Lachrymas multus vultus corpusq; bibit.
Nulla tibi plagis laniant tua membra cruentis;
Omnis ibi fulto sanguine terra rubet.
Inde comantis ipsius flumina crescit
Pro fœrpto eft, humores coccina lana tegit.
Lachrymæ lacrymam rident, regemque salutant,
Cernuto fatæ qui procreauere genu.
Non poffet Solymos Prates cum fœtere, cefft:
Atque manus tantæ lauit inexpiatus aq.
Se putat innocuum demanso sanguine suis:
Tetiynes haud illem lauerit vnda lues.
Hand tale eliuitter labes tam noxia pacto.
Authorem ad Stygias vique fequetur aquas:
Debuit ne eam ætatis obliuia fœdet aetes.
Manibus ah mortis pœna perennis erit.
Tam tam sanguinei pectus, nifi pectitus illum,
Vtorem iulio fentiet igne Deum.
Et nimium fœo commiffa piacula fœtu
Profecto ai miferu tum fuerint animi.
Figendum ergo cruci Prates te tradit. I. E. V.
Inter latrones vt moriare duos.
Nofira celefti patri illa factus in ara,
Humani generis morte placla fuit.
Ante tamen portem per mala multa meos,
Illis ignofci fupplicitere petit.
Deinde fo matrem commendat, atque viciffim
Effe fuum hunc natum dicat vsallaues.
Veftimenta necis fibi diuifere mutlti,
Atque fuper tunicam effilea inda tuam.
Artifici textu nam cum inconfutilis effet,
Intexto diuiti partibus haud potuit.
Fel tibi turba nocens fitienti, & pœnitet eum
Illa tibi externo potio fuiffe data.
Commendas animam, valido clamore, parentis:
Mox inclinato vertice pronus obis.

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Quæremur elementa tuum. Res maxima mortem.
Turbauntque tua mota dolore vices.
Sol caput obscura mœstum formagine texit;
In partes templi scissaque vela duas.
Mouit terra: petræ fiſſa, patuere ſepulchra;
Et clauserunt ora mille palam.
Talia centurio ſpectans protenus Latinus;
Vere Dei, dixit, filius iſte fuit.
Attouitis multi plangentes pectora pugnis,
Vindictam, hac nosa quam meruere, timent.
Inde iuua nudam tibi lancea militis hastis,
Quo demanarunt vulnera fanguis, aqua.
Inficiat ſolymæ, infelix Roma progeno,
Tempore non vllo vatibus aqua pijs:
Hæc digna hoſpitia, & ſedes hæ ipſa paratæ?
Hæc Regi exulsis præmia Cæſaribus?
Qui propter genus humanum delapſus Olympo,
Mortalem tetra induit effigiem?
Hic genetem ipſe tuam Thaſiis eduxit ab oris;
Impoſuit pedibus per mare dura deſtri.
Marmoreum tibi ſtrauit iter, pontumque diremit,
Perdere diſcipuli cum te intimice manus,
Idem cum te cælefti dape pauit eunem,
Perdeſerta Arabum, per loca vaſta ſiti,
Huius ego hauſtus dulcem de cauce ſaporem,
Cum liquidi fontes, & procul vnda fluet.
Hic te poſtabitis aliis longe omnibus vnum
Affumens, cunctis genibus ante tulit?
Elegitque alio meritis quam ferret Olympo,
Misueritque ſuper tolleret alta ſuis.
His meritum cumulas donis? hæc digna regendis?
Auſtrei crudis præmia ne illa Deo?
Non Vatum voces, non te miracula rerum
Vlla mouent, vilius ante petæſtra tuos?
Cui ſceleta vsquam tam deruſtanda parafti

Supplicia hæ pœnas corpore quisse luit?
Pertinuit palmæ atque pedes tremor acuta accessit,
Depressum vallant spinea fræna caput.
Et pro melle datum eft ei vas vitreum blandis acetum,
Et pro cruciatu tetra venena dapæ.
Perpeffus dira ifta tot eft tamen omnia cauffa;
Quo tibi fceleratæ molle falutis iter.
Iam reliquere agitur, Solyme, commiffa fatetur,
Crede quidem, Chriftus hæc ego paffus eram.
Spontè animam fimul ac poftuffit, è rector Olympi,
Infernos manes regna tenemens, fubit.
Reipfa vt eos tenuit quos carcere coercuit Auos,
Affumas Comites cefiaque ad alta tibi.
Lætitia tum primum micuere palatia Diris,
Damones inolito contremuere meru.
Certa luit fperavirum te reddite tetris cata,
Et tumulo victor furgis & ipfe tuo.
Veficentem te dilapidi, & vexere loquentem
Nonnulli, & quibus eft terrigidæ domus.
Nam nifi clamorum ereuffet vulnera Thomas,
Tarde incredulitas non fuit illa fides.
Poft quadraginta confcendis ad æthera luces,
Et iuuenus ad dextram patris in axe fedes?
Dum redeas iterum, iudex vt vertitus orbis,
Affignes vni præmia cuique fua.
Achere ab excelfo Tartareum te corpfa tuorum
Mittis, vt illudant, perdocetæque modis.
Infinuifti linguis diuerfis ad cfhuma mundi
Lati abeunt, paffim dogmata & alma ferunt.
Salue æterne parens, falue fpe vnica rerum,
Qui patris es facro milite ad ima fimul:
Virginis illibatæ vtero nec claudier horres,
Humanis fortis nec mala dura fubis.
Quem nos Androtheon, Graio fermone, vocamus,
Cuique pias humili fundimus ore preces.

Participes obita facias nos mortia. X. Infanguinea fluxit largiter imbre Gallia.
Crimina nostra aquauti numerum fluentis arenæ. Scellerumque poli qua regione micant.
Quotquas in pectoris tui fed clementia penetrant, Scellarum & numerum, nefcit habere modum.
M. Margarita Valeria Ioya Imitatio.
In tenui natus re, Virgo regia dolor
Me tuarum. Mœrens ciuilarosque meas.
Nam quoties paucos verfus fingeffe Apollo,
Et vena fluxit diuitiore fuos.
Principibus magnis pat ritus, regno, triumpho?
Tot me hac fcelerum conditione putes.
Cicerum fine nari dulces, & amabile verò.
Atque recens meum carmina facta canunt.
Et cui non mellifluent fymphonia dictores
Imparibus numeris diffimilique fono?
Hisce potens opibus fateor fum ar catene pauper.
Hæc etiam à fat cuerat pauperies.
Si linguam cauffis accidam intentus grandis,
Fortunæ patronam multiplicare meas.
Sed fuerat tanti meamare mella,
Retrex ut hæc magnas ocia diuitias,
Vulebatur animo permultos effe potentes,
Quorum arcis graubus vix eaperentur opes
Atqui laudandus poffet componere carmen,
Vnus vix noftri tempore & alter erat.
Ergo videbantur non cuilibet obuia templi
Ardua qui magnis fimpet attrahere.
Sat fcio non valde me profeciffe: fed hoc fum
Promeritus, Flacci fimile vt ipfe canam.
Afequor id Momo non, ferragines & nodus
Dicar in his, fi fit pectoris indoctis.
Præcipue famosa pandit Gallia fines,
Nota vno tellus laudenus Auſonio.

Illo tartaream magnus ferit ostia Gaxima,
Noctisq; flauus ore quoque vate Lyra.

De Regis & Regnorum origine, ipsis vrbem Lutetiam.

Parthiam cum Rex intrauit Gallicus vrbem,
Inque catasphacteis lectis hominem equo:
Vicit Alexandri festos ea pompa triumphos,
Romulei egerunt quos olea alnusque Ducres.
Annibaui posteres auro fulgentibus armis
Lectis omnes; equitum pone magister erat.
Sed fele rubebili aegr; nec gemmis decorus
Maiestate fuos Rex fpecieque premit.
Auricomos Titan vetatrix preterit aetas,
Et phoenicialas Indicus auster auis.
Regnas à tergo sequitur pulchro ordine fanguis,
In quo Philippidem primus honore fuit.
Mox reliqui facra progenati ab origine Regum,
Torquibus aureis cuncti insigne gerit.
A falacri pleebes, Viuat Rex, intonat ore,
Ingreditque vrbem proferta fax rogi.
Mox tamquam fegis Rex tandem incolitat aedem.
Ante Deum flexo procubuque genu.
Orat assiduis Superos pectore sonoris,
Exoforus fophiam qua data regna regat.
Adpicit Salomon primitias gemmas olim,
Talia da shirael, da ea ponsfit ope.
Vbem at enim pulchram Regina intranitetandem,
(Eas ea ab ingreffa tertia Regis eras)
Nulla quae fleetere oculos fpectacula nolitos,
Atq; nouo gratu detinuere mens.
Quam quae S Regnum & Regia lectica Sotiorem
Admirio pofitus vertit honore locus.
Nec mirabamur baccata monilia gemmas,
Fulua nec auratis fericea textilibus.
Nec quam peblaeant prosceps prodigalita vbia

Vmbellam pulchris confpicui in tegulis,
Regali neque matronas à fanguine claras,
Ex auro effe puris diadematibus ornatas,
Sed Reginarum iubar immortale diuorum,
Quas currus niueis ipſe vehebat equis.
Sed confenſum animi, fandi fed fcelus amoris
Qui nodo Hymenæi firmus tranſmiſſe ligat.
Altera Lucinæ quatierant expetta laborem,
Eximia Francis proles beatæ opes.
Illam virgineis illibato flore parentis,
Expectat digni lætitiam thalami.
O fide lecta Iouem quam dulcis amor thenſum
Non dubitem, demiſſas cras ferat ipſa Deas!
Haec ego ubi pompam confertis, fertum imber
Lætitiæ ex oculis ſigna fuere mea.
Illicuere mihi lacrymæ nam gaudia largas,
Spondent: ſe tibi quod celebrare gradus.
Vnica magnanimi Francifci ô nata ſuperbi,
Nec potui patrio non memorare ſono.
Fratris & ſtemmi qui tunc, pulcherrima Nymp
Obſedit ſupplex quam tibi chara ſonus!
Te quidem mentem iungi cum corpore iuſſit,
Gloria tantum non parvi, & aqua fuit.
Et cur id dubitem qui te comitatis adeſſe,
Vt non eſſe tuas ſelle recludat idem?
Nimirum hæc adeo populus ſpectacula probauit
Manus vti pompa diuerſit eſſe nihil.
Macte ambæ virtute pares, falue illa fruatur
At tandem digno Nympha ingete vito.
Deinde & perpetuas fruchus quos illa, & fretuor
Nupta duo, Francis tu louis eſſe fore.

Ad Franc. Valeſium Gallia Delphinum.

Nate puer ſuſti Francenum, & nomisis in ſpem
Admilio in ualum ſeptem, vti patre feras.

Quod precor in feros Nefas Methocle annos
Efle regna nos vt cum fenioue ferre.
Ielides populos magnus Pitto cenfet apud quos
Imperium, quibus ij quos ciuauerint.
Aut ij operam dederint vobis diademare cinctus,
Quo ordine penates & data regna regat.
Hec Francifcus cari fententia dia Platonis
Aterea Sinopis Diogenifque tapes.
Quas teneri dices annis primotibus aui,
Dantefio tellus expellitue vias:
Et tamen in fundamina prima innatere, Indole que fpondet grandia plauibili.
Nec parere Minuis empta, & Caritatis genitrix,
Genique tux deinceps que dilionis erit,
Exemplar tibi & puellam tumille paternus,
Non alys melius nouerit ille modis.
Cetne animam baccis faciendam plutis Eois,
Ad vitam tentare luc etiam poterit.
Ante oculos ftatuens exempla domeftica, dilue
Quos Gallis fanctos fanxit ara tuis.

Ad Annam Montmorantium Equitum Magiftrum.

Forte fatigatus cæleum dum vertice falcit,
Et numeroía poli fydera magnus Atlas;
Tentauerit Alcides Libycis confidere in oris,
Supplice & oratum voce popofcit opem.
Indicet vtanti Alcides fuccurrere laffum,
Pondus & oblata fuftinuiffe moras.
Acem hunero torquet pilum fulgentibus aftris,
Exeque polos vltri quo natura vetat.
Sic inclinatæ conceffa pericula veræ,
Tranfiato vacuus fol fua arua petit.
Tu quoque inlitiis celebrisinus Anna domigne,
In cyclus armorum iuuit & honore toge:
Remicum vt nauus adeuras à pondere Argon;

Frena

Fuerta per alienas te moderere vices;
Sponte tua insultas huius fatigia regni,
& admissa tuæ peregrinat musa domo.
Commissimus tuo te diripis æquore classum,
Spernas vt tanta tuta labore pete.
Vt placidos intret vidæ diffirmine portus,
Adeat & fratres ita flatione Notos.
Quod fitit Alanus Pyrinthius, Aloisie nato
Typhis, ex Henrico, belligerat Anna duo.

Ad Catarinam Gaytam.

Regia nobilitas, Virtus, & gratia, iungunt
Ioniam cunctis quæ celebrare potest.
Deorum in te vnanimes sibi delegere capitum,
Caste, Lotharingæ gloria rara domus:
Vtque nitida stella, quin omnes ea parte beatos,
Perfectus numeris ipsa habeare tuis;
Corporis, ingenij, & morum figura,
Immensæ te dotes, & decus ornat honos.
O mortem! mediis eripis quinta diebus Olympias alta
Via dat cui postea sola nouena parem?

Mors festinata Scæuæ.

Pythagoræ doctrina monet nos fata serenasi,
In diuerta animas corpora & ire negat.
Id credibile est Scæuæ? quod æquæ fabula prisci:
Ierim fallaci decipit hæc fides?
Qui fuit ante animus Flacci, nunc corporis hospes
Non abs re dicitur de potuere rei.
Sermones per humum repentes (inquit vt ille)
Nam quoties scribit, Pythagoras probat.
Sicque repentes res Flaccum que imitaris ad vsqueam,
Hoc vt Flaccus animus viuat in hospitio.
De scripto honor, & quoniam non certus Flacci,
Nec de Epicurei porcus obesus hara.
Sed pius & fidelis fuit cum duplex professus,
Quo sine vita via vita nec esse potest.

At lepor eloquio Veneris & Veneribus Michael,
Iudice me, calamo eft cecre nenatus tuo.
Ita Gallorum Tuus ecce.

Dumanius noftor Mufis natus deditus olim,
Prona Medicinis nerfus & ore loco:
Nunc enfes & equos, & Martia fpicula tractat,
Nec latuer abfcindit bellipotentis herx.
Quinetiam Iandas Eliotes carolus aures
Terribili rontitu machinaballeta ferit.
Quid tenuis poffint ferri nec gratia pectus,
Cum ftudia abiectæ Mufica Dumanius?
Iam fe gryphes equis iungant, damaque molofſis,
Et cum ferre mitat tuta arce agna lupos,
Artes facra fames, & egeftas vincet auaras:
Quin cum interdum fulgoria ingenia
Ad Hieronymum Fracaſtorium.
Eſt Solis rapido feruore tutabilis annus,
Quo fecretiffi. Rex gaudet ire parti.
Quid caſtella effe putem? nifi fi Titania lampas
Ardet, & in radiis iuditur ille nouis?
Atque eqqidem fum Iamdudum fulgoribus orbem,
Abeſſulgenti imperii figure vt illa tui?
Ad M. Antonium Flaminium.
Non mirabilibus carere hac tempora monftris:
Te primum hominem nunquæ ea tergeminum.
Flaccus, Ariftoteles, Cicero fuit Marce.ſenatî,
Quî primum eniua eſt te tua lucc pares.
De Petro Ioan. Hyſtorico Ianen.
Virtam, Faule meam ſeripſeri mortuus effen.
Doctorumque hominum me numero adiecteres.
Pace tua licetea vemam mihi dicere, tanti
Non tua non eſt me celebrem eſſe tuis.
Corylo Cuſd
Eſſe aliquem Regi cum que conſulter amicum,
Cura & participem quem velit eſſe fuæ:

Iam inde à temporibus ſolemne eſt, Carole, priſcis,
Cùm terra Heroas Semideosque tulit.
Sic pius Æneas fidum delegit Achatem,
Patroclumque ſibi Theſſalus Æacides.
Sic & Alexandro bellaci Ephæſtio charus,
Auguſto Thuſcis Regibus ortus eques.
Rex quoque te cunctis Henricus prætulit vnum,
In tacito cuius condat operta ſinu.
Qui-cum etiam curas vltrò communicet omnes,
Seu belli tractet ſeu facienda domi.
Percipiat veſtrum fractis ô Marte Britannis
Conſilii fructum lætus vterque ſui.

Ad Ianum Oliuarium, Cancell. primogenitum.

Iane, tua vis de genitura ſcire, quid aiam?
Protogonus qui ſis, es quoque Calligonus.
Hæc tibi diuerſa ratione vocabula quadrant,
Calligonum nam ſors, protogonum ordo facit.

Ad Iac. Huraltum Vibraie Dominum.

Non, Huralte, queam grates perſoluere dignas
Tot meritis vinctus, parque referre pari.
Quod feciſſe tamen nequit imbecilla facultas,
Hoc deſiderii copia ſola facit.
Sume igitur pro re, vir manſuetiſſime, mentem,
Hoc ſummum necnon pacto imitare Deum.
Summum imitare Deum, cuius tibi notio grata eſt,
Qui, quàm dona, magis pendere vota ſolet.
Exiit hinc illud verbum memorabile; placat
Ture carens ſalſa Numina ſancta mola.

Ad Franc. Oliuarium magnum Franciæ Cancell.

Dicite io, rurſum floreſcet Palladis arbor,
Et ſolita fructus fertilitate refert.
Pax cum Iuſtitia placidæ ſunt fructus Olinæ;
Quo fructu quidnam lætius eſſe poteſt?
Iuſtitiæ regnant diuino munere Reges:
Pace vigent vrbes, rura colonus arat.

Pacem

Pacem ergo quicumque & amant,& iura verentur,
Exultent horum conualuiſſe ducem.
Aduentu,Franciſce,tuo conſpeximus Aulam
Abdere lætitiam non potuiſſe ſuam.
Amplexu Rex quinetiam teſtatus amorem,
Chara reuelauit quàm ſibi Oliua foret.
Et meritò.regni nam vis te nititur vno,
Reſtitui læſo qui ſua cuique iubes.
Viue precor,ſic iuſtitiâ & rege Celtida gentem,
Henrico vt renoues aurea ſecla tuo.

Ad Margaritam Valeſiam Regu ſororem.

Voluimus aſſiduè numeris quibus,aurea Nympha,
Lucida tollamus nomen ad aſtra tuum.
Sed Reginarum minimè præconia debent
Plebeiis vates trita referre modis.
Dum tantum agreſti Maro ludere norat auenâ,
Dumtaxat pecudes,paſcua carmen erant.
Aſt vbi præclaris eſt redditus artibus ingens,
Detonuit Reges,prœlia & alta Ducum.
Debilis ingenii niſi ſit mens conſcia nobis,
De te aliquod magnum condere tentet opus.
Iudicat at ſatius de maieſtate ſilere,
Nympha tua,quàm nec digna,nec apta loqui.

Ad Gelonidem.

Lux centena agitur mihi
Mœrenti in tenebris,ſemper & abdito,
(Nam quei compare gaudeam
Amiſsâ,vacuis ſolus in ædibus,
Hortatrice Gelonide,
Illa inquam,& ſtudii ſignifera mei !)
Ex quo te rapuit fera
Mors,fatique grauis ſumma neceſſitas.
Tu ſaltem interea memor
Noſtri coniugii tedæ & amabilis
Viſiſſes viduum virum.

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Tu solatus tuo colloquio fores
Cunis anxium exactibus
In somnis me leo vel referens die
Te nota sub imagine.
Non nocte vasta grataque somnia,
Non crediti mihi te dies.
Nunc umbra in nullum non tua ventitat
Blanda vocibus ad memoria.
Me sint quanta tibi grandaque indicans,
Stellata nitidus in coma,
Lasive Elysii florigeri loci.
Ah quem fugis vides virum.
Spernis delicias regias lubricas,
Et Diadema additis caput?
An te patria Heliconia, Pontius,
Prima alui duo pondera,
Dulces conjugii familiaritas,
At nobis nimium breues?
An cum Dorothea comes Theophilo
In cunis fidelis puer
Extinctus propera morte, Philippus &
Horum maxima omnium,
Tecum in florigero gramine lustrant,
Ac decora inter ilices,
Æternis blanda in viridariis?
An nimbi volucres cantum
Mulcent mellifluo ore aves guttur,
Et lactis sudant fluuii,
Nunquam deficientibus
Rauis ad mamas frondicomis latus,
Secundoque ubertia
Cursu prata ferant Manibus & pia
Pasiuæ mala gaudia?
Tu fecunda tui comprimis interim

Solati nihil afferas,
Negrata facie triftitiam leues,
Cor prefium mihi, aut conferi?
Tacquod Philtigides & cupidum tui
Me teneam rape eo in loca
Quæ felix colluit regna perennia:
Vtramdem his gemitus grauis
Hæc vitæ fugiam vadia languide.
Ad Ioannem Tuscum.
Supreme vatum, hoc poftera quos ferent,
Exulta & arma quos nulla hactenus,
Facunde bellax, concinem
Andegauis Ligeriique lumen:
Me belifero condita fulmen
Illuftre cuius nomen habet ciuis
Vbi ardentem reiice Phœbum
Inter Apollineos olores.
Dulci tuo effers carmine me tamen,
Inter poëtas atque eloquentiæ facros,
De mufica autem barbum videri:
Metuor at modulis amice non.
Dicere multi Pithona quem polim:
Malim fed Andes fint mihi patria,
Vbi verbiam quod nullus peperit fas
In medio ftia fit deatum.
De indicitum fic & Hetrufcum
Lucanus ancepsque Cæfar Appulus
Vtrunque fub finem colorus
Cum Venufinus agus carere.
Te propter ai qui hinc Andegauis ferar,
Exotus auræ flatibus retro
Sublime centem profperoque
Pyden ortis petam vadis.
Felix Olaus cui minibus tua
Aurora felix illa fuo nafci.

Lassum fecerunt hinc Petrarcha,
Quintilium, Nemesin, Corinnam?
Coniungentur his vtinam nea
Olim Gelosia mortua in lucem,
Tristemque decedens Macrinum
Liquetis lachrymis eiurmque vita.
Sicilia vixit cum vnanimi viro,
Laude vt perenni digna fit eadem:
At solus aegrota valetes
Tu facere id, Ioachime, rythmis.

De morte Margarita Valesia Nauarra Reginæ.

Semoris Gnpulis fert Icaria,
Sirenes pebibent fuisse ternas,
Pulchras fuisset ore virginali,
Filo corporis & venustiori
Tantum pube tenus patet puellas,
Pisces caetera mortifique cauda
Spiisque implicitus volumine fus:
Quas dulcedine vocule canoræ
Et mire modulatis lepore tractus,
Incautos vada in astuofa nautas,
Amfradtuque natis vorag aeaque
Abuerit raherent, & enecarent,
Fallaci fimbria daeruique spellum
In discrimina fluctuum profunda.
Illas praeterijt segua Vlyffes
Ceratis ceruinum auribus, dediffes
Sese malo vbi nautici liguidum.
Salia Oceani Albion in vndas,
Et ponto vndique cinfta beluofo
Felix insula prodiit, at remota
Gobis corpore lustrigo nauetis.
Nostro tempore tres tulit puellas
Iam in Margaritas egregiarum, & Annam

Ortus sanguine regio puellas,
Forma conspicuas venustiore,
Sanctis moribus ingenioque cultu, &
Matrum ingenua eruditione:
Quæ Sicambus vt pares canore,
Et mulcedine dulcium modorum:
Sic Sirenibus haud pares dolola.
Submergentibus ante tranfeuntes
Nautas scribus equoris malignis.
Me quæ eamina fundirant Olympi
Concentum nitidi sequi canoro
Quod fidibus Genii beatiores
Aterni ante thronum patris fuprenum
Mam fundunt numeris fuis Tonantem...;
Præsagus chely vt aurea prophetæ,
Reuque idem pius effudebat olim
Sandi nummis cinctæatus mihos:
Cum præcederet aftutus Christi
Incantabula virginitatis parum
Cum nuper Libitina fuftulifset
Hac ex colluuie orbis inquinati
Ad patria luminosa cœli
Ardes Superijm præmia sortes
Regium occidium piam Nauarræ,
Franci Regis & vnicum fororem,
Q. que difficila regna hæ pacis
Non tantum deeus Anglie puella,
Ordes fed triplicis fatique fœli
Fuferunt animos cienie Phœbo!
Chisdi dicere versus volebam.
Qui plectra cinthra virginum parium,
Allatuque animos facro cicbat.
Tyti non melius canauit Orphes
Mendati ad vada & Afia paludis,
Non fimplonioci chora per tetram...

Quin & ipsum mobili remisere
Confessa vario lumine voces,
Et quidam mollibus fonant plectris
Patentatis, maniaque tristes,
Regina ad tumultum recens lepulte
Mox & nuera pretiosa Gelonis
Colludatis foret, Simonidarum
Illis non ego carmina anteferam.
Thema Sanctæ Innatæ.

Vltes & aget fundite triftia
Lamenta, voces, fulcra adurea
Ebertæ nam fero cecidit
Impia genuberens nomine Hebræum.
Gens clara bello proceritatibus
Deinde fœdi montibus cohorto
Non compitis hæc Agalonis,
Neve Getis vaga fama perfer.
Ne tanta clades excidet hoftium
Latas puellas ad choreas leues
Verte fabellina inuentus
Ne rumeat. Dominum qui temnat.
Mox testes timbet lapfus & ira
Humedet herbas, omine Gelboe
O trifte artemum finitto,
Gramina net ma inunder humor.
Incunda vitis collibus haud ruis
Pubefcet vitreum, grauidfera haud feges
Flauefcat arius in profanis;
Luxurient neque fronde olmi.
Ferte hec relatia non bene parmatis
Pufa fe fugata eft flacidum manus;
Nec militum virtus prorum
Matre cadit fuperata diro.
Ferte. Dux eternus in pulueret comitat,
Tetramque monte purpur attigit;

Profu

Profitrati à multis vt vnus;
Nec mi rum diadema tecit,
Cum fatu obiter puella Ionathæ
Illos fagitta haud exit intrà
Sagitta velox, fortiumque,
Sanguine fuers virûm rubent.
Non hoftis vnquam, vel pede, vel fera
Congreffus, aut fit tulit obitum.
Impune, cum Saules rotaret
Fulmineum frenchendus enfem.
Saules parens, & ftrenue Ionatha,
Saules parentis confpicuum decus,
Vita dura non mortis diremit
Quos aut ur vnanimos ligabat;
Vobis duobus non leo fenuit
Qui erat Libyffa validus infernens,
Regina non vobis volutarum
Oeyor in trepidos columbus.
Vos o decoræ coccina virginis
Quos indueht vefte, & aurea,
Rex quos & ornabat monili
Gemmifero, nimifque nocris:
Ergo mifellis iam lachrymas date, &
Lamenta veftro, tollite omnia
Iam tefta crebriciant querelis,
Compellum mulcerare crinem.
Te milium vis fteda feminum
Martis cruento conculit impetu
Vt fontalba fontis iacent, hæ
Monibus in partis peremptos?
Et dando mœrens has tibi lachrymas
O luce clari dulcior o mea
Dilecte frater pius oculis,
Videtfilium mihi fontis mea;
His in medullis condite, ineptæ
NNn 4 Dilecte

Epitheſe quantum non ſpecioſum amans
Acer puellum, non parentes
Quam in ſenio generare natum,
Vt militum vis fracta ferebam:
Mastis orantis concidit nouercæ!
Vt tantalus cum beluiſcit
Montibus hiſce lacet parente.!
De Morbo Gallico ad ſpondam.
Hiſcemus immodice nos nouis dilecta Geloniſ
Prima puellarum quando puella fuit:
Dein maritandi primopo vbi landa matrio,
Beſtemque parens fada puerperio eſt:
Prah dolor, in trifti recidat quod mœrtua lecho,
Puinones tuſſi concutiente cauos.
Deq; tenere atus & tabe ita ſuper boneſtos,
Contracta in nugas vt cunis omnis hiet.
Acta tamen miſera vis quadrageſima meſſis
Vtere cum ſummum iam trepidare diem.
Affectam abſtulerit ſi præceps Atropos illam,
Stamina & inſiti pollice meſſuerit:
Exemplo in vallum concedam obatus eremum,
Aeroſtem luchypnis graminisque vias.
Vatem ſibillino vinctat neque cantibus Orpheus,
Si ſuncſtam Eurydicen quærere rurſus amet.
Nam quota blandi vidauia compare tuetur,
Frondibus abiotis neue dilecta gemit:
Compleho quotuſi nemoris lucu conſraga voce,
Irrigno fletus paſcat & imbre mei.
Tunc vos, Sangelli, Bellai, Ronſarde, Salelli,
Et Celiæ Antoni Cenobiarcha ſacræ,
Carmina de noſtra quam mœſta Geloniſe, quamque
Lugubrium fletus conficiatis opus?
Tyrtæi Nemeſis, Tyrrheni Laura Petrarchæ
Non mage oris deciis modulata meis.
Quin mea clareſcet rythmis natura deſertis
Enors

Te non Lethæa ſitis Gelonis aquæ.
Ibis in ora vitam ferendæ dolibus ſuis,
Eloquio, & rare laude publicitæ.
Vis forsan tacram, mihi qua ſuperſtitione, ſempet
Contento ſoli coniugi vita fuit.
Dii tam ſæuitatem crudo ne funere metu
Materiam tanti præbeat ingenio.
Sed vitæ potius, nates & fedula curet,
Atque ſuales claudat ne meliore modo.
Quandoquidem digna eſt Cumææ quæ Sibylla
Secula, quæ Pylius vixit & ante Senex.
Ah vereſ tanta agitur cui ſexquidecem annibus,
Vix ſictura poteſt eſſe dolenda mori.
Ad Gelonium non d. Sabinus.
Cur te deſerui, cum tam vicina ſopori
Eſſet mihi mors, ait Gelon, tui?
Nec mihi ſperandus memoreique abſentia noctes,
Excuſanda parum prope odioſa, ferer.
Donec enim viuam, me ſegnitie ſi deſcendo
Abs te ſemotum quo moretere die.
Contentem facrat cum mihi Cynthia mater,
Turbabit noſtrum nulla quereta ſonum.
Cum me diligeres pluſquam matrona maritum
Sanctè, ſed ſperem te quoque ſegnitiem?
Mutuus eſſet amor totum hic diſpetius in orbem
Carmine conſertis, cultu Gelonii, tui:
Conuenient, ſperat, inquam, vt ſupremo videremus
Tempora, nil eternum te reſeuante domum.
Hanitem ſenſibus monitus, diuinaque vetus,
Quæ ſata externa eſt mortis in articulo.
Nam tunc ſenſibus eſt, quo præſagiuere Tonantem
Affectu, quanta ſapiencia ſue bene.
Ne mihi certa tue ſint argumenta falutis,
Cum magnis ſe te degere Cocibubus.
Quinimo, veluti vitali impulſa, Gelonij,

Non bene non pure intundem aliquando moni.
Ar mihi sinceris supurant inuida fata
Telquerem, morum fed ratione locum.
Bellone infignem parta, tamen mihi laftra
Cum tibi vix ofto claufi, Geloni, fuerint.
Nec milton fcuti fine clava cafta matito.
Ora tua extremumque orefloute meo:
Augufto quondam comitx vt Liuia fecit,
Cum noctem mediam diceret ille vale,
Lumina poft mortem manibus non claudere quisti,
Donec fua tibi quaque labentia tradit.
Tunc aberam infelix domina & verfabar in aula,
Fata reformidans hac fuperata nihil.
Vt nil eft hominis tutum: cum gaudia captas,
Res tibi lucifluas fors inopina parat.
Ar tu, nupta alio fet degis in aethere felix.
(Vita quod vt eredam patitur acta fides.)
Ad fua cafta meritò conues Hymenia.
Vnum & lauigeros inter honora choros;
Elyfii cafus nemoris connalle vterni,
Et nitidi texis florea fera manu:
Flaminiumque vides, quem mors hoc fubtilis anno,
Ante quam puero quam meritare dies:
Syncerum. Stresaique duos, & Thraca Marullum.
Et cui fera pio nupta Ariadna modo.
Viue memor noftri, caftifima viue Geloni;
Lethxis ex nocua abolefcat aqua.
Nam tibi coniugij fert vera cura, nouo,
Vincula non vilo ftoidanda modo:
(Quando licet dicam diffolui morte tapaci,
Paftum interq; duos non remanere fidei:)
Me fors, nupta, tui memorem dum hora ane vefcat,
Mutabis primam non noua tada fecem.

Ad Galatinum.

Defleetes vt me, iuftiDeus, optima compar,

Pars dederãt summa, Celoni, mei.
Deiectus mœrore, natos, coniugemq; sororem
Amplius his vellet nec remanere loci.
Paulò tibi (fateor) facta eſt mutatio rerum,
Terra tuis nec fat tumbus apta fuit.
Non natale ſolum, non incunabula tota
Virtutis notum fidis decora tuæ.
Proinde Deus voluit coelo te præpete bigâ
Eſſerri, vt fidei congrua dona ferat.
Corpore ſalua manes, animoque ſuperata cadacia,
Spiraba tuo potiens igne Deum.
Quem ſpectans tandem felici fœcunda, fugit
Ingiter atherea perſuaſa thalamo.
Non tamen ingrata placida ea mente reliquit ocellis,
Continuus abſens quos agit in lachrymas.
Et ſolare virum ſemem nec ſeſque dicique;
Deſeni nobis ſaltem & imaginibus.
Manibus tha pius paret orbita. Protellaum
Ne ſilim aſpexit Lacedæmia ſolum.
Terribili non tu defendes pallida vultu,
Intrebi ſilium nec quæ ſuperbus eram.
Sed quaſi ſimmi Patris ante fedilia fulges,
Adſtabis inuta candidula tu tunicâ.
Memoremq; tui verbis ſolabere noſtrum,
Ni penitus nondum mente tibi excidimus.
At cur excidetem, cum te plus ſemper amamus,
Quàm natos, quibus me genuere, meos?
O mihi ſi liceat tantum ſperare, Celoni,
Mecum vt amem fuit, hoc more & adire tuos?
Creuicem ampleſti blandis etiuia lacertis,
Oſcula & in longum ſigens ſuauia mentis.
Ah non ſim dignus poſt hac te tangere Diuum,
Admiſſum ſanctis Cœlicolum thoris.
Delicias amem mihi vota & inania fingo,
Atque ardore tui noſter ineſſi amor.

Axe mane potius contemplatura Tonantem,
Aſſiſtatque domus te meminiſſe iuuet:
Ter rauis ubi ſonuere fluctus otia negotio,
Quam ſibi & impiorum turbida beſtia gregem.
Tecum igitur poſthac mihi ſolenne Catoni,
Nec ſam deinde tuo perfruar aliquo!
Me miſerum, qui tam dulci ſolatine priuer,
Nec conſpecta mihi nomina voce ſonent!
Ore nec aſpicium meorum hanc hilaritia frontem,
Quæque irrenabant nubila curas ſerent!
Sed cur inuideo tantis ſucceſſibus? nulli
Cum ſuperi degas, ſufficiaque Deum.?
Hoc eſt: nupta, fati nimbi intabeſcite tantis,
Vix tenerae animi vota ſed ipſa queram.
Et tropium tollis mentem in cœmeteria terra
Somnia: quid decet non videt ager amor.

Ad Cornelium.

Mauſoleiq; ineres habit, atque ſepulchra
Fecit ei arcifices ſculpta ſcienter manu.
Non Mithridatis vetus magno tollitur ſepulchro,
Cernuit ingenio ſed penis laqueo.
Quæ pretiosa rex conuexa, ſtatua inter Indis;
Eorum in tenebris exterra turba later.
Talium in natum ſimilium pius, æthera donet
Si poſſit: referat in numerum quæ Delum.
Affectum affectus hi conſentunt in vnum,
Equare affectus vix queat ille meos.
Te quibus impellor, tibi amo dulciſſima conſors
Extinctum, heu lachesi præcipitatus color.
Quippe mori velleni, ſi me liperiſſet humato
Qui noſtra amborum pignora curet, ſtatu
Clariſque virtutum exhibeat monumenta rearum
Fraco memor laudes quaque mereare canat.

Cecilianæ Matri.

Beatus volusi medii de ſorte ſepulcro

Infer

Inferni, & nullis prorsus adelle facet.
Non fatum ratione cæret: cadentia quando
Ipse sibi tanquæ, luxque coruſca facit.

De Veſtali corrupta.

Veſtali incestæ cum plena rumoribus aluus,
Obtulerant eam duraque Fraſes; ait:
Sub lucibus dixi; fieram ſed viribus impar
Succubui: quis ea crimen id obiicit?
Accuſata fores. Accuſo, ibidem
Si clamem, fieri vim queretur tibi.
Peccifſem Veſtalis: ait: res adſuit illa.
Præcipitur nobis quo reticere, loco.

MELINI SANGELASII.

De Hellide.

HEllis Pompilii furoris ardor:
Cuius nequitias, locos, libidines,
Inceſtum, ineuitum, allocutionem,
Tantum desique cœpit vel vltrò
Probant, & fuit præterunt puellæ:
Hellenis furor at de more
Ad conuiuia lauta nuptiarum,
Quibus Cicilio Camilla iunctta eſt.
Dumque oratur hæc cupit venire,
Dum fauum ad ſpeculum comam reuedit,
Vernantem ſtrophen & gemini pupillas,
Dum monilia, gemmeaſque torques
Adſigit modo, nec ſibi reſpicit,
Et loco harnat deerenitore:
Mirum quam miſeris diuque toſtis
Mea deſiderio ſit mora quæ.
Nam ſine Hellide quod poteſt vexatum,
Quid non ſpectandum videtis in illa?

Tandem

Tandem denumero iuuenculorum,
Vnus me facie infimus, nec ortu,
Penetralia tam celsa penibo
Ingrediar: quid agis mea, inquit, Heli?
Quasi rum tibi non satis decoris,
Quo mortalibus in terris Deisque?
Nescis, de subdi manum, venutis
Propter te ait fois boni moueudam?
Heus, de fœcu o pius iuuenculorum
Contemplare, parum caput reflecte as,
Et tuis exiguis mederi ore
Inquit, dum tabuli haud quio mouere
Manum, ne cieas, pete, cauto.
Vt nec tu inde oculos mouere possis.

In Aquilam.

Que tibi iam fedes, Aquila, aut quæ regna petuntur?
Turpior e nido super abactis tuo?
Astra ve? Gallus penuis nec iouibus vfus,
Hunc tenet: & medijs ibi sat is mundo regis.
Tum vero illius accher, & aquinas Delphin
Vt possis nulle tota mauere loco.

Epitaphium Petri Galli Gallice.

Contendunt dum forte Venus, Trinoia, iuno,
Cui potior ipsis fit tribendus honor;
Ingetter ille Deos venisse ne tas mouerat,
Expulsis fapero priuat honore Deos.
Præterquinque Annum tetra: fulcit Olympos:
Atque eris hic, inquit, pro tribus vna tibi.

Eius versus, in Amaranthi regni.

Barbire, qui varios inuidi pectoris æstus,
Dum iuuenem nascitus, nunc agitabat Amor;
Perfecit extremum: inuidet que iuuenibus æuum,
Quo potes, in formo facie iuuenes, heu.

Cetera quæ defectum, fenectus extulit artes,
Anhgnem ad Cythere, Iolus hæredes potem.

GODE

GODOFRIDI MALVINI.

Ad Petrum Bracchium.

Dene parta loris inter dum ludis olores,
Cum tibi ad extremo terra Tolosa tuos.
Quos ſi ſtupefacta nouos varie ſplendefcere flores,
Ornari auſtumno tempore flore dedit.
Laudaui hactenus artis monumenta: ſed illa
Iam cumulata nouis laudibus euiuperat.
Iam mire peregrinus totis ſe Aemilia pingit,
Nec tamen aquoreus craſſere ſentit opes.
Scilicet exiguus lapidum defectus opacum
Externique ingens non eget aut ſilex:
Sic tibi nulla potuit tam aſtra deeſſe facundæ
Ars nempe illuſtri ſtat tua ſumma loco.
Sic tibi Dauidicis ſe tus Mars fulminat iras,
Nec te effidum oculis vix Amata fuis:
Sen feſtum pacem, maturi aut munera turis,
Seu cunis antiqua monita, ſeu pocula.
Singula ſunt viuis expreſſa coloribus, omnia
Poſſit vt artificum cedere vida manus.
Ingenium in partes variis ſe diuidis, illa
Vis animi vt nullum ſit laberata tui.
Ad vt ſpontefui primum rapit altera annorum,
Nihil inuitus in mare vitæ aquæ.
Sic, ubi qui ſortus vitæ tradibat honores,
Nil addit, laudi fed fauit ille tuæ.

IACOBI MANGOTII.

Tolos. Caſtarius Regula.

Fulce

PVlex ò Pictæ picte pictor virginis,
Pulex rubelle, rupis hoſpes arduæ,
Tot eruditis expolite vatibus:
Feres vt ipſe Liberis iambulis
Feſtiuitatis oſculer lucem tuæ
Poeta tanto peſſimus, quantò optimi
Qui te priores & decus tuum ſacris
Ad aſtra metris extulerunt æmuli.
Salue ò animule, politule, bellule, blãdule,
Beate animule, ſorte quàm libens tua
Virilitatis lumen immutem meæ,
Fiamque quod tu es, ſeu nihil niſi Pulex,
Seu quicquam es aliud, ſiue mas, ſeu femina.
Nam te Latinæ virgines ferunt marem,
Gallæ ſalutant feminam: me iudice
Illæ profecto verius; verſutius
Iſtæ, pudori dulce quærentes ſuo
Sub femininâ tegmen innocentiâ.
Tu nempe verus mas es, & maritulus
Amœnus ille, qui puellaris roſæ
Carpis venuſtos vere primo floſculos,
Mulcens tenellas mentulâ tenellulâ.
Tu ſol es ille qui vagaris in loca
Ipſis negata ſolibus cœleſtibus;
Vbi ſolutis arcularum zonulis,
Euoluis omnes inuolutas cellulas,
Rimaris omnes curioſus cellulas,
Hauris & omnes ebrioſus guttulas.
Egreſſus inde, corculo tu cum tuo
Lubet (lubetque ſemper & ſemper licet)
Exoſcularis gemmulas gemellulas,
Mulgeſque molles mollicellas mammulas,
Diſſuauiatus mille mille baſiis.
Hinc eſt rubelle, quod licet, te candidum
Natura primo fuderit ſpiramine,

Rubes

Rubet puella pursurarui timore:
Dein cum virilem virgo cefli in manum,
Iudices adiuere pallida vultibus.
Sed silentium, quique calebat, omnes.

Verum o fidelis, Rupis huius limina
Profanus intrans exiuiandum per fulgur,
Finos modestiæ suis excedis tui.
Nec enim profana lex, vt Deum decet,
Mortalis hisipes & tyrannus feminæ:
Nouo sed aula & impia prostrauit
Ipsum potentes Pelladis Gorgonem.
Pectum relicto quæ colit solum polo,
Non ista Pelle nomen edijt vulgi,
Ipsum laceffis filium magni Iouis,
Magnam puellas, & potentem feminas,
Mortalia immortalem. Inermis & nudis
Armis tremendum, stup; ante doctam bellicis
Ipsum, legente pura nudus latebris,
Quam nec fugitat, nec fretus peccatis.
Ad ista tremula cuncta cessere
Diuinque diuulsæ furiare crediti,
Latifle flammis verionibus quorant.

Fallemur? an spes ecce vitæ assigent,
Cupido veris ille, veritas puer,
Qui, quos petitus non queuit, ecce petit?
Non fallor, ipse es: fic quoteritis, fic volas,
Sic & venustus, fic ioca, fic mobilis,
Itamque flexilis flamme & deponere.
Sic & fugitiua tu gaza, fic pecula,
Sed fub venustis verubibus delicia.
Sic & puellus, vultus at magnum facies:
Sic & puerarum ludis inuitus tuis.
Sed me fouebat iuuenis incendium tui,
Error, & amitus, ftitefque fentiebar
Kindem, & adusta fanguis ambitio tumet.

C.O.o. Sic&

Sic & ioiuras aures, & ora rigas.
Supes & opus & nectar & rubos
Animas ioculis ad sacros, cantus, choros.
Quin & Satiem nunciam louis nouæ,
Facundiam Pelion Athanasia filia.
Summum eruditæ principem eloquentiæ,
Summumque iuris præsidem prudentiæ.
Pilæ benignum lumen & creus choro.
Immo & tu Achillem præponis Ilium
Themidis superna non maxima Theoyer.
Heros vitorem demonstrauit hostium,
Pelli dupes dum reluctantem fuit.
Ahenumque iubitis mirum latæ
Ipsum mouere: fata sed mauri Dijs,
Sola hanc petunt, & potiuntur impio.
Quid si prouectæ hic quærela iam fychen etiam?
Num quæ tantis ora cœpit & tuas,
Et hic vagitu, fle & inanes falli?
Fychen hæc Cupido ardentes Psychæ tamé tus,
Male seiores eu dare: sunt huic nouem
Studia humique: Dijsq; Musa mouentes cœnas.
Erras amice, Pallas eft in quam tus,
Et ipla Pallas, quod locus de ventice
Vinco Dearum, ipsa soles prodit
Et enudis. Sed Cupido cæcus es.
Fuge o miselle: nam hæc Minerua eft fouis, &
Ad tonitus omnes dura monasiginimus.
Nec vulnerator, vulnerat fed dominet,
Et durioren mpes ipla reddidit.
Fallor, Cupido, pelle non reluctati,
Scieas Minerua pelle non reluctati.
Sed tupe amicitam, verisfellis, impetis,
Et quam fugatis pectus fanum fugerat.
Cauc tamen tu; nam Minerua eft cruelior,
Nec te tenella fuge, quod nudam fetis:

Hæc arma tope certiora nulla sunt.
Et hoc possitis scire te debes tamen,
Animata tota est, quando nida Falco velit:
Quin ipsa tanto est fortior quo nidior.
At si animata non sunt tela, tuo
Sensus, si sum nempe prudens quæritas:
Huic Sapo animatum vis tuum collegere,
Vis minerari, vis mortua callidas.
Hoc glorium morris ad tres genus.
Sed mortem animule mortua sanitati vellim.
Mutare vitam fidelis detur deus.

L. MEMMII FREMIOTI.

In Id. Martium præceptum.

MVtile est inter eleborandum,
Cui nomen nuncio Gillia tuus puer.
Cui quando Lyram & plectrum tenebit Apollo.
Quem sibi Pierides ipsæ qui merumque putant:
Hoc ter te totidem primos ter cure honores,
Quos tibi dat terna Phœbe mala manu.
Scilicet antiqua num erolo verbere lingua,
Dum tu eo de loquere probabitur ore cotyti.
Perhore & à docto pomarum præcipe ingenium,
Quem ignis ter est lectissimum domus
Pertus egerit quum de vehiculo polire,
Sedulus. hæc tandem quilicunque dedi,
Quæ libi quamplacent alienum fundi putabit orabit.
Indicium tuæ despicium illa tuo.

Dicendum.

Dicebam, mihi Pierides præsto esse cenanti,
Et mihi tu verum dudum. Apollo, fuit.
Num rem fatui Musa ipsa mentiri solet?
Aure meas fateri Apollo potest.

Verum vbi Mitreni me fum de gente profeſſus,
Et dixi, Marcus me quoque vellet amat;
Mirtis ſatis eſt, inquit mihi nomen Mulio.
Sponte deporn Phœbus deſtillat is ſuam.

In iuſtitiæ inuentores.

Atque ne Anaſtaſio dicbus velle ſouere.
Fingeat ſolue datum, pictor amice, fidem.
Pium enim fieri nam que iuſtum, quæ lege iubet,
Cum Phœbo Aonidum turba diſerta latet.

ARNVLPHI MICRONIA LVGONENSIS.

Cenſurarum præmium mors.

TEnuere polo conuellere clara Cigantes
Aſtra. Ac ſuperos vellere ſceptra ſolo.
Gallia preſtabit dicet: Eriſcum detudit ex regno
Mille modi rerum, vultuque 30 ΣΥΝΑΓΩΓΗΝ.
Vim ſi coeperat ferum nam Iouis ira domat
Cum ſocijs Sicuulus ſubruet Encelados.

In Errico Regis patre, Gre.

Plaudite pun torum vmbræ, vos plaudite Manes
Claudunt is ſtatum veſtris placla ſubis.
Cedet etiam Manes, & vinuula ferre Prometheus;
Aeoliden ſixum, Tantale cede lacum.
Linquite tum Furi ferendaque vidcte vultus
Tunde: vtnas miſero cede genus Danai.
Idem vtnas penas Erebi ſeruat plus omnes.
Punitur Regis vis homicida ſcelus.

Sub Errico IV. Regis exegeſis.

Rex, pugnax, pius, acceps, donuit, ceſſitque
Sceptrum, hoſtes, Superos, nomine. Marte. fide.
Regis Erici (1), *nomine.*

Hoc iub marmore dormit. Im penitet

Trancorum populi breuis volumina.
Nunc facundia Neftorem exuperabo.
Nullor non potuit tamen vocari,
Quem preces Lachesis cito petemit.

Futuro tempori.

Eſto animo forti, atque audi: ter conſere dextram,
Vt hac aſſique omnes culpe ruine que morat.
Ere parce cuti; quia te cumulo vincere,
Tela iubetis quamuis ne tua tela habeat.
Ergo congredere, & pulchrum committe duellum.
Deſiderorum edito indolem.
Ibibus unitos a linos compeſcit agello,
Ne ſeſe ſe acuta ſenile faucibus equum.
Fubæ bubulcus agit turulenta animalia, nec non
Pedoralis pure ſuda tonitra regit.
Cuſpide ferrata ſtimulant ad aratra iuuencos,
Manuſcitit, paſſus verbera crebra. Leo.
Pectoribus mitescunt animalia ſæua flagello:
Vapulat at quo plus ſemina, plus fera ſit.

IOANNIS EDOARDI MONINI.

Ad Iuuenem Hardum.

MEiger ſuiſſetos iterat mercator ex Indos,
Si patriam meretos indica ditet humum:
Sic mea prima tuo clam pagina nomine tantum
Creuerit, o Galli gemma ferenda ſolo!
Dcet tuet eadem mea, caput eymbala pectus;
Vt comto fubigat carbata noſtra tuo.
Ambiuere, Iouilas ridere capeſſimus undas,
Torua licet rapido vertice ſtella micet.
Num ſyce fas ſi temnas & aura eadem,

QQ 2 Dat

Dat pater ille potestates, Cymotheoque vsum,
Et quid enim displicsit se duce Gallica quaeris?
Effugerint tuos prendere Mitre finus;
An mes desperet te re duce & asylice Musa?
Ad Gallos: & Gallicas. Talia nec libro
Ad Syderium.

Sphæries promittis ter centum bella vati:
Bella fed hactenus non habuere tuam.
Oscula ter centum promittis: at oscula centum
Qui vis tuum ex eadem nec mea.
Ad eundem Argumentum Musarum

Quum tua Diua tibi confona carmina sonet,
Tam mea funt cycno diffona Dircæo.
Attua carminibus, quum diffona carmina noftris,
Nam mea fit Musa fanctior an Tyrrhena?
Tam tua prebendus sinus en non pectora noftris?
Fœdus habent mea carmina tecum cœlebs,
Ad Gualterum Fontium.

Quum grauis æftuet Iuleæ Bellona per vrbes,
Nullaque non regio fonderet ære manus:
Dolosus ille manu Cyclops volucbat vinctor,
Tam bida, ne patriæ non daret vlla, fuæ.
Non aliter, Franci Guido diadema Senatus,
Stephanus Pontifex nunc mea metra facit.
Quisquis enim Clario fuit fomnia dixit in antro,
Is tua Paubeis nomina vcbat equis.
Sempe tuo Pranæan quisq; vcbet Pallade curru;
Te vehit & cunctu Pallas amica fuo.
Decorat Lenbæa fulua te cerdar ad vrbes
Hac tibi tango mea tinnula fila chely.
Mœnia fed tibi, mamma cum vallata recludet,
Fonte Palatini pellis ab arce choro?
At tibi Dulichio Crocus non a thal ab ibo;
At pro Fumci Amodo tua tibi.
Ad Ioannem Dratium.

Supp

Supplicibus, vir summe virum, præfer libellis,
Dicitur, Celtisci leche pyropeſſi:
Cum Themiseo parili fulcyras uncta libellos;
Et nihil Phœbo ille illuſtres equis.
Altera vobiscum lido mens una libellus,
Quæ virtus stupidas ne ignara gentis aquis
Facturis fama mireat nodis gra fronte libelli,
Te facili sapphos terque quaterque dicat.
Dradaica mirer tremulis & Solebellides,
Virtus ad Helium tam dabo celebrigem.
Nempe rue volitant quo lineæ candas cymba,
Huc comes is fanni, turbo nouens Ious.
Ita nouus mire libabit unda libello
O cule, cui pariter fallas amica tibi
Compta fic tuto terat et ramibus libellus
Tramite, fallibri remisi & aura mei.
Sic me saxipicer te ibi te tel ibi libellus
Aufere tidebris tefulce libro.

Ad T. nouum.

Tranſgrede inſomnem te dici, Pontice noſtem,
Obicuqu quoties quis tus oculis ligat:
Et quinta dederis, ſomnia ſumma: ſomno:
Dumihil; Lethæo nampne ſonore premor.
Atque vrgeta, quæ placidos tibi ſinipat in artes,
Nil cupe: quoque vigil ſim, dato nulla mihi.

Ad Sabinum.

Sphærica metiris adeſt, geminique quo mater Amoris.
Et geminus gemino ſidere vertar Amor.
Vertar Amor geminus: geminoverterimus omne
Iam geminus geminis gramine verset amor.
Gramina poſitet amor geminis geminatus amore.
Lilia tint viola, flat minus ille rubor.
Si dare lilia vis, violas, minimique roſaque.
Iam mihi cella, ſinum, labra, genaſque dato.

De ſuramento.

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Addicis reliqua, credere maiora: fed iſtlem
Dormibo, credetis ſicti mimoſa tibi.
Aſt aliquid nouit, quod quantum fabrahis, augeat?
Quantum addat, minuit, de quo tibi queſtus.
Ad Cæ. Mortium.

Teſtines quamuis, te nos, Mortene, mereris;
Mortem longi longius iſte mora.
Tu potius primâ mortem deline longa;
Nolque mortem decem ſeculis, vel mortem.
In quendam.

Aut nihil, aut primus ſeres vis, ſertis verumque:
Et nihil; Arcadici primus & iſte gregis.

MARTIALIS MONERI
LIBRI OCTAVI EPI-
grammata.

Ad Tuc. Fabianum.

MOnſtrabar puero Phoebum ſine barbita quondam,
Atque omnis citharæ nil ſciebat.
Hoc age: Tum Phoebo; nulla eſt mora, Iuuenis, ingum
Barbarum vovit, Delie, quicunque eris.
His ita, me auctoris Muſarum audaculus antiſtes;
Acquiſtum eſt mihi eo tempore faxo calvo.
Catoni, Muſarum & Phoebi ſacerdoti, nomina norum.
Dum vidit orbe tuum numen id eſſe, Faber.
Sine ſpicat Phoebus, vere hæc tibi debita poter:
Sin minus, vt peccem verus Apollo facit:
Qui ſic ferre potest Fabrum ſibi ad omnia ſagis,
Si ſimulatoris crimen vrambiguum.
Ad eundem.

Parriſis dum ferre typis mea ludicra cupo,
Scis, Faber, eluuio quam periere prope.
Siquid diuino; iuuuat eſt iuui omnia omnes:

Neptun

Negruno gradum Mulciber enipiet.

Ludouicum, et praeclarum.

Iam pridem ornatus Cypreus Cytherius inlans;
In noſtro ſeni, mulcet ore labet:
Non ſine ſtudio, ſed ne inſcia ars artem;
Iacque meo formas vicere ſicta. Deo eſt.
Vt ſtudium amplectar, luctuoſa in lacte ocellis,
Quodque eſt ſopitus, ſollo ut inſtat habet:
Vitiue vt prorſi venis. Incus lector illi eſt;
Quam vinita ſuper ſpiritu mille artis!
Decetis & & linis nemorum alperioribus agram.
Et cum vitali eredulitate poſſit
Quodque magis mirere, noua puer inſcitus artis,
Nec ſtudiorum vilitas labi ex ore.
Et puero impune eſt quicunque admittitur error:
Artificique mali crimine plector ego.

Imitatio emulum.

Fabellam Cyrtherus aquod me exercuit infans:
Nec ſtudio noſtro deſcrit ore labor.
Humoriſq; meæ lachrymæ; ſuſpiria follis;
Vtenq; carborum pabat vſta locum.
Condemnor ſtudij: nihil obſcitur ut ſpecta,
Cupidoreas labro velle locare fiber:
Sed ſtudium longe eſt formoſius igne,
Seruq; meredis ſpes mihi tuta mer.
Tum pro me unblandeſtatus, belle licæpis, inquam:
I, dominam vincis è modo, vincis opus.
Nec mota, ventoſis quaſiam Deus impiger alas
Effugit, & vitius nec mihi crede ſenis.
Hic labor inquit ero; ſtrufrans eſt illa laborem:
Fertilis ut ſtera, ſed ſpinibus haud ſterilis.

Cardinali Lotharingiæ Romæ redenti.

O ſpes fauſta hominum! ô cedula vota;
Illa olim caput orbis, illa domus
Illuſtrium Principum, putabat
QOO 2 Vrbe

Vt erad & & fua templasim propinquum,
Tyatheas equitare vidit vndis,
Nouum super celsa effloruisse
Connexit bene Roma, & tenuit.
Ex Antiopa Iouis filium per sum.
Si non mens hominivitam dare, perfida turba, &c.
A mifici ſalem ne prohibete locis.
Vnde ne quod cui tam deſipuiſſe, impune putatis?
Inuicti hoc munus, vindicis illud aget.
In Amorem.

Mentis puer magistrum,
Elementa cuin docetet
Heliconia ſonorum,
Vbicunque amoris eſſet
Venetis ne ſcinda ſonitus,
Oculis docete raptum,
Faciem vtgi partium,
Pharetra in manu & ſagitis
Nine ſaude & hac & illuc
Saltim eſſe pulcre.
Veneri fauore coelum
Genus & maxime nostrum;
Veneri calere ſempet
Maliore ſanc flamo.
Ego tum ratus docentem
Monuiſſe, non locos,
Rationes Dijon proſus,
Sacer eſſe vtrique teqi;
Veni ſonatus vt ſum
Nil de. Dea & puellis;
Quod erat ſaeuius cives.
Sed vbi laueus meuto
Nouus primulum cohaſit,
Pore infirad paterem:
Age mater, hic ſecrorum

Satis extitit mirabile?
Doctarum amplexor
Iuuenum litare furto,
Doctarum sacer arcus.
Flauesse, lippitis, acrui,
Oculis carere, quid dit,
Velueris quis vitia alat:
Capio. inquisitila, quid ni?
Furr illico ad ligniras,
Petit e duabus nam
Placet, inquirille, Mater
Prius hanc eloque quid sit
Rigidi ligatis plumbi?
Age, ait, puellas, texas:
Ibi nil moratus infans,
Oculatus absque cecilis,
Male fanciusartuis,
Cor sed intimum peerrans,
Mihi pabula vide, inquit,
Lachrimæ liquelcit humor,
Oculos quibus de tumpens
Dolorem facit perennem.
Satis hen. Puer, fatis iam,
Docuisse magistros
Scio quicquid illis vnquam
Venus tul docteri:
Et eo magis, quod artem
Medus ale modulis.

Dida in annulo.

Annulus illaso confringi te federe gem mam,
Et mihi vrumque nec cadet alterutrum.
Far animos primi mi cum mihi conuge olim
Vnanimos: vnius cultus vtrumque iuuat.
Non que fallidici memorant opprobria Vates:
Nam mihi Parys nullus, nulli ego nota Parys.

Quid

Scilicet inuide magis, an magister Mars.
In amorem suum. Imitatio Propertii.

Si cognam eft miferum videre cord,
Cuius fe iuuec vendere Cupido:
Et quem fatius impotentiaque
Horum quos amor eft? vtin, vtei.
Diuorum atq; hominum domet Tyrannus:
Si cognam libet videre amantem
Quo plus hamina, eo plus videre fatius,
Cuiufque ladia malum puella
Plus lacrimi fertur pofcere laudis:
Si quis prima voler videre vi atas
Fenices effe fequiturq;
Et quo plus petis, petire certe?
Me mo, vulneris vicem malorum
Quod quifquam putet effe videre in vno:
Cernet quid ferre atque amare dicent,
Sed nec fi quod amo adhuc, et amabo.
Hac dignum effe mihi petite cauffa.
Ad Cornutum.

Cum primum mihi vifi, fimul, mea vita, cupito es
Quæque oculos, eadem furpuit hora animam.
Nec fpecula leo infolit' non acuisse ora,
Doque vue pantea vulitare ego.
In parem, ope Pedro pleo in fubitem ex Graco Pifcium.

Partulam ad fudum gaciali inficerat fiebris,
Cumq; fuperuenit fon pondere fregit iter.
Subalcique miler mento tenus abluta vadis,
Et frigidum pendula cefla pedes.
Inferiora ftatim abforbet membra vorago:
Anfa caput tibi condidit ipe parenti:

Et lacti

Et terminos, quibus genit ur aëris sibus inest,
Paſcere vt corpus bona clementia iubet.

De Veterum armorum ac Gladiatorum.

Cur hastile manuleat Cypris inuitis vmbo?
Cur loricatus Mars, cur galea thorax habent?
Quid tibi cum bellis, quid cum, Cythera, cruore?
Quoque vales Thracum ſi genialis ope?
Mars mitis, armorum deſinet elle nemor.
Vsque ſuam Venerem & ſertum de rubbo in vna,
A noſtro nolet longius ire thoro.

Ad Petronium.

Non tot ſe dat Libycus, Cretima, Soles
Hibernis glomerant aues grauius.
Non tot cuniculus tremuit Cerauni,
Non meruis videat arbiter tot vmbras,
Non tot vel Circa Libs cerulas,
Non tot, Bellide, Daunias veneris,
Non tot bafa conſeruit columbas,
Nec tot nauis Symbos transiluit,
Quot me nox lachrymis rigat, diesque,
Tuos ruſum reperit, diesque rurſum.
Hæc ſi mala mi monent, Petronia,
Tange nu Venus arrogantet ius.

De Pythagoræ ſapientia.

Vius ſenis Samiique, hoſpes, ſapientis imago:
Noſcas Pythagoram quo magis ore tacet.

Temulo Parcitis ſum offenſus.

Petronius tumulo fuerat ignis minis acer,
Iamiuſſit humus ſi propere ea cernere.
Et parui dirum vindex ſit ſanctus amicum.
Ni gibor hunc pelago lubrigiuſſit humus:
Deinde, ſacrilego tollus ſpectata ſepulchro,
In mus rapticem flamma trahit dominum.

Quid

Quidtellus? par insanitque, vadesne, rogoque,
Non ego? nec quisquam? quo tua mater abest.
Nempe quod illa lucrum captent experiria damni,
Exanimi haec reperit quod dedit incolumi.

In Tutorem quendam.

Is iure Tutor eram fuit ede edere Tutus
Pulsus recepit sibere exegere sui.
Rebus Mirrons commissane indice Proferet et libris quod adsolet, datum ac
Cepturn se libroen, ait, gulam indicans
Et podicem. hoc accepta fuit data libero.

In famosum.

Saxonum a nomismen formabat Pyrrha puellas,
Quarto plus fuerat, credidit virgo latis.
Sed cur blanda magis cunda mem magis afpera quere
Mutuo vivam, si dolis vita gero.
Nimirum e fixo nata eft quasi nosque puella,
Sed fatis fuerant maxima intesta simul.

Famosi Aemilii Pera a Cynthi. Iur. q.

Quid demens tumulo fubdis cinefis
Permanet nullibi mimus? vivit.
Hic cinguncula delident lambris.
Quod Petrus tuetur Pudis Pudefque,
Splendor nitis, ageas fal Sermatus.
Aqua magnanimis arrifca bonique,
Nichil fit? dulce latere fatis.

In ignotum a puer crefis capitum.

Dum pede hoc ignotus emendi parere cultus
Pene dederat animas hinc puer inde ioqui
Pertuli pene fuccembere prada puellis,
Audit adstantes dicere, vter le pulchrior.

Ad M. Accerronium Marcum.

Barbaria Annis. Muria Helicone fugent.
Omnia Vindelici cum tremuere manu.
Dumque fuert prifcum referens Adelerio honorem

EPIGRAMMATA.

Aemilium ſplus ingenierare Atnes.
Scilicet vnus eras, per quem non Graecia priſcos;
Nec germana cruſa ſumine Thracia mus.
Non iam Varrones laili, Flaccoſ ve requirunt
Marce, nec eerpto pio Cicerone dolent:
In te ſolo tuent quod in his meruit vetuſtas,
Musmohonem, Mulae eloquitur de cras.
Quod Romana quod patria dicere Penates,
Quoque iam deſter Gallia rota viem.
Quod ſi ſpiritalis placeras in aurilitore vibes,
Et tibi per Tatio Gallia ſorde humus,
Saturn erit hec laudis, Solem genuiſſe, Virenem,
Qui vatem Italiae fingere non patriae.

In eiuſdem Commentarios Catullianos.

Exi Poeta, & tete vendita ſtrue,
Oblimionis victor atque tempotum.
Cuire diu ſteſſ? an quod elegans prius
Non vere Latius eloquia decora,
Nunc, o dolorem, mille elandeſtea locis,
Verſu vitioſum indocile & dirs tulit?
Hinc te Mutarei rece libeat malo.
At quod illuſtri proprium Verona
Noſtrum tenebris tempus obnitum latet?
Tanta creatus fetter et vtere manum,
Flacco, Maroni, Tullio, & quae ſua aetas,
Idem iuvamen, ne pace ferat tibi
Nom Latium, quantum tua mens mimet.
Exi Poeta, & tete vendita ſtrue.

In eiuſdem Statuam, ex Diana Mori.

Struxere in ſylvis Dorea pie mitetor in undas
Statue ſolo haud licuit ſpernere licete lalor?
Ad Cardinalem.
Viſceribus noſtris duo pugnant, vnda rogulque:
Hic cuncta ardenti ſtatuit, illa necat.
Saturnius ignis in tenues facit ire fauillas;

Mox

Mox sila eadem me facit effe gilis:
Aftertis fia regna teneas, nec tertius annus
Aggerat exactum, cuius vaticinia?
Dime puer, facie quafo aut hic, aut impetrabis:
Tonica ne vita fint mihi cauta dol.
In Teutiam cereus, incita ca-
tenam.
Quis fcis effe queat puer praeparatus?
Iuuti patriam canes Diana,
De tuto Annem fuo. Iouicatio Ran-
farde.
Hortus erat, quo mors primum mihi fuxit amanti:
Hauthaec fortunatine prima nouercia nomen,
Vifus Amor lumare arcus & ligerge flammas,
Corda quibus fubeat frigidora calor.
Nec mea regnantis Dominae fe credit ocellis,
Fraetem tem exuuiis nunc tatus effe locum:
Mollibus hic teris caftam in nutricula saxo,
Retia non aritem certa futura mea.
Quid facerem? fugeri infuetis tam grata venuftas,
Sic placuere faces, fic coma teta dolo:
Vt lacqueis intectat adhuc mens immemor iollem,
Oblitaque ante mei tot iuuet ire mala.
Vfque adeo arcitenens placidi ne fauerat Inachi,
Flamma tuum tanto retia texta tenet.
Ad Camillum.
Me vicinia pernegante iuuat
Hos tota effe tibi Camilla, cenes.
Sed vicinia parcat Camilla.
Namqueteam mecum, fi cenente prodeas.
In Dapsoem fugitivum.
Cur Paean fugis? Pebela vago ignominiofa?
Tela ne non Deum timuit?
Parce fuge innocens, Deus eft aut virgine Paean.
Aut peccasi edoce.

In vitam humanam.

Haud eorum eſt fuerit ne patrem, an vita nouerca,
Tot bona mixta malis, tot mala mixta bonis.
Nunc tuetur formoſa ferox luctantem ad ad.
Nec tenimen morum dilcolor hora parem.
Crede hominem vacuo cum fingeret olim Prometheus,
Prudirum lachrimis diſſeuiſſe ſuum.

Ad Cornum.

Si de nomine fluxit omen cognati,
Nomen nelcio quid mihi Corinne,
Aſto ne ingens inopia ſuadet,
Saſonem male nomen hoc peredit.
Qui ſi penicillen tollet frixendo,
Cenſet ignem eſſe inſtrumento ſequendo?

De Homero, ad Hermum.

O Gatis ſatus optime Hermæ,
Septem mortuus vebibus togatur,
Vnus ſub loue tot bibebat vbo.

In ſeipſum.

Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athe-
næ,
Aſtacus, Ilias, Pergama, Mantua,
Ar quia ut ſterat, veſtrum iuratis ſlummum;
Ingenerit ſibi forte clamet, ab ipſque ſonum:
Mentſ ſuus eſt patrium probet hiſce vrbibus ortus?
Vindicias dum non ſtatuet, orbis habet.

Tumulo Leandri, & Herus.

Quid lachrimor frequentes aues?
Vinimus exitium, ſepulchra
An lachrimas tua ſterna?
Eſto impoſſibile mortis
Nil ſortis obtigit malæ.
Mi qui recumbo nec tibi,
Vt fertilem mortem trahas,
Nil ſi putaris id malum,
Quod me docente, ſecuris

Vltes beatus omnibus
Quod à magistro cessit,
Cur me pudet fic dolere
In Erasmo Roterodamo, Sapphonem ludit in Pyria mea Musa.
Audierat Iesum Gallos sibi obducere luctu
Primum Pyrrhæ Amasium Deum
Adria quod Bembon lacrimet, Rhenus Erasmon,
Tolu mœsta Seuerum,
Sed fibi Budæs poft fata fenquta, maneis
Et quandoque reliquus reliquis vltus.
Tum querulum in medium mœstatus nomine gentem,
Cur me cur lachrimas sit
Non fuit hoc nobis, nec vetus eft gloria, cordi
Vllis tradere gentibus.
Ergo bonis publicum plangetur Mnemnius amor,
Budæs perdet & authors.
In Philemon Alcitreum.
Coenasta tenuis Philemon erat,
Pol neq; illiterata mensarum vorator,
Nec ventre saturari aut ducatur
Quis malit, patrem inquit hoc vorisi
Impossibile est perijsse quod omne
Vita mihi prope consternis per animi
Eiusq; genium, mensisq; fatique
Auium quicquæ fatis mihi fenectæ
Iucundaque tua fides reposta?
Nec fassi pater, inquit ille, stabit
Cassisorum seruitia dolo fefelli:
Erasi prope iam tuæ cenatum.
Ioannis Sarisberiensis Poetæ
Tres homini Parcas dixerunt esse Poetæ
Me vitæ causa prius, alterum, tertiam
Prima colo ordimur nobis hæmina Clotho,
Quo trahit Lachesis, Atropos vngue fcat.

Hi

Rem, Clothon nimis & Lachesim cognouit Ilerinus,
Fundiculique nimis lenis tenuisse deos?
Proinde ne nimium nitere defendere finem
Defuit extanti tertia sunctores.

Antonius Prochorus. Archiepisc. Turrit.

Bunigula inlexos sua quod curuetur in arcus,
Lunatum. Pueri mansimus. Sonte putas,
Aut quia perpetuis Tethyos vsce fons, ardet in vndis,
Et mare cum fœcis Terbye Luna regat.
Ad liberiam vsum, peccatis vtimur. Hanc dat
Hanc dedit? eadem, si placet, author opus.
Quippe Deus pœnas, Cæsum, Cæsumque repudia late,
Lunata ex-ve diu discrit ex-ve ferit.
Credo ego præterea natum de fœdere nomen
Aut Terræ Luna eft, hoste Deoque timet.
Hoc ve Luna loco ftatrem germana fequuta eft:
Alternis vsibi fare fine alterutrum.

Ad Mr. Antonium Schomerum Sacræ exercitus profe-ctum in Turcam Vienna Austriæ Quæstorem.

Mirantur te aptante rates magique profundum,
Mox ita tranare quirfcere?
Mox Ister Stenlum fluit aquor ab æquore? & oceli?
Ab Mœ Aufonia timet?

Ad Dn. Eugenium Trybechouium Secretarium Prefectum. Sacræ Majestatis.

Antonium ingenio fouum meretra vetuftas,
Creditur effe Deum nec fua, nec vita erat.
Credibile eft ueritas vetuftum fuperarit etiam fama,
Vade fouis numen ambrea fecta putent.
Perpetuos dictus, cœlo exercere tribunal,
Fulmina terrarum & cœlitum arma fuit.
Parfuit Elyfiis quoque iudice manus Manes
Vtinte, ne quifquam ut hinc legat locum.
Addes, Minos fubdamnatis, fedes fuperbas
Tres fimul, immani tergore mugitum.

Reddatur tellus quo iudice vicerit exlex
Quos laedit qui pœna pati nec nouerit et odit?
Victimi patriæ loquem Minoaque. Lege.
Tertia diuini pars tremetur iuuenis.

Eiusdem Iuuenalis Satyra Decima Tertia.

Quo si tanta cohors, hoſtes pallaſque ſuſtra?
Chaſſaneo prædet ſicelius inferias.
Hinc togo. Burdigalæ ſora patriæ ſublima quondam
Videritne populis dictere iura? Tenes.
Mors aulæ eſt nam tuiſe nelas? Hic teminius hæret.
Infula cui ſuta ſit purpura ſanius aguet?
Sic rumulas orat: non deſint elle quod olim
Muratæ cauſidic Cutia, non hoſtis eſt.

Ad D. Paulinum Senat. Turonic.

Nobile opus populis iuuiſcere magne Senator;
Infirma ſalem et dignet, quam facere.
Et ſicis, & deuis verti gauuiſtre priorum,
Quos quia peterat ſub milione nobis.
Non habuere alios Romana palatia Patres,
Aſſiduis Cyrtas cum pudefactus abit.

In Turonos Judices.

Et equibus perit heu, Iunonia tricol Pegaſus ut mine, frigidiſque Muſis,
Quæ non ſint pote, ſi ſequuis auum.
Simplicius dare porcilum Gazumna,
Aut holoſtium eſtarifiori:
Nec qua vel mitis habere promptum eſt,
Salſum, cineres arenoſuque.
Inane, & lege Maronem, Sophoclem.
Sapphonem, Euripidem, Archilum, Philetam:
Et noſtros quoque, ſi liber, Marones,
Flaccos, Papinios, Properiſoque,
Dum nomina pollutionis
Ad foros tetricas potentiorem.

In

I nunc, & redime in digne tuos.
I nunc, nec fuge quicquid eſt labroſi.
Nec tibi populi ambulet taberna:
Vpoſita latitare per popinas:
Vpoſitis culices pati nouerca.
Ne dignus ſuffertaire, quiſquis
Non Gallum, ſed eſſe Florus.

In laborem ſuum.

Iunuit nequam liber hic eſſe laceris
Noſtri lucus, Maluſine, breuiſſimus.
Aut rab. Adii mala mens, mittetur in vndas.
Miſſus ſtat rapidoſque in Adriſtat:
Nil nili de tribus his tot natus eſſat unquam
Purgabuntigna, vnda, vel ara, malum.

In eundem.

Nullus ſe plurium quatit libellus,
Cui non ſint mala mixta ſi requiris.
Nec tam reperias malum libellum,
Cui non ſint bona, ſi requare, multa:
Non ſit ſi quod bonum malique? I.

Ad F. Bituricenſem, Conſ. patronum & ſtudium Turſij.

Effigiem ciuis ſcripſit Plato, nempe Chimeram;
Atmihi quis ſcribat, Turſius iſtum ego.
Conati ſtudia ſcribere qui non erit vnquam.
Nec ſi ſit, ponit ciuis habere ſtatu.
Vide quid tuae animo ſpectem, non cernimus vlli:
Publica res animo non agit, vtra age.
Quippe fuit ciuem tam magna quaerere molis:
Nunc facit exemplum, quod facere ais nequit.
Nam poſſumus ut pugne ſedes tenere receptus,
Forma boni ciuis, & tamen eſſe nequit.

Ad S. Militarium Typog. Turon.

Si quo dura modo reddantur fata Militarij,
Id pol Calcographi nobile praeſtet opus.

R. ad scriptos C. Gracchi mala fata domuit,
Vel tot non exsiniens pœna tua lyssam.
Sed ex dictis nec, quicquid conabimur astra:
Aut enim fortuna magistra gradiemur.
Vis ea vitæ quibusvis, quodque ante trinitis,
Si quoque ætheris ardor habebit aquas?
Saltem Mancipium similes qui publice cognit,
Tolletis velut de Stygio dimisium
Ad S. Adrianum Parentatum Regium in Sena-
te Tarditi
Si regio in cœlo est tantum his concessa tenetis,
Qui patriam officijs demeruere suis.
Quis ita quid tam regnum, vel imunit ostbem?
Qui tam parvi est, sed bene digna colon?
Quos Mutior loco in cœlis, quoque ordine ponas?
Vestæ ingulis: talis nec regnum facit.
Tua tibi tale fac tuta, regno ut be mereendo,
Infinitis in cœlum, & parentibus ire.
Cæsera Solon & propria tenacia iambum,
Mucius ad regia lege magistet agit.
Sin alia ignobili me invisa fata ingulabunt,
Qui magis sed legum cum tacet eloquitur.
In Lysian.
Dixit Lysiacum non cadaueriosum,
Quem celebrius fuit ore Sibus?
Cor fuum vecat. Sciam columbiam,
Et tenuis aeuit, & sinos cecilos.
An quod jam dorsi scelle ferarum:
Nil non congerit in tuos amores,
Mille barbe vbertim ubique relignis,
Quas Deus bonus, fiuitsitiones?
Nardus gratiam amabo barbe, amoma,
Aut si pulcher habet fragrantiorem,
Vsorem pote Lysie amare tiam?
At quamuis habet, inquis, Deiteam

Quæ fit cum locuta repente bella,
O utes, magicas peruniarum,
Per quas non liceat cadauera rebelle.

Ad S. Cuthbertum Lugdunum Lemouicum Præsulem.

Natali ambitiosi tuo dum littera lætat,
Perdidere propitium pene Vienna deum.
Ecclesiæ Nemesis fuit hæc, dubitabat ut ipsa
Inclyta Vasconiæ templa fuere loci.
Qui tamen Archiepiscopus ad tua tempora vixit,
Virtutem saltus corpit habere Deum.
Quod Deus fuque populus tam charo nuncte donet!
Fel patriæ tuæ pectoris huic petit.
Sit te, Cuthberte, salus ut omnia; iudex
Te tuus gens potius quam perpetua habet.

De la Malladerie, consili Tholos.

Prima noui mitram contegit ecce tuam,
Adstram floreat mihi ab ære fuam.
Quæ mox laudis perterrita dente repsit
Infelix nec pars vitæ tenella otero.
Hæc nouissima gemmis ne vela reuerti:
Donec eiamno lapis pretiosus erit.
Quam mitram? Altram? rursum terrebitur. Inquit:
An fuerem Altra te Maladane, magis?
Hoc silent. in quibus vincet fed altus emetus:
Virtutis pretium non leue liuor habet.

In Martinum Antonium, Gal. Burgensis.

Huic nam Mars Amor pares vtreque:
Hic bello, ille diu fortis armis:
Hic non fert locum pacem aber odit:
Hic claustris inimicus ille potens:
Hic vrnam exhibit ne hostibus vmbras:
Hic vale dedicat, vt ille prædam:
Hic fumi inflatur, ille rapax:
Hunc fregnate fores amica tonque

Imbre lubricus efluitione,
Illum, nis. Borea, pruina nimbi
Concrete medio iacere campo.
Aut nudis patuli illico fub umbris,
Cadi vi potui, contrahit ingens
Hiefuebet lachrymas, vt ille torpet.
Hunc tedio nihil attinere breuis
Illum nil magis, vt ferant fodalem.
Ergo qui rediles timet verenos,
Aut cedio, patres, aut amore.

Tumulo Iu. Merfori ab gratiis Tholoz.

Mentia cellulos obit torax ille in funere tilius.
Non quidfe hominem fed tenuiffe Deum.

In Et. Peccatum. d.

Non tam fi populis Tholoza tollit,
Nec tam mirificis fuit tumescit,
Nec tam purpureo poteft Senatu,
Nec tam fæminea vetta formofis,
Nec tam intibus orbe nata pulcris
Quam quod Peccatium habet magiftrat
Qui lingua queat atque artis arte,
Integrum facere vnicus Senatum,
Nouo in lachrymas Tholoza, rurus ilt
Ras Rome oppofuiffe vendicatis
Tritum nomina magna Scrauolum.

De Lupo miles grauo.

Rò chirurgicus Aries, pede claudicat Harpalus vno.
Harpalus et miles, eft quoque miles Aleti.
Harpalus in reus chirurgum capit probat Aleti.
Obiicitur illi mox quoque Aleti pedem.
Vtrius in bello maior defectus eorum
An pedis an manuum iudicium ello Lupi:
Qui dici fape manus caufum eft et dele datura
In bello inuti, ni pede fit exemtus.

Ad Aulum, de Paulo & Dextro serui filiis amore, aq; modum fatis pugnantes.

Iunxerat impatiens Paulum Dextrumque voluntas:
Et cui vidueta fœcula nulla parem
Tuffiret Paulus; Dextrum quinq; inde habebat.
Mingeret, in matulis mox quique Dextrer erat.
Iure inæquali Paulus pede; cruta subinde
Obscœnis putrus Dextra gabat idem.
Aiderer fletus; videbat Rebat Scalera;
Crede frequentius fata hic & alterius.
Sed dextri hic vehemens tridium non amplius ædon,
Succellisque pari ra odium fludio:
Rursus ut in Dextro crescere in fata vicifim
Conspicias: mirum non timet Aule odium.

Ad Dextrum, in Catonem Censorium, & mum Iuuenem.

Horrifer Arctois Boreas regnator in oris,
Quo Rhodopa meta fasa fuerte temant:
Et resultra falo Neptunia monstra potestunt,
Qui exulum à Scythia terminus ista cocas:
Si te ora tax retinet mœnor Ortygiæ,
Fac tigret Diuæ cura aura mei.
Parce genis, parce his oculis, colloque inirenti,
Atque illis quæ me complicuere comis.
Parce: ita non vinjam reperat Paulina virgo,
Sic amet & Zethen, sic amet & Calais:
Sicque tua impleiens terra fœcunda bonis hac,
Quisque tuis patulis fit tremor illicibus.

In Dextrum.

Vinjam in duerere conlugem negras,
Ni cus sit pudor amulus decoris:
Non Dijtur bona confectum in mea.

Ad Opilionem.

Mentitur cuicunque Deone credit amoris:
Sed qui fallibilis le putat esse, fatur.

Nam te superbum quamvis audivit Cupido;
Quam pepercerat me nisi, fidissimum est.

Ad Cupidinem

Care cur misere gemendo perdis
Perditissime amore perditorum?
Cur tantum melioribus serendum
Sub Cupidine transigis tyranno?
Tot tunc, et tot impetum in unum
Caelum conflio malo furentem.
Deferar tamen imis dolore fractum,
Hâc gaudet quod valit triumpho?
Nunc, vos illachrymabilem gemendo,
Undis undique cantibus
Exsinctio ad tumulum tefe querelas:
Non si fectibus amnes Monera.
Aut fax ardet lachrymationum
Pollis fendo mouere flexus ad eli
Te nudo puerum Cupido.

In Mennonem, matronis irridendum.

Nate ferus, rerum mammis vorax ne minaris?
Matrem quo pacto fanguine fe rigeres?
Proinum vero vitæ lumen tibi crepat at ille
Quem modo diffugies dure alumne mihi.

In Scyphi, Bacchum & Venerem, figuram.

Progenerali dita adiperiane nobles,
Nam ores gli illu fionuma rebus gerunt.
Virgo mihi vita vita eli augusta fecundo,
Cui dabat ereta pendula libro mana.
Pone puellarum (dubium ne an Musa, Dryasve)
Nectebat tenui laura ferta cohors.
De tantis necretam, sis quod de fronte notasti
Cum lances Virgo, fera dedere Deæ.
Cæreta crebro lavenus vivis vivicrea.
Phœbe moue fortes: fronfeuisse fuit.

Tuis

Thamudi Saturnus, Aretias Mercurius, a mutilat cet-
tera. Ex Arabica Thamus.

Exemplar fuleram & fortior Hattus,
Vnus eui corpus, una mens vtri,
Vt fidus vtrius pariet nomines,
Carcalla, Vnius Vitellius quo,
Et quicquid ista Roma nata monstri est,
Dum grandem populi fauorem cruentat,
Immani statuas ora cede.
Hoc tandem iubet vrnula fepulchro?
Non hic fed cinis ollum repultus,
Reliane de gregemurium fuperbes?
Quin dum nec regies fingitur humana
Virtus cegue putat paludis ira,
Nec eiquam tergum mendicus fugit:
Qui vis nulla metum dedit necipfa
Natura loca contegata mundo,
Vel edens cafta mordeat nocentem.

To St. Fortchus in V. C. then in vndue
confidence of it.

Forcatulus caufe occidit: quis ligeret vnquam,
Si nollet mythium fua fpes? Ius
Papiniane vale, vale inquam Papiniane,
Si plagus Tertyo fecutat in proprium.

Cupido dolet, ne Cytherea obtrudat.

Nemora inter arma vilco
Puer alites figentes,
Veneris procul pugillem,
Vitulis hinc & inde ramo
Reddire conficiatur:
Nihil hic erat, perdix,
Neque erigimus oua & cor
Volucres eeuabant taceps,
Vetuli arbori latrenes
Pedices tremidi omnes,

Quor amor parate prædæ
Puero suadit huius:
Sed inanium proculus
Sibi fraudum laborem,
Vt Amor neque ipse fallat,
Neque fallere ipse cessans,
Procul à dolo volabat.
Puer ego cruciatus,
Pedibusque humum lacessens,
Adamus hæc futuri
A blit minans fcientem
Vetula, vt fcit querelas,
Puerum nunc pertendentes,
Age suum petimus inquit:
Petes indicare quali
Volitare illa ramo?
Videri inquit ille, mater
Vbi cretus? Cæcus infirilla.
Caput & rotans ocellos,
Genius hoc aut fudibrium est,
A mor omnium superbus
Hominum Deumque tortor,
Nimi es futurus olim
Procula malo bratus:
Sed vbi hoc priores sui
Cumulaueris feruente,
Mali pertinebunt illuc
Fugiens modo alers olim
Fugitiua tega capter.
Laquei dolique potens
Amor ex amore pœnas.

In autum humanum.

Ride: fed prudens rem tute gaudia fulcus.
Ingemue: fed genitus nil nisi pœna duples
O nihil, o barus non commoda commoda vitæ!

Si simile pudet & dubitas fieri.

In Lupercum, vt vir sis Lupercus.

Si cernas propere nimis Lupercę,
Si cunis puer ardeat cubans
Cornes confice calce, dente cuttas.

De Antigrammatum vsu & Tantiano.

Lumine & primum Veneres ieiis implicat infans,
Ingue, vel ante maxima cunis mala est.
Non amet Antigenes, bolo pulsatus vtroque:
Quo nullus tot penis in vrbe vetit:
Si is Amor fatis gratia mala cognita amare,
Quam sine luminibus. Fo trice amare aliquid
Nescium.

Vadenti in bellum prohibebat Cotta Pisoni
Plus propterea plus Nemonem mouisse.

Cotta Messalinus Pisoni infestus pater.

Quod nunquid Hippocrates, nunquam Agrippa potauit,
Nunquam Pergamei fregerit arma duces?
Nec quos illustris Arabs medicos aut Grecia vidit,
Nec qui Romani poll ingenuere viri,
Nostra tulit vini miranda Hydropsion atra,
Dicere quam pollet vetitus Cretonsipin.
Primus ab interiore aqua hac arcente vino,
Prima fuit indigens hac quoque plus sitiens.
Infinitum ardet mobo, mare Mœotium,
Adbuiers homo ne an amphora mortua sit.

Tarnula Pontę Tauri regio clarę.

Quidnam experta mali nihil vt tua fera moretur,
Quom mus in coium vix bene nata volet?
Non ego te parent animo fatis refugere que re
Vbere debuerat pectore non placuit?
Mutilus parui gratia? Mutilus amauit?
An fuerat voto plus genuisse matrem?
Saltem si qua tuo effet mens nostra parenti,
Quamque foret claris fronia pecta penis.

Hic

Hæ eadem vultum lenitas parte dolorem,
Laudemque extollat, quam modo culpa notat.
Ergo vale aretum Italis quam nulla malorum
Quæ tibi ne nemesis, tionis mea.

In Lupum, & Hermen, eadem.

O flores gemini à doctatione,
O flores duo fulcri litumque.
Partonius Lupus & partonius Hermes:
Non verbum dare tibi fit rogitis.
Respondet mihi quod rogatis alter:
Vis quicquam, cantumve rogo.
O flores gemini à doctatione?

In A. minus, luctatricem, & exercitem.

Signat rem pubam Rabuli fero cundem magidter,
Vt referat domini cosa perulla norum:
Lanam eft capita Parthorum inligne cyaræ.
Cui dat fecat aliquo nofcier indicio:
Et quodcunque nec eft rei is promit apertum,
Digna fui falsa vitæ & lar amum.

In homin. nullius artis, ex Græc.

Hoc ipfum eft aliquid de quavis dicere fartas;
Sed quod cui longe maxime fit nihil.

In Fidum, & Iuuen. Ad Iuuen.

Nil debere, bonis ingrema mea eft.
Hinc mea dicere coniugem propinquus;
Cognatis pompe parare re verum.
Quod li mens adeo eft impia cui quis;
Aut fequi chi hic fimile ofcitet,
Vtie con ugii impiteri pericli;
Eutrapo medicina fola cinnus eft,
Vt sanguinem fupeius reprae ceffit
Poft idem cita mors mala tenebris
Vicorem mali: nil poteft perditi.
Hæ qui eo modo da quantcunque nunt;
Quod fummum eft nomini bonum, fruatur;

Secunus quid ita ambiat Senat
Hybernia pelago dies; an extra
Oderit si vacuum an fecundior orbes:
Et iuxta cetera finitimi Britanni
Turbant oceli protegant ne cura.

Tu modò fac, Augustæ pietas Iuvenis
Te quoque (si fas fit) mors tyrannis eripiat Acheti.
Fas fit: sint inuia tela nobis.

Tutus extinguitur Herodis pelle negata,
Vertutem iterum in hoc, Deumque fuit.
Fingebat Ioues Ile pietas, fictitia poterat,
Fingebat videas rapta nequisse rapi.
Omina si tollit fatum sua: Iuppiter, esto!
Hoc vno is tumulis simulque & omnia fiet.

In D. Barbaram, in S. Iacobi.

Dicebam Musis: Rectum de grate Aquinas
Qui liberit vellas illum libertis aquas?
Ambo fremebant: Quid nunc beberis inquam.
Maiores clangi tota prima Dea?
Affonium certe superat Bonifacius aiunt:
Sed fuper hoc nobis lis mala cum Themide est:
Arbitrium inuis est: grandis meus vtget vetustas
Et mutri dicat, fed libi iudicium.

In effigiem Martini, conf. Lemouic.

Tu quoque tu dicis, quem Martis imagine vidi,
Cum tria vel cumulos latus duo bus adhæc,
Ne nulla vlterius prædium Romule seruum?
Fius tibi quam Seruius ea vobe minore damus.

In Nouium.

Vt primùm octaui fecit Stanius hori,
Affa datur pedis, teflora vna venus.
Mox latus in diuro recubat, fed inquietus aquat,
Fortiter hac quæ tot fert mala vsq; pati.

In amicum suum Rhetor.

Signet olim mutat secuti vades,

State Mycenæ tot potuisse ruere,
Quæque feminei tam trifida furera forma,
Troicus et largo Dauorum mare cruore
Cædibus Atriden potuisse obstare Farinque,
Hic carere velit & velit ille pati.
Sed poscunt tanti vile et mihi cauſa duelli
Tyndaris. Arguit gloria prima nurus.
Amicis dum fata Farinque haud ferre recuſem,
Quod neget hic cogi, quod neget ille pati.

In Farinum.

In cœnam ire Vibennius negantem,
Me credo fercul, centies vocarat:
Donec me grece traxit importune.
Hic potri, raphani, allia, tarjbique.
Atque hirsuti quidquid est agrorum,
Quales vinitor aut colonus edunt,
Dum fuit Canis & Leonis ardor.
Hic ego libenter hæsi apparatu.
In Bellaria totus intumebam
Me fastum dantesse, fabiana
Me ſtarim ex ore redditum caballum.
Ad Sextum Sumnium, & ad Sextum.
Hem, quæ mortalis fuit gnadia, Lygdame, rixa,
Quæ nec cum ſtuinis fit bene percipimus
Hem, quæ mortalis non fuit inſula, Lygdame, rixa:
Quam vel cum leuiter noſ tetigere pretium.
Sumnii, Pontice, Medea Progenie ſoquitur,
Canicies, Colchis tumultuque oppoſita regna
Te quondam A. monio eſt fama fugiſſe feri:
Idne negare tuo poteris Medeæ poſſe,
Quem minor ei iuuenem reditturiſſe labor?
Quin fenex audax meus ille tentauerit illas
Fœtyrea præter vis bene nota mari.
Nunc ego ſi tenti cupiens ea mittere, nimirū obſti
Reddat rirum, nobis fores qui nili in ore fuit.

Ad ea-

Æternum dedit hic Vates mihi carmine nomen.
Has nostrum vires non medicamen habet.
Vade dedit, fumat: par lusibus gratia non est,
Ex quo aterna fetas, huic iteratæ dare.
In Lycoris fan. lon. Amator.

Dum fessi fopor artubus peterat,
Et Somnus placidissimus Deorum
Cornu de vacuum infecit per aenum;
Ferri propere fum mihi volatu
Mille Iouibus vndiquaque pennis:
Pone me puer, me orante gestum
Plumbo, Cypriis is fequus prehendit.
Quid mendis fonat hoc? Somnium num?
Hoc credo: veteres abifle curas,
Primoque innocuos fuiffe amores,
Hoc nomen mihi nunciari in vno.
De Pulcherrima Lycoride.

Tam pudibunda Proba eft, tam pudibunda Lycoris;
Diffimiles vna fe genuerunt duae:
Nifi quoque nolentes vrpiter cogere morchos;
Illa vt nulli aufit dicere, non faciam.
In Charitem, defcum tunicis mentiam.

In re praeterea mea occuparus,
Vxorem, nemini tuam, Charine,
Vidi tam lepidam, tam feuftabilem,
Tam cultam, tam eleam, aut eam que totam,
Vt fi tres fimilis mihi domi fint;
Binas fim Stygio datunus Oreo,
Si non tollere tertiam reuelet.
In Fanitam.

Pontice, Philofophus in fimulas farragine linguae,
Verbigeramque vbi per tineam dolus,
Indaci parat Aedilis fpectacla fcirotis,
Tu fine pellitus, nentiregis Cappham.
Tumus G. Rondelet. diuitem ait.

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Frugum peſſima ficus: hac Philemon
Omnium optimus occidit poëta:
Hac ipſa quoque prima lux medentum
Rondeletius occubat ſepulchro,
Sponſu cum nece gloriatus ire.
Ne moue mala fata, Rondeleti,
Neu voca nimis arroganter Orcum:
Vocatus venit, atque non vocatus.

Tumulo Baudeti nobiliſs. potius.

Dolia, labra, cadi, tibi ſunt Baudete, ſepulchrum:
Non poteras tumulo commodiore tegi.
Noluimus ſaxis inter pia buſta locare;
Ne tibi cum reliquis ſpargeret vllus aquam.

Ad Ant. Bordelium

Cur quereris Muſas Phœbumque obſtare volenti?
Scribere non Muſis, non Helicone datur.
Muſa, Helicon, Phœbus, Parnaſſus, ſomnia vana,
Vanaque Pegaſeæ fabula riuus aquæ:
Vanus & Eurotas, quæſita ſcientia potu
Vanior. eſt Phœbus, Muſa, Heliconque, labor.

Ad Maur Laſcurium, adoleſcentem cytharæ arte incomparabilem.

Perdiderat chordâ obtritâ decus Eunomus artis,
Palmaque Ariſtonis deterioris erat:
Ni fidis hoc vitium ſuppleſſet voce cicadâ;
Vſque adeò eſt Virtus cedere dura ſuo.
Si cytharam quâ tu, Laſcuti, tangeret arte,
Hoc ageret digitis voce quod egit auis.
Dignus eras, ſi fata velint, Parnaſſide curâ,
Aut ſi Parnaſſis cura tuo ingenio.
Quòd Muſis ita ſis vetitus, plaga herculè magna eſt:
Plus tamen hæc Muſis, quàm tibi plaga nocet.
Non Muſas omnes animo Phœbumque teneres
Vno qui geſtas pollice Terpſichoren?

Ad Corinnam.

Quòd

Quòd totus pereo impotenter, ex te
Non ex me, mea lux, petenda cauſa eſt:
Sed non tu lachrymis, meoque luctu
Molliris, neque condoles dolenti:
Rurſum nec tibi nec mihi, Corinna,
Fructus ſolliciti eſt amoris vllus:
Vtrique eſt tamen ex amore crimen.

In Fabrillum iactatorem.

Cùm proauos gemino ex ouo, Fabrille, recenſes,
Antiqua dictis quæris ab arce fidem:
Si placet hoc, generis porci te ſtemmate vincunt,
Quos carie in ſtabulis lapſa ruina premit.

Corruptis Rom. vrbis moribus.

Quæ mortum & priſcæ fuerat virtutis imago,
Cùm prius intonſis Roma niteret auis:
Heu Crocodilæos ſpirat nunc illita ſuccos,
Quæ ſpurcis moueant ilia Laïdibus.
Scilicet ad veteres redeunt hæc ſæcula faſtos,
Cùm potuit matrem credere Roma lupam.

Ad Cupidinem.

Non tot nocte micant ſilente flammæ,
Nec tam multa Notis tremiſcit arbos,
Nec ſe putribus inquietus vlmis
Tam multo cruciat dolore turtur:
Quàm multæ Veneres meæ Corinnæ
Inſtant crinibus, ore, fronte, labris,
Atque illis oculis, vbi meorum
Fatorum ſeries reſedit omnis;
Ni mens ſit comes huic ſuperba formæ,
Ex qua mox mihi fata dent ruinam.
Quid iſtud tamen eſt, quòd ipſe poſſit
Quo mors ſtat mihi ſic placere languor?
Cur aras fugiò & ſequor miſellus,
Ad quas victima cæſa colliqueſcam?
Nil hoc: Quin face mortuo, Cupido,

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Quod placet cruciatque ſit ſuperſtes.

Mallÿ Pictoris iocus, ex Lucilio.

Cœnatum ad Malli Seruilius excitus ædes,
Pingendi primum cui fuit arte decus.
Deformem intuitus puerorum in limine turbam;
Tam bene cùm pingas, quàm malè fingis, ait:
Cui pater: haudquaquam factum miraberis, inquit:
Pingimus ad lucem, fingimus in tenebris.

In Maurum, cauſidicum.

Totum penè diem ſtudio das, Maure, forenſi,
Nec redit à rauco nummulus ore tibi.
At tua terdenos numerat ſibi Fauſtula nummos,
Si nox ardentem viderit vi[illegible]procum.
Maure, dies (ſi quis pudor eſt) face pluris haberi,
Aut face vt hos coniunx elocet vberius.

Ad Mat Clarium Poëtam.

Cùm te, quod ſoleo, voco Maronem,
Ipſi, non tibi, blandior Maroni:
Cùm te, quod ſoleo, voco Catullum,
Ipſi, non tibi, blandior Catullo:
Fallor, Virgilium vt voco & Catullum,
Ceu non ſit Clarium vocaſſe maius:
Cui debent quod erant, Maro & Catullus.

Tumulo M. Foberti, adoleſc. doctiſſ.

Sic charum quodcunque rapi? ſic maxima quæque
Ante diem Manes abdier in Stygios?
Atqui te Aſtræa dicebas velle potentis,
Quod ſuper ætatis diſcere iura foret.
Nempe ſuo iudex timuit Rhadamanthus honori;
Palluit iniuſti Gnoſius eſſe reus.
Sic patriæ raptusque tuis Foberte recumbis,
Qui fruſtra, heu, mutos voce vocant cineres.
Hæc ſi Ciuilis tua ſit Prudentia merces,
Malo dare nobis, quàm dare iura aliis.

In Corderium.

Qui

Qui cor vel ieiu cerbri draconis,
Inquit Cordetus, feras loquentes,
Et inquinquid peridum foni notabunt,
Vt noctias capiet serpente voces.
Cordeti, renian dabis meremi,
Si quis tu loquaris minus capesso:
Nec cor nec ieiu est ego draconis.

De Cupidinem dormientem ex Graeco Tumu.

Aligero mater comisi comes hasit Amori,
Regibus illinus primula nolle regat.
Nutanitemque mihi monstrans, en, inquit, Amorem,
Quem strulia mittas sub iuga dura tuas.
Tum dicebam rarus esse, leui dilapsa puello
Catmina, quæ facili reddereare, dedi.
Vt Deus aspexit nadtus modestia vocis habenas,
Fan, calamos cera ficeritesse pares;
Vt lyra Mercurio ftreperat inuenter; Nimirum
Rhetor vt referret tibia iunda fuum.
Continuò puer obsidens parere docenti,
Et pendere meo dutus ab ore tegat.
Perfonamque gnarem dominique indultus habenas;
Subdidit ut matris diceret ipse iubet;
Sparfaque mortales Veneris mala gaudia circum,
Et captum pedicis fepe fuiffe louem:
Ilunque quæ milero diftus tenet ignis haerent:
O merces tridi dura magifterio!

Ad Pierium, ex incohantatio amice.

Quis languor? quonam hæc macies depurpurat ora?
Oribus ota tuis, Memnonis, æqua, genis?
Flore labi aqua fi vitat adhuc tibi Daphnidis ignis,
Theffalicusque manet fi tibi mente ftuxus.
Phoebe, adeo deaner, Phoebum qui fydatia proles,
Rogufq; famanet cui facra temple modi.
Torrem animæ fenatæ mea, vitaque nescioque.
Cui mihi, quicunque eft, certus inhæret apex.

Si meritur mortior; si vivit ipse quoque vivet eli-
ſuſtique Quoida ſors una ſortis fuit vtraque fratri.
Sidus ita huic ſtat clauo mea fata trahabit;
Sidus quo nullum fortius zether habet:
Cumila cado certam adnauigantis ſidera ſtella;
Soluere pertentant proficuntque nihil.

In Pythonem, Veridicum nomen.

Qui cœlebs oculo carebat uno,
Duxit Veridicum duobus oculis.
Hoc iudex ſcelus ad metalla poſcit:
O nullius anus pudoris, inquit,
Hoc tu es auſa nulli in vitum ſcelera?
Illa tum genibus volutа, Egone
Vxor nulla viri excuſſi cerdon,
Quæ profiterem animam impotem ſepulchri?
Teſtis eſto Delius & teum tribunal;
Cum me dixit ait nihil videbat.

Tumulo Iof. Perſeni conſiliarii apud Montal-
banum exſtuli.

Candida qui poſuit tam furuo nomina Monti;
In Patre etiam parcere poſſe dedit:
Eumne indumque truci tam dulcia nomina turbat
Indidit, & letum nomen habere necis.
Non ſit mors letbum, non Eumenis Eumenis vnquam.
Et Mons Albanus nomen habeto nigri.
Hæc te iuuata in partiam, Perſeni, ruina,
Elyſii in numeros hinc rapuere Dei.
Heu quid non miſeri blandimur Manibus atris?
At ſanctæ Manes quem miſeranture ob id?

In Eudemum.

Qui tibi vult, Eudeme, malum miſcere venenum,
Te non odit, amat magis.
Vitioſa virus prodeſt; mixtuque colubro,
Dii noxæ colubet cruor.

In curioſum, ſorpente veſtientem, ex Græco Archilo.
Reptene

Repſcitat è terra latebroſo ſcorpius antro,
Vi magis corporea bellua non ſatrit.
Cede ſagittiferæ corpus tuum Phœbe ſagittæ
Extremo caude protinus orbe ferit.
Ecce venenatum quod ab imo bullit in antro,
Inde ſibi miſeram conficiuſpis necem.
In Lauream.
Non laudo, quod me mea ſpes, Laurelle amando eſt:
Atque tibi eſt vota quam mihi palma prior:
Inuideo audaci per cauda lubrica mentæ,
Solique cuiuſmet concita Lunæ fuit:
Atque alij cupiunt quos interna fronde ſereno
Maiores animos altera flamma dabat.
Nodtumique Dei quibus inuidet tenebris,
Murtamque alias obſtrue ſile lumen.
Me mentus. Si Veneri gemina pudor hoſtis, idipſum
Quod te audax animus feeerat, effe velat.
Crinibus abbreſtis laſciuæ e corpore guttas
Humidulumque ſuo ſudat anima ſinu.
Non ego dilexi nuptas; ſunt noſtræ mentula ſpernæ,
Quæque mei cauſſa eſt, ulcera, vleus alit.
Te flammis genitor ad tartara tetra vocabat:
Me mea mors flammis ſera futura trahit.
Omnia diſſimilis, niſi amor quod ſollet vtrumque:
Hic flamma inſtructæ ille beatus opis.
In Machaerum, qui ad Cairæ ingressum pedem amiſit.
Cælestes vis dum Gallorum circum ſtutit,
Ignotus at poi acer aggerem Machon
Dum ſcandit, ſubito ignorum glandis pedem
Vi ſcuſit crepuiſſe, nihil inquit, de periſt:
Nam ero illud eſt ingredi ſuperis mihi domum.
Cuidam de perdita vxorum ac rerum ſimultatum.
ad Io. Boterum Tolet.
Virginea ſola vultus habitumque regebat;
Atque audita Dius vota petita tulit:

Vt tamen indocilis natura eſt legis & artis,
Et licet hanc furca truſeris, vſque redit.
Qui fuerant manſere animi: vt non dixeris eſſe
Ex animis quod erat, quodque erat ex facie.
Captabat felis mures, virguncula formam,
Vngue rapax ſubter, corpore comta ſuper.
Immanis vera effigies, Roberte, nouercæ.
Emendicatis matris imaginibus.
Virgineo, ficulna fides, ſi riſerit ore:
Si noceat, rediens in ſua prima animus.
Fidite priuigni ſi felis, virgove tota eſt:
Hybrida mirandum eſt ſi bene quid faciat.

Ad Cupidinem.

Aut ne ſic, Veneris cruente fili,
Subuertas domini locum pudoris,
Seu ſtat demere, deme vtrique mentem.

In Pamphagum.

Ruribus & fundis nimium ratus eſſe negoti,
Hæc euorauit Pamphagus:
Horti, rura, domus, onus hinc, ait, ite moleſtum;
Nec peior ob rem ſit quies:
Pol, magis eſt, dominus voret vt vos Pamphagus, æquum,
Quàm ſi voretis Pamphagum.

Natalibus alterius filiæ Petri Fabri Suppl. libell. mag.

Hoc reſtabat adhuc, gemino vt duce ſidere tandem
Sideribus peteres ſideris auctor iter.
Iunior ecce Helicen primam Cynoſura ſequuta eſt;
Vtraque certa patri ſternere in aſtra viam.
Ne properate tamen, Diuæ, ſua debita cœlo:
Diuorum eſt illic plus ſatis, orbis eget.
Poſcitur humanis veſtri mora longa patrisque:
Eſt rata conditio veſtra, caduca hominum.
Sic ſemper ſuberunt Fabrâ de gente nouelli,
Qui ſuper & cœlo & ſint ſuper orbe Dii.

Tumulo

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Tumulo I. Pererij G. filij I. C.

Vincendæ hic modus inuidiæ eſt, in fata Pereri
Cedere, viuendo ſed poteras melius.
Quam fugis æmula gens hercle eſt, verùm æmula tantùm;
Vtile quamque fuit te præeunte ſequi.
Quò fugis? iſta tibi nomen dabit amplius Hydra,
Quàm mors, ni properè hæc, ſerius illa daret.

In Martem, & Amorem, ex Græco.

Loripedi Veneris fornacem ardere marito
Viderat, & ferrum Mars rutilare calens:
Spicula quod tundens numeris fabricabat Amori,
Quæ tingebat Amor felle, Erycina fauis.
Tum Deus illudens, iſthæc quibus vſibus arma?
Et ſua commonſtrans: Iſta, ait, iſta valent.
Hos riſus pertæſus Amor, non riſeris, inquit,
Si mea quid poſſint arma nocere, ſcias:
Hinc te forte tuus bellorum haud eximet horror,
Quando meæ victus matris ad ora tremes.

In Symeonem Boſium, Lemouic. ſuppræfectum.

Aſtræam dedit oppidis relictis
Puro ſimplicitas latere ruri:
Aſtræam dedit ad Deos reuerſam
Duro nequities abeſſe rure:
Iuratam populis redire nunquam,
Dum doctrina pudorque abeſſet orbi:
Viuit Boſiu', Diua: Quid moratis?

Tumulo L. B R.

Sum natus, vixi, morior, non flendus ab vllo:
Cur ergo extinctum Gallia deflet? ais:
Rideor, hoc tandem quia contegor oſſa ſepulchro:
Sed mors eripuit me quia ſera, gemor?
Quid tot equis? quid tot facibus? quid geſſimus armis?
Nempe orbem ſitii; ceſpite nunc ſupereſt.

Seb. Albaſpinæo, Lemouicorum Præſuli, & ex ſecretioris concilij proceribus.

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Hærentem proræ perhibent Echenëida, Præſul,
Immanem pelago ſiſtere poſſe ratem.
In tenui vis tanta latet: contrà Æolus inſtet,
Hinc remi vires, carbaſus inde ferant;
Non tamen impellant lato procul amplius vngue,
Dum tenet in pedicis anchora viua ratem.
Heu, Mauors, Francam in nauim quot protulit Euros!
Quid non ventorum Galla carina tulit?
Quis Boreas? quis non Notus inſtitit? omnia contrà:
Stat tamen, vt rupes cedere dura loco.
Colligeret iam fracta trabes, digniſſime Præſul,
Tu niſi ſis vento Franca Echenëis obex.

Ad Ponticum.

Ingenio cumulabat opes gens, Pontice, priſca:
Nunc non ingenio, Pontice, ſed genio.

De amore ſuo. Im Ronſardi.

Dii magni, vt nihil otii Cupido
Largitur miſero aut quietis vnquam!
Sperabam, dolor ille qui peruſtis
Longas viſceribus perennat eſcas,
Si forem procul, exitum teneret:
Sed mî, cùm fugio magis, magisque,
Læuus neſcio quis Deus, priorum
Qui præſes fuerat mihi malorum,
Spectrum fertque refertque idem ſubinde:
Vt, nox cùm tacet altius, lacertos
Eludat thalamo petitus error.
Fallacesque Deæ meæ figuræ
Arcentes placidam mihi quietem,
Suffundant rubeum in metu pudorem.

Ad Mich Campanum, medicinæ relictâ poëſi immorientem.

Atqui te Aoniis Epidauria fallere plectris
Tædia, ſæpe datam mens mihi certa fidem.
Sic lyra, ſic Veneres, ſic quæ tua cura Camœnæ

Tum

Tum fuerant, quò nunc? quò mihi pacta fides?
Tu face ne vindex repetat periuria Phœbus,
Cui medicus curat, cuique poëta canit.

Ad Fr. Moncaudum Burd. gal.

Heu, quò venimus? ecquid istud æui est?
Quo, Moncaude, sacra illa turba, vates
Vni si placuere, olent trecentis:
Nec sunt amplius, vt fuere primùm
Laudis nomina & osculationis;
Sed opprobrii & inquinationum,
Noxæ, nequitiæ, impotentiæque;
Seu primi magis extitere nostris
Cinctuti atque cati & seueriores:
Seu seclum nimis istud in farinis.
Nam postquam mala sors tulit per orbem
Quærendi aucupia, & vorationes,
Si quis sit minus ad nefas nefastus,
Si quis sit minus ad scelus scelestus;
Ætas lignea plena ruris ætas,
Discinctum illico clamitat poëtam,
Si colonia nescit, inuidetve,
Deseremus ob id mali coloni?
Ætas candida liuidam sequetur.

Tumulo C. Cosagij, Præsidis Burdig

Triste ferunt Francis omen tua fata Cosagi,
Non quia tu (licet hæc plaga sit atra) iaces:
Sed quia dum tollit Francis sua fulcra, timemus
Velle etiam Plutum tollere, quod supereſt.

Ad Procillum.

Quotquot videris artium, Procille,
Nullâ plus veniæ arte quàm poësi est.
Refert quam-minimùm tamen poëta.
Quid faxis? taceas? peribit vsus:
Scribas carmina? seculum timetur.
Audi quod medium inter ista serues:

Mentem

Mentem explere domi, foris tacere.

Ad Emondum Augerium, Eccleſiaſtem.

Extremum attulerant extremà hæc ſecula crimen,
Nec ſpes curandi ſalua erat vlla mali;
Prædatosque lupos viduo paſtoris ouili,
Spernere ſecuras verba docentis oues:
Tu niſi ſollicitus luſtrator ouilia viſas,
Lactesque alterius ſpe meliore ducis.
Sic viſum eſt Superis, ſtertant qui vellera carpunt;
Et qui non carpit vellera, cogat oues.
Emondos vtinam ſacra mitra atque infula ſignent!
Aut ſint Emondi quos ea ſigna notant!

Tumulo A. Belgardi, Equitis ſtrenuiſs.

Plutonem agnati properè ni ducitis in ius,
Et curatorem poſcitis, hercle perit:
Ecce vt rem patriam incautus diſperdit, & infans
Plus habuit, canus quàm modò, iudicii.
Elyſiis nihil eſt niſi pridem quod fuit agris,
Nilque vehit, niſi quod vexerat ante, Charon:
Decipitur, paſſimque dolo ſe pauperat orbis,
In Styge mox hominum fraude futurus iners.
Nunc quoque Belgardo diues ſibi viſus in vno;
Mille aliis, quos vi tolleret ille, caret.

Ad Corinnam.

Ergo quære alium Corinna vatem,
Qui ſe, Monerii inſtar, vſque, & vſque
Vecors excruciet, ſequendo, amando,
Quantùm qui pote perditè eſt amare.
Non, ſi Vindocini lyram poëtæ,
Aut mollis Bayfi, aut petas Secundi;
Vt tollas animum ampliore vate,
Viceris tamen impotentiore.
Ecquis ſidere ſic amet ſiniſtro
Siccum vt ſuſtineat fouere marmor?
Quis ſe vltrò miſerè vſtulet Corinna?

Quis

Quis sic seque, suumque iactet vnquam,
Vt tractet silicem insciam moueri?
Cui, postquam omnia fecerit miselllus,
Elusi pretium laboris hoc sit:
Cani: tædia, lachrymæ, dolores,
Curarumque seges, senecta præcox,
Nox peiorque die, diesque nocte.
Spero tempora molliant rigorem,
Intempesta animique pœnitudo,
Quem mutes, nisi non queas, Corinna:
At nos interea feremus iras,
Dum monstret mihi Spes benigna terram.

De Vienna fluuii repentino incremento. Im. Ronsardi.

Quòd rupto latè patrium furit aggere flumen,
Non facit è grauidis vnda refusa cauis,
Nec Solis radiis tumidum decurrit in amnem
Eructans celsis nix liquefacta iugis:
Oceanumque suo Neptunus littore sistit,
Æolus audaces nec sinit esse Notos:
Hi fluuios oculi fecere tumescere flendo,
Vnde ita maiori se tulit vnda vado.
Hoc mihi tu fugiens mouisti, Diua, fluentū;
Diua, meis nunquam sat satiata malis:
Vt iam sit mirum cur non iecur intus inanes
Desinat in ventos, inque fluenta oculi.

In amorem, ex Græco Anacr.

Res est herculè dura non amare;
Sed res durior herculè est amare;
Res durissima amare, nec potiri.
Frigescunt in amore auita signa,
Compositique patrum [illegible] triumphi:
Hinc morum cadit artium[illegible] cultus,
Et quæ cætera grata erant [illegible]:
Durat sola fames perenn[illegible],
Dii pereant malè te sce[illegible]

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Amandi via prima fluxit auri.
Illinc fœdera concidunt parentum,
Fraterniſque animis refriget ardor:
Quorum bella loco cruenta ſubſunt,
Quæque ipſas inimicat ira mentes:
Hinc, quod deniq; maximum malorum eſt,
Incumbit capiti atra mors caduco.

In Imaginem And. Tiraquelli.

Triginta ingenio libros, tot corpore natos
Edidit hic, cuius conſpicis ora, ſenex.
Omnia potor aquæ: Nunc dic potoribus iſtis
Nil gigni, quamquàm eſt hæc rata fama, boni.

Cal Ian. natal. P. Maſſei Aduoc. Thol.

Saluete æterùm Latiæ ſaluete Calendæ;
Noctiuagæ finis principiumque Deæ:
Sacra dies Iano qnondam, nunc ſacra Philippo,
Nec minor ore viri quàm prius æde Dei.
Quin lucem hanc mediâ in brumâ ſic Phœbus inurans,
Hanc ſatis oſtendit numen habere duplex.

Anagr. Solomonis Malardi Tholz. Solus amor damno.

Solus amor damno? quod damnũ? aut vnde: quis augur?
Nec Venus eſt tanti, nec Veneris puer eſt.
Tute hæc damna facis, geſtas qui Cyprida vultu,
Quam contra Muſas, immemor, intus alis.
Alterutrum hoſtem hoſti, Malarde aut eximie vtrumque:
Scis Veneri Muſæ prælia quanta gerant:
Nunc maiora gerent: quoniam certatur vtrinque,
Reddere te cœlo gloria detur vtri.

Anacreontis.

Vis ad pauperiem viam expeditam?
Vaſtos conſtruito ædium labores:
Seruorumque greges domi foueto:
Hæc ad pauperiem via expedita eſt.

In Charinum.

Præſtas omnia de tuo, Charine,

Nec

Nec quicquam petis, vt fit, exterorum,
Nulla mutua, commodata nulla,
Es felix adeo & beatus vnus.
Vnum de omnibus eximo, Charine,
Cum rides aliena labra fumis.

Tumulo Io. Probeti, adolescentis clariss. qui Lutetiæ obiit an. 1568.

Heu tumulo, Probete, iaces! quem fata petenti
Ossa nium patriæ mox rapuere tuæ:
Nos damus in cinerem mœsti pia iusta supremum,
Terque vocata tuis Manibus aura gemit:
Cæterà si quicquam defit telluris honori,
Quammaximùm tellus est habitura tui.

In puerum collapsâ nouercæ statuâ obrutum, ex Græco Callimachi.

Serta puer spargit tumulo postrema nouercæ,
Et vitam atque animum fisus abisse trucem.
Illa ruit, puerumque necat prolapsa: nouercam
Sit. prænigne, timor tangere, & exanimem.

Ad Egolonem fontem, ne Corinnæ inuehat suam faciem reddat, cuius confidentia penè fauit.

Dedecus Egolon freti,
Fons Helicone purior,
Qui mediam perennibus
Lemouicam rigas aquis:
Sic laniæ minus tuas
Sordidulent aquas manus.
Sic ferat Idibus nouis
Annua serta vinitor.
Cùm faciem suam precor,
In placidis aquis meæ
Restitues Corinnulæ:
Vt capitis sui crocos,
Textaque crinium tegas,
Lubricaque ora conspici,

Et qui-

Et quibus efferor miſer
Imperioſa lumina:
Ne fera ſæuiat magis,
Morcque peius abnuat.

In imaginem D. Eraſmi Roterod.

Quid facit eloquii princeps in imagine Eraſmus?
Perſuaſit mundo cuncta, Deiſque: ſilet.

In amorem ſuum Echo.

M. Nympharum & Satyrûm tribulis, Echo,
Reddens omnia, quo rogaris, ore;
Audienda palam, videnda nunquam:
Vinceturne meo Corinna amore?
E. More. M. Ergo hac cruce finienda vita eſt.
E. Ita eſt. M. Sic furit? E. Vrit, M. At negantem
Mens non vlla ſequi aut amare reſtat.
E. Stat. M. Sed fortè minus remota tanget.
E. Anget. M. Sicne amor impotens? E. Potens. M. Quid
Si longum quis iter pererret? E. Erret.
M. At fors blandiculè rogans ſequenſque
Senſim ac ſæpius edomem vocando.
E. Quando? M. Si ſimulabo fortè laudes.
E. Audes? M. Si ſimulabo fortè fletum.
E. Lethum. M. perfugii quid ergo amori?
E. Mori. M. Terminus vnus hic malorum?
E. Horum. M. Nox modò ſera ſurget. E. Vrget.
M. Vale tu Dea, nos abimus. E. Imus.

In Io. Salluſtium, Tholoz adoleſc. præſtantiſs.

Hactenus eſſe vnum Phœbum mihi ſuaſerat error;
Pimplæis Muſas qui ſociaſſet aquis:
Ecce alium rurſus Phœbum; niſi Phœbus hic idem eſt,
Aut fratres animi compoſuere pares.
Si ferat ille togam, vel ſi Salluſtius arcum;
Non poſſis Helicon dicere, vter tuus eſt.

Tumulo B. Villemuriæ, fœminæ nobil.

Si quid beatum hîc eſſe Cœlites [illegible]

Sperare

Sperare ſi quid eſſet hic licitum diu,
Iſtud beatum, iſtud diu forent mihi;
Nec cauſſa fiere ſit tibi, aut gemi mihi.
Verùm ille ſortis miſerans meæ Deus,
Nec paſſus ire inſontem in liuidas manus
Prolis propinquæ, &, proh dolor, ſocii thori,
Iſto trophæum mentis edidit loco:
Dein corpus hercilcens ab hac, humo dedit.

Cato Vticenſis bello Pharſalico.

Si Reſpublica vicerit,
Vnà vicerit & Cato:
Sin vincet Socer, occidit:
Sin vincet Gener, exulat.

De amore ſuo.

Hoc ſi Romani ſupereſſent tempore cultus,
Et poſſem intonſi ſacra videre Numæ,
Et patrium Tuſcus diſtaret numen haruſpex,
Virgoque Pontifici ſtaret in arce comes:
Non ego (da veniam, gentis cum patre, Feretri)
Sacra darem veſtrâ ſtamen in æde ſacer.
Nec tua, Iane, nouis luſtrarem templa Calendis,
Nec curem Herculeis thura adolere focis.
Crinales nolim Iunonis tangere vittas,
Virgineamque negem Palladis ire domum.
Vna meos noſſent Veſtæ ſacraria cultus,
Templorum ſolo cui ſtat in igne labor.
Quippe ego pro lychnis, æterna incendia ferrem,
Nec foret extinctæ pœna timenda facis:
Sique parum tantis Diuæ foret ignibus olim,
Eſſe meum totâ ſit ſatis æde iecur:
Nulla adeò miſero requies datur vlceris intus,
Vt iam ignis tulerit, ni foret ignis idem.

Ad Hirundinem Imit. Anacr.

Quo te ſupplicio petam, volucris
Garruliſſima garruliſſimarum?

Quæ noctes mihi reddis inquietas,
Trinſando, & ſine fine garriendo?
Alas, an potius ſecabo linguam,
Ternus quam tibi deputauit olim?
Quá rumpis mihi grata ſomniorum,
Et me deliciis rapis proterua,
Confectis licet, attamen beatis:
Sic mihi meus eſt ſuauis error,
Sic falſæ ſimulacra noctis vrunt,
Sic in te volupè eſt, Corinna, falli,
Cumque Ixione ſomniare nubes.

In Lauſum.

Tradens calcographo excudenda poemata Lauſus,
Hinc pretia & famam, dixit, opima feres.
Vtque typos vidit, niſi cum mercede, negantem,
Et Græcâ tantùm cedere præla fide:
Si bona ſunt, inquit, numeroſo emptore reuendes:
Sin minus, in riſum prodigus emptor erit.

Tumulo Funduli morionis.

Qui riſum tibi mouerat theatro;
Nunc fletum mouet, hoſpes, in ſepulchro.
Nec fictum tamen, vt ſolebat illum
Taceret, loqueretur, excitare.
Qui, ſi vultibus inderet farinam,
Tam bellè omnia finxit, vt Glyconem
Aut eludere Roſcium putaris,
Et, ni fingere fama ſit, negaris:
Sed nec tam bene viuus egit vnquam,
Quàm bellè modò mortuus recumbit.

In amorem, ex græco Antimachi.

Hunc, ſi non ſitis & fames, furorem
Tolet poſtera quæ ſequetur ætas:
Sin horum pote nil domare, reſtis.

In Bart. Forganum, de iure reſpond.

Quàm bene Parnaſſo duplex fecere cacumẽ,

Quàm

Quàm bene multiplicem collibus esse situm!
Non loca quòd Musis opus hæc tam lata putarent,
Tam paucis lucus queis satis vnus erat.
Credibile est illos sobolem vidisse Dearum,
Quæque olim in Musas esset itura cohors:
Indulsere loco: si quid satis auguror, hoc est:
Auguror? imò mihi conscia scire fides.
Musa nihil quondam fuerat nisi carmen, Amorque;
Quæ prope temporibus consenuere suis:
Cruda senecta quidem, tamen istis laudibus impar
Ciuilis statuit quas modò Musa sibi.
Quæ si olim nascens produxit Papinianos,
Quid, Forgane, in te quando adoleuit aget?

Tumulo C. Monsalezii qui immortali suorum victoriâ occubuit.

Gallia me, ridet: me, flet moriente, superstes:
Hac seruata manu, me viduata Duce.
Amissamque meo iurat pro sanguine palmã,
Hostibus agnoscit libera rursus eam.

De sua & Amoris pugna, imit. Anacr.

In pugnam Cyprius puer vocabat:
Vt vidi tenerum hinc & inde ferri,
Infirmum pede, inutilemque ocellis;
Procinctus chlamyde inferor duello:
Extemplò arcubus euolare telum
Rectà in corda, sequi alterum subindè:
Donec quæ pharetris erant prehendens
Torsit tela manu repentè cuncta:
Nec cordi tamen vlcus hæsit vllum,
Quod thorax bene muniens tegebat.
Ille, vt vidit inermibus pharetris
Nec telum superesse quod vibraret,
Mutans se iaculo efferatus, in me
Semet inseruit: repentè victus
Exarmor, quid enim iuuaret esse

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Inuictum cute, vbi sit hostis intus?

In Paullam.

Emiserata graui vitiatam ventre sororem
Paulla, manus tollens cum manibusque oculos:
O scelus! ò inquit, nunquam delenda libido!
Quam non immensi fons lauet Oceani.
Nulla magis fuit inter tot mihi pura sorores,
Strictius at mecum quam sociasset amor.
Atque vtinam, aut facinus nunquam tentauerit auctor:
Aut, hac incolumi, sola ego læsa forem.

In Q. ad immensas opes Ecclesiæ euectum ex lanena.

Sors præbenda tibi & decimarum tradit aceruos,
Quot primis quondam vix, puto, Flaminibus:
Nec quisquam sacrâ reditu locupletior æde est,
Quemue mitræ & litui spes alat vberior.
Nimirum haud noua res, cuius pater exta coquebat;
Cui mactabat auus; post fore Pontificem.

Mendacii merces.

Mendacio quid vanus acquirit sibi?
Vt vera dicens, impetret nunquam fidem.

In Philænum.

Si quid scribere sit Philænus orsus
Plenum, more suo, infacetiarum:
Commendat sua plus Maronianis,
Commendat sua plus Horatianis,
Commendat sua plus Catullianis,
Commendat sua, Dii boni quid addam?
Nemon' dat medicum febricitanti?

De Iuris studio, Ad T. Clauerianum.

Integra legitimus dederat quinquennia princeps
Cùm foret Astrææ pagina nuda Deæ,
Et nisi Paullorum spiraret Curia nomen,
Aut si quæ Latii iuris asyla forent:
Quid si verbosa scriptorum mole videret
Nulla satis tanto pulpita longo oneri?

Non iam

Non iam iura daret curæ pertæsus inanis,
Aut solis iuret se dare Nestoribus.

In quemdam inuidum.

Diuinaui ego ne Inuidiam? iam nostra momordit
Quidam, ieiuno peius olens animâ.
Quid faciam? obluctet? demam mihi, proderit illi:
An taceam? vitio sed tacuisse dabit.
Fac, inquit, medium sodes, loquitorque taceque:
At tu te, vt dignum est liuide, fac medium.

Tumulo P. Riueriani Auscensis adol. præstantiss.

Siste hîc Viator, pauca amabo dum loquar:
Riuerianâ prodii satus domo
Auscis, honore haud vlla cui fuit prior,
Virtute certes, nomine, aut bonis licet:
Verùm illud, etsi maximum, haud fuit diu,
Siue inuidente sorte commodis mala,
Seu ne parentum, & patriæ exitu graui,
Francæq; gentis, viucrem ad malum miser,
Francis, parenti, patriæque postumus.

In Zozimum.

Mercurio similem dicis te, Zozime, linguâ:
Fallit te ratio, Zozime: dic manibus.

In siluam carminum I. Pauli Labetii, Consil. Burdig.

Iám Musæ satis & super, Senator,
Errant montibus & per aspra tesqua:
Nolunt amplius in iugis teneri,
Et spernunt loca quæ prius placebant,
Libetras, Helicona, Phocidemque.
Vt videre tuam nitere siluam,
Sic siluæ placuere, nil vt vltra
Iucundum pote præter esse siluas.
Qui de rupibus vnico libello
Sic Musas facis aduolare siluis,
Scribe flumina, Laberi: natabunt.

In carmen I. Aurati, & libellum St. Forcatuli I C. de pace initâ menſe Aug. 1571.

Dum memor Iliacos repetit Cytheræa cruores,
Proqueſuo ſtat adhuc plaga nepote recens:
Auctorem Diuûm vocat ad ſubſellia Martem,
Quem tanti queritur ſanguinis eſſe reum:
Qui face gentem etiam lapſam ferroque ſequutus,
Siſtere adhuc Francâ vix bene ſede ferat.
Aduorſum Mauors, hoſtem ſe faſſus in hoſtes,
Si ponant, & ſe ponere velle refert:
Ni faciant, Diuoque ſibi nihil hoſte paueſcant,
Facturum de ſe vt palma ſit orbe minor.
Stat placitum Diuis, bello ceſſetur vtrinque,
Et reprimat duplicem janua clauſa Deum.
Sic Marti Franciſque quies conceſſa laborum,
Quos æſtas dederat iam duodena graues.
Non tamen hæc validam mouit concordia gentem,
Creditus & nunquam Mars ſine Marte fuit:
Reſponſis actum, & vatum cortina petita eſt,
Vt niſi Apollineo cederet ore nihil.
Parriſiam monet Auratus diffidere gentem,
Fortaculo hoc ipſum dante, Tholoza tremit.
Ne deſiſte armis cœlo gens Franca ſubire,
Mentirique tuum ſit Simoenta pudor.
Omnia per veteres vni ſunt credita Phœbo;
Ecce monent Phœbi bella iteranda duo.

In Launium, gulonem nequiß.

Nulli tam diſpar quàm Launius Amphiarao eſt:
Nulli alter æquè diſſonat.
Venturi iſte ſciens, venturum negligit ille:
Hic fugit, ille hoſtes petit.
Huic non vlla fuit res charior ædibus, ille has
Sic odit vt ventri daret.
Denique vt & diſpar fatum eſſet, terra dehiſcens
Hunc ſorpſit, ipſam Launius.

Tumulo

Tumulo I. Belbrulii aduoc Lemou conſultiſs. Ad I. Petistum Lem Præfectum vrbi, & cauſ patr.

Quod nemo audiit aut putauit olim;
Audienſve putanſve credat vnquam,
Speret denique vel videre credens,
Petiote, Deos Deumque ciues
Conſultoribus indigere noſtris,
Quis nunc Belbrulio neget perempto?

Ad God f ed Maluinum Conſil Burdig.

Quem non Threicius ſuperaret verſibus Orpheus,
Romuleo Paullum vincere Iure poteſt?
Romuleoque locum Paullus cui lure referret,
Quî pote Threicium vincere carminibus?
Prodigium priſcis noſtro nili tempore viſum:
Nempe inter priſcos non Godofridus erat.
Nil modo prodigii eſt quod agis, Godofride: ſed ingens
Herculè te fieri hac indole prodigium eſt.

In Fabullum.

Heri veſpere miſeram Fabullo
Trium ſummùm epigramma diſtichorum:
Extemplò retulit puer ducenta,
Quæ ſtans in pede, credo, fecit vno:
Mox, de me tibi quid videtur? inquit:
Si vis iudicium meum, Fabulle,
Scribis more nouo nouus poeta:
Nam verſus pede metiuntur omnes,
Hos non tu pedibus facis, ſed alis.

In Myrtilum, qui ſex menſibus ſtudium ciuile confecit.

Miraris ſtudiis legalibus vt cito finem
Myrtilus, & curſus fecerit eſſe breues?
Duxerat vxorem; quam dum ſtudet, emolit alter:
Ematurauit Iulia lex reliquas.

In Beynæum, qui clyſtere caput proluit.

Arida Beynæo quem ſtratis Quarta tenebat,

Clysterem iussus pharmacopola dare,
Attulit vt tepidum: placet, inquit, sumere præsens?
Ille, viden' somno vt sum prope pressus? ait;
Hic modo, dum somno linquar, tua vasa repone.
Paruit, atque abiit pharmacopola domum.
Mox experrectus, cedo clysterem, puer inquit:
Caussa, ego-met sumam quin modo, nulla subest.
Dixit: & ora fricans, frontem, & caput vnguine, lectum
Ambustæ repetit pelle & odore suis.
Post vbi pharmacopola redit, nitentia cernens
Ora viri: monstri quænam, ait, hæc facies?
Quis caput illeuit medicamine? me-me ego leui,
Qui culo haud fueram, sed capite æger, ait.

In Corinnam.

Nuper conscia nostri amoris Echo,
Linguæ filia & aeris petenti;
Quis nostræ modus exitusque flammæ
Nobis, post mala multa sit, futurus;
Huic ne quæ sequitur pararet ætas,
Ærumnæ fuga, lachrymæ, querelæ:
Hæc fomenta mali, & doloris, inquit,
Nec quicquam pote te leuare curis,
Letheæ nisi serus hausstus vndæ:
Aut si se precibus Corinna flectat.
Heu Lethe nihil efficit vocata.
Quantumcumque voco diu vocatam:
Heu Corinna nihil leuat rogata,
Quantumcunque rogo diu rogatam:
Quis finis dabit huic malo leuamen?
In solatia tot mihi dolorum,
In solatia tot vorationum,
Exoranda duo, Corinna, Lethe.
Heu quid non coit in meas ruinas?
Iurauere simul, Corinna, Lethe,
Nec vitam dare, nec necem misello.

In

In Arnum.

Fur loculos media in turba præciderat Arno,
Milleque in his nummos circiter abstulerat.
Ille furens tota laqueum quærebat in vrbe;
Quique daret nullus asse minoris erat:
Quærenti leuius pretium, deferbuit ira:
Quis modò non vires cernit auaritiæ:
Sordibus exprobres, quod penè pependerit, Arno:
Et penè huic nummo mille fuisse crucem.
Tot nummos referet iustum ad suspendia caussam,
Paucis qui viuum se sciat esse obolis.

In puerum formosiss. mortem.

Mors formæ quoque sæuit, & iuuentæ:
Frustra diceris esse, Plute, cæcus,
Qui damnum facis vngue, non ocellis.

De Muliere, imit. Anacr.

Nil natura creat nudum: dat cornua ceruis,
Calcibus Eleus se vt tueatur equus:
Speque pedum timidi spernant venabula damæ,
Sæuiat in Libycis vngue leæna iugis,
Squameus infido celetur in æquore piscis,
Argutas liquidus protegat aer aues.
Prouidus vt mentem venturis applicet annis,
Nec modò qui ante pedes intueatur homo.
Hæc quamuis desint, mulier non mansit inermis,
Roboris & teli cui vice forma data est:
Quam prope mollescant chalybes, flammæque residant,
Et cæræ inuideant robora mollitiem.

Ad seipsum.

Quid te moneri, liberum omnium prius
Cum te sororum sedulum nouem sacris
Clani videbat Pictauus potor nigri
Plagosa in Annæ Carreli recens manu
Plectro mouentem quicquid obuium rudi,
Nec dùm puello Cypridis truci datum,

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Non alio posthac Iano mihi mensis abibit,
Annorum hic finem, principiumque dabit.
Nempe mihi totus cretis allabitur annus,
Hæc noua cui primum stella nouarit iter.

Tumulo Alex. Macedonu.

Cur Macedo vires iactas terraque marique
Saxo premaris vt minor?
Frustrà telluris palmam mentire subactæ:
Non est videre, vincere.

In Cottam.

De genere Antipodum heic Cotta est: nunquam hercule
Mane nouum Solem, vespereve occiduum. (vidit

Ad Corinnam.

Si rerum, vt perhibent, vicissitudo est;
Si sors lance pari omnia omnibus dat,
Iam te deperii satis superque,
Iam te deperii, Corinna, quantum
Et quisquam pote deperire amantem,
Aut quisquam pote deperire ocellos:
Nec meus tamen imminutus ardor,
Nec, quamuis periit, perire cesso.
Quandò vt depereas erit vicissim?
Quando vt, lux mea, mutuùm sequare?
O sperata diu vicissitudo.

Inscriptum lyræ.

Arbor eram quondam, mulsit quam Thracius Orpheus:
Orphea nunc ipsum mulceo, facta lyra.

In Paullum.

Astrologo nuper Paullus recitante putabat
Instare terris exitum:
Atque timens ne quid serô supereesset edendum,
Parcusque frustra viueret:
Præbendum in sacro, quod adhuc restabat opimum,
Præsente diuendit manu.
Acceptoque graues admirans ære crumenas,

Hùc ferto vina, ait puer:
aſtina ſi non eſt homini curanda, quid, inquit,
Lux non futura terreat ?

In Mirmicum pumilionem, ex Graco.

im Democritum ſequuta turba
mpactum ex atomis putauit orbem,
æ Solis radiis leues pererrant.
id ſi, Myrmice, te videret olim,
et quod ſuper æthere eſt Deorum,
oes ex atomis fuiſſe factos,
is ex te atomos creante naſci.

Tumulo Archilochi, ex Graco.

c ne crabrones tumulo irritaris humatos,
Quam potes hinc tacitè, quæſo, viator abi.

In imaginem I. Coraſii I C. Conſil. Tholæ.

enui quàm magna loco ſe claudit imago!
'alis erat: poterat ſed minor eſſe tamen.
iſſes punctum, punctus vera eſſet imago,
:omplexura ſimul corpus & ingenium.
erat hoc maius, nil aut contractius illo,
erfectum & paruum punctus vtrinque daret.

In nauem combuſtam.

tempora, ferreumque ſeclum.
i quod mors Erebi recluſit oras;
quod mille ſeges coacta ſulcis
ſeram domino fidem reponit;
quod cura, dolor, ſenecta, morbi,
mnes faciunt abire Lunas:
quod, ceu breuiore terra tractu
;uſtata hominum domos coarctet,
tis æquora ſunt petita tonſis,
andæque per alta luſtra pinus
lacem gemuere ſub ſecurim.

Se-

Non alio posthac Iano mihi mensis abibit,
Annorum hic finem, principiumque dabit.
Nempe mihi totus cretis allabitur annus,
Hæc noua cui primum stella nouarit iter.

Tumulo Alex. Macedonis.

Cur Macedo vires iactas terraque marique
Saxo premaris vt minor?
Frustrà telluris palmam mentire subactæ:
Non est videre, vincere.

In Cottam.

De genere Antipodum heic Cotta est: nunquam hercule
Mane nouum Solem, vespereve occiduum. (vidit

Ad Corinnam.

Si rerum, vt perhibent, vicissitudo est;
Si sors lance pari omnia omnibus dat,
Iam te deperii satis superque,
Iam te deperii, Corinna, quantum
Et quisquam pote deperire amantem,
Aut quisquam pote deperire ocellos:
Nec meus tamen imminutus ardor,
Nec, quamuis periit, perire cesso.
Quandò vt depereas erit vicissim?
Quando vt, lux mea, mutuùm sequare?
O sperata diu vicissitudo.

Inscriptum lyræ.

Arbor eram quondam, mulsit quam Thracius Orpheus:
Orphea nunc ipsum mulceo, facta lyra.

In Paullum.

Astrologo nuper Paullus recitante putabat
Instare terris exitum:
Atque timens ne quid serô supereſſet edendum,
Parcusque frustra viueret:
Præbendum in sacro, quod adhuc restabat opimum,
Præsente diuendit manu.
Acceptoque graues admirans ære crumenas,

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ſûc ferto vina, ait puer:
ıſtina ſi non eſt homini curanda, quid, inquit,
.ux non futura terreat ?

In Mirmicum pumilionem, ex Græco.

m Democritum ſequuta turba
mpactum ex atomis putauit orbem,
x Solis radiis leues pererrant.
id ſi, Myrmice, te videret olim,
:t quod ſuper æthere eſt Deorum,
)es ex atomis fuiſſe factos,
.s ex te atomos creante naſci.

Tumulo Archilochi, ex Græco.

: ne crabrones tumulo irritaris humatos,
Quam potes hinc tacitè, quæſo, viator abi.

In imaginem I. Coraſii I C. Conſil. Tholoz.

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:omplexura ſimul corpus & ingenium.
erat hoc maius, nil aut contractius illo,
erfectum & paruum punctus vtrinque daret.

In nauem combuſtam.

. tempora, ferreumque ſeclum,
ı quod mors Erebi recluſit oras;
: quod mille ſeges coacta ſulcis
ſeram domino fidem reponit;
: quod cura, dolor, ſenecta, morbi,
)mnes faciunt abire Lunas:
quod, ceu breuiore terra tractu
guſtata hominum domos coarctet,
.tis æquora ſunt petita tonſis,
andæque per alta luſtra pinus
lacem gemuere ſub ſecurim.

Se-

Non alio posthac Iano mihi mensis abibit,
Annorum hic finem, principiumque dabit.
Nempe mihi totus cretis allabitur annus,
Hæc noua cui primum stella nouarit iter.

Tumulo Alex. Macedonis.

Cur Macedo vires iactas terraque marique
Saxo premaris vt minor?
Frustrà telluris palmam mentire subactæ:
Non est videre, vincere.

In Cottam.

De genere Antipodum heic Cotta est: nunquam hercule
Mane nouum Solem, vespereve occiduum. (vidit

Ad Corinnam.

Si rerum, vt perhibent, vicissitudo est;
Si sors lance pari omnia omnibus dat,
Iam te deperii satis superque,
Iam te deperii, Corinna, quantum
Et quisquam pote deperire amantem,
Aut quisquam pote deperire ocellos:
Nec meus tamen imminutus ardor,
Nec, quamuis periit, perire cesso.
Quandò vt depereas erit vicissim?
Quando vt, lux mea, mutuùm sequare?
O sperata diu vicissitudo.

Inscriptum lyræ.

Arbor eram quondam, mulsit quam Thracius Orpheus:
Orphea nunc ipsum mulceo, facta lyra.

In Paullum.

Astrologo nuper Paullus recitante putabat
Instare terris exitum:
Atque timens ne quid serô superesset edendum,
Parcusque frustra viueret:
Præbendum in sacro, quod adhuc restabat opimum,
Præsente diuendit manu.
Acceptoque graues admirans ære crumenas,

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Hùc ferto vina, ait puer:
aſtina ſi non eſt homini curanda, quid, inquit,
Lux non futura terreat ?

In Mirmicum pumilionem, ex Græco.

im Democritum ſequuta turba
mpactum ex atomis putauit orbem,
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id ſi, Myrmice, te videret olim,
et quod ſuper æthere eſt Deorum,
oes ex atomis fuiſſe factos,
is ex te atomos creante naſci.

Tumulo Archilochi, ex Græco.

c ne crabrones tumulo irritaris humatos,
Quam potes hinc tacitè, quæſo, viator abi.

In imaginem I. Coraſii I C. Conſil. Tholoz.

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Talis erat: poterat ſed minor eſſe tamen.
iſſes punctum, punctus vera eſſet imago,
Complexura ſimul corpus & ingenium.
erat hoc maius, nil aut contractius illo,
erfectum & paruum punctus vtrinque daret.

In nauem combuſtam.

i tempora, ferreumque ſeclum.
n quod mors Erebi recluſit oras;
: quod mille ſeges coacta ſulcis
: ſeram domino fidem reponit;
: quod cura, dolor, ſenecta, morbi,
omnes faciunt abire Lunas:
: quod, ceu breuiore terra tractu
guſtata hominum domos coarctet,
itis æquora ſunt petita tonſis,
landæque per alta luſtra pinus
dacem gemuere ſub ſecurim.

Se-

Non alio posthac Iano mihi mensis abibit,
Annorum hic finem, principiumque dabit.
Nempe mihi totus cretis allabitur annus,
Hæc noua cui primum stella nouarit iter.

Tumulo Alex. Macedonis.

Cur Macedo vires iactas terraque marique
Saxo premaris vt minor?
Frustrà telluris palmam mentire subactæ:
Non est videre, vincere.

In Cottam.

De genere Antipodum heic Cotta est: nunquam hercule
Mane nouum Solem, vespereve occiduum. (vidit

Ad Corinnam.

Si rerum, vt perhibent, vicissitudo est;
Si sors lance pari omnia omnibus dat,
Iam te deperii satis superque,
Iam te deperii, Corinna, quantum
Et quisquam pote deperire amantem,
Aut quisquam pote deperire ocellos:
Nec meus tamen imminutus ardor,
Nec, quamuis periit, perire cesso.
Quandò vt depereas erit vicissim?
Quando vt, lux mea, mutuùm sequare?
O sperata diu vicissitudo.

Inscriptum lyræ.

Arbor eram quondam, mulsit quam Thracius Orpheus:
Orphea nunc ipsum mulceo, facta lyra.

In Paullum.

Astrologo nuper Paullus recitante putabat
Instare terris exitum:
Atque timens ne quid serô supereset edendum,
Parcusque frustra viueret:
Præbendum in sacro, quod adhuc restabat opimum,
Præsente diuendit manu.
Acceptoque graues admirans ære crumenas,

Hùc ferto vina, ait puer:
ıſtina ſi non eſt homini curanda, quid, inquit,
.ux non futura terreat ?

In Mirmicum pumilionem, ex Græco.

m Democritum ſequuta turba
mpactum ex atomis putauit orbem,
æ Solis radiis leues pererrant.
id ſi, Myrmice, te videret olim,
et quod ſuper æthere eſt Deorum,
es ex atomis fuiſſe factos,
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Tumulo Archilochi, ex Græco.

c ne crabrones tumulo irritaris humatos,
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In imaginem I. Coraſii I C. Conſil. Tholoz.

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alis erat: poterat ſed minor eſſe tamen.
iſſes punctum, punctus vera eſſet imago,
omplexura ſimul corpus & ingenium.
erat hoc maius, nil aut contractius illo,
erfectum & paruum punctus vtrinque daret.

In nauem combuſtam.

tempora, ferreumque ſeclum,
quod mors Erebi recluſit oras;
quod mille ſeges coacta ſulcis
ſeram domino fidem reponit;
quod cura, dolor, ſenecta, morbi,
mnes faciunt abire Lunas:
quod, ceu breuiore terra tractu
uſtata hominum domos coarctet,
tis æquora ſunt petita tonſis,
andæque per alta luſtra pinus
lacem gemuere ſub ſecurim.

Se-

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Clysterem iussus pharmacopola dare,
Attulit vt tepidum : placet, inquit, sumere præsens?
Ille, viden' somno vt sum prope pressus? ait;
Hic modo, dum somno linquar, tua vasa repone.
Paruit, atque abiit pharmacopola domum.
Mox experrectus, cedo clysterem, puer inquit:
Caussa, ego-met sumam quin modo, nulla subest.
Dixit: & ora fricans, frontem, & caput vnguine, lectum
Ambustæ repetit pelle & odore suis.
Post vbi pharmacopola redit, nitentia cernens
Ora viri: monstri quænam, ait, hæc facies?
Quis caput illeuit medicamine? me-me ego leui,
Qui culo haud fueram, sed capite æger, ait.

In Corinnam.

Nuper conscia nostri amoris Echo,
Linguæ filia & aeris petenti;
Quis nostræ modus exitusque flammæ
Nobis, post mala multa sit, futurus;
Huic ne quæ sequitur pararet ætas,
Ærumnæ fuga, lachrymæ, querelæ:
Hæc fomenta mali, & doloris, inquit,
Nec quicquam pote te leuare curis,
Letheæ nisi serus haustus vndæ:
Aut si se precibus Corinna flectat.
Heu Lethe nihil efficit vocata.
Quantumcumque voco diu vocatam:
Heu Corinna nihil leuat rogata,
Quantumcunque rogo diu rogatam:
Quis finis dabit huic malo leuamen?
In solatia tot mihi dolorum,
In solatia tot vorationum,
Exoranda duo, Corinna, Lethe.
Heu quid non coit in meas ruinas?
Iurauere simul, Corinna, Lethe,
Nec vitam dare, nec necem misello.

In

In Arnum.

Fur loculos media in turba præciderat Arno,
Milleque in his nummos circiter abstulerat.
Ille furens tota laqueum quærebat in vrbe;
Quique daret nullus asse minoris erat:
Quærenti leuius pretium, deferbuit ira:
Quis modò non vires cernit auaritiæ:
Sordibus exprobres, quem penè pependerit, Arno:
Et penè huic nummos mille fuisse crucem.
Tot nummos referet iustum ad suspendia caussam,
Paucis qui viuum se sciat esse obolis.

In puerum formosiss. mortem.

Mors formæ quoque sæuit, & iuuentæ:
Frustra diceris esse, Plute, cæcus,
Qui damnum facis vngue, non ocellis.

De Muliere, imit. Anacr.

Nil natura creat nudum: dat cornua ceruis,
Calcibus Eleus se vt tueatur equus:
Speque pedum timidi spernant venabula damæ,
Sæuiat in Libycis vngue leæna iugis,
Squameus infido celetur in æquore piscis,
Argutas liquidus protegat aer aues.
Prouidus vt mentem venturis applicet annis,
Nec modò qui ante pedes intueatur homo.
Hæc quamuis desint, mulier non mansit inermis,
Roboris & teli cui vice forma data est:
Quam prope mollescant chalybes, flammæque resident,
Et cæræ inuideant robora mollitiem.

Ad seipsum.

Quid te moneri, liberum omnium prius
Cum te sororum sedulum nouem sacris
Clani videbat Pictauus potor nigri
Plagosa in Annæ Carreli recens manu
Plectro mouentem quicquid obuium rudi,
Nec dùm puello Cypridis truci datum,

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Nunc seruitutis traxit in iugum asperæ?
Ceruice quod ni dimoues statim tua
Spes nulla vitæ est, semimortuus nisi
Cæco puellæ seruias Cupidini,
Frugesque auari fluctibus feras maris.
I nunc, Corinna, & quicquid extitit ioci,
I sæua, Mauris mente peior anguibus:
Qui te rogabat caute duruit magis
Nec te sequetur, perditamve pœnitet:
Quamuis futura, hæc dura cordis nilitas
Tangat, diesque elachrymere perditos.
Quis tum manebit sensus, aut amor tibi?
Quis te requiret? cui manu inferes manum?
Quis te sequetur? bella cui videberis?
Quis basiorum deseret labris notas?
I nunc, Corinna, & quicquid extitit ioci.
Qui te rogabat caute duruit magis.

Epicteti problema.

Cur duo sollicitæ Deus indidit vbera matri?
An decorent pectus quòd muliebre magis?
An, quia sæpe duos enixa puerpera fœtus
His eget, vt geminis sit satis vna parens?

In Leandrum.

Quid facis ostriferæ demens tentator Abydi?
Ne propera ignitas in mare ferre faces.
Quis dat aquis flammam, nisi cui restinguere curæ est?
Aut procul à flammis, aut procul à pelago.

Tumulo Quintii famosiss. machi.

Cornibus Elysium pingunt Plutona timendis:
Libertas artis, credo, necesse tulit.
Diuinum pictor genus est, conforme poetæ:
Hic verum ridens occinit; ille facit.
Cornua Plutus habet, non formidabilis illis:
Nam postquam vidit Quintius Elysium,
Sit nigra, sit Ditis coniunx anus, effera, & edens,

Ad-

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Addo centoculus Plutus, eam subiget.

In Mauram sortilegam.

Quæ picem cute, dente ebur figurat,
Lignea caput obtegens patella,
Vna in veste coloribus trecentis,
Obuoluta sinum suis gemellis
Vel peius nigricantibus parente,
Bellè præterita & futura sagit,
Aut dextra velit aut manu sinistrâ:
Hæc tam saga & adusta, de nefando est
Incestu sata Solis atque Circes.

Fr. Nesmondo Præsidi Burdig.

Sancta querebatur patri Themis, orbe manere
De primâ reliquum simplicitate nihil:
Tritum iter in noxam, postquam frigere tribuual,
Et simplex legum cœpit abesse metus:
Telluri hoc damnum natô oratrice repurget,
Nesmundo ne inquit præside, nata, times?

Ad Ianum Belbrulium, Calen. Iar.

Belbruli mecum Musarum exercite sacris,
Fidus in Eurotam me comitante comes.
Dum veteri vulgus properat sua munera Iano,
Nos Iano offerimus munera nostra nouo.
Ille duplex, vulgo varius bene conuenit error:
Hic simplex, qualem simplicis optat amor,
Ille nouus properans annos absorbet euntes,
Hic trahit in vitam carmine rursus eos.
Ille dabat certam venturis casibus omen,
Pace latens templo postmodo Marte patens.
Hic nouus haud mentem tentans Iouis illa reliquit
Prudens lymphatis somnia Nostradamis:
Et pacem amplexus, pacis dedit otia Musis;
Nec, velut ille, pigra torpuit æde Deus:
Post pacem armorum media inter murmura nactus,
Semper ites sacra cum Themide egit idem,

Non

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Non alio posthac Iano mihi mensis abibit,
Annorum hic finem, principiumque dabit.
Nempe mihi totus cretis allabitur annus,
Hæc noua cui primum stella nouarit iter.

Tumulo Alex. Macedonu.

Cur Macedo vires iactas terraque marique
Saxo premaris vt minor?
Frustrà telluris palmam mentire subactæ:
Non est videre, vincere.

In Cottam.

De genere Antipodum heic Cotta est: nunquam hercule
Mane nouum Solem, vespereve occiduum. (vidit

Ad Corinnam.

Si rerum, vt perhibent, vicissitudo est;
Si sors lance pari omnia omnibus dat,
Iam te deperii satis superque,
Iam te deperii, Corinna, quantum
Et quisquam pote deperire amantem,
Aut quisquam pote deperire ocellos:
Nec meus tamen imminutus ardor,
Nec, quamuis periit, perire cesso.
Quandò vt depereas erit vicissim?
Quando vt, lux mea, mutuùm sequare?
O sperata diu vicissitudo.

Inscriptum lyræ.

Arbor eram quondam, mulsit quam Thracius Orpheus:
Orphea nunc ipsum mulceo, facta lyra.

In Paullum.

Astrologo nuper Paullus recitante putabat
Instare terris exitum:
Atque timens ne quid serô supereſſet edendum,
Parcusque frustra viueret:
Præbendum in sacro, quod adhuc restabat opimum,
Præsente diuendit manu.
Acceptoque graues admirans ære crumenas,

lùc ferto vina, ait puer:
ſtina ſi non eſt homini curanda, quid, inquit,
ux non futura terreat ?

In Mirmicum pumilionem, ex Graco.

m Democritum ſequuta turba
npactum ex atomis putauit orbem,
: Solis radiis leues pererrant.
d ſi, Myrmice, te videret olim,
:t quod ſuper æthere eſt Deorum,
es ex atomis fuiſſe factos,
s ex te atomos creante naſci.

Tumulo Archilochi, ex Graco.

ne crabrones tumulo irritaris humatos,
uam potes hinc tacitè, quæſo, viator abi.

In imaginem I. Coraſii I C. Conſil. Tholæ.

:nui quàm magna loco ſe claudit imago!
alis erat: poterat ſed minor eſſe tamen.
ſſes punctum, punctus vera eſſet imago,
omplexura ſimul corpus & ingenium.
:rat hoc maius, nil aut contractius illo,
:rfectum & paruum punctus vtrinque daret.

In nauem combuſtam.

tempora, ferreumque ſeclum,
quod mors Erebi recluſit oras;
quod mille ſeges coacta ſulcis
ſeram domino fidem reponit;
quod cura, dolor, ſenecta, morbi,
mnes faciunt abire Lunas:
quod, ceu breuiore terra tractu
uſtata hominum domos coarctet,
tis æquora ſunt petita tonſis,
ındæque per alta luſtra pinus
acem gemuere ſub ſecurim.

Se-

Securis mala, prima quæ cecîdit,
Manus peſſima, prima quæ dolauit.
Aer, terra, & aquæ, nefas vetabant;
Nil fecere tamen, tulit libido:
En, vltrix quoque flamma promit iras,
Nondum, nauita dure, pertimeſcis?

Tumulo I. Meleti fidicinis.

Meletus cythiram & chordas ſi ferret ad Orcum,
Meleti manes non premeres, Hecate.
Orphëo id indultum eſt ſed non benè calluit artem.
Meleto vetitum, vincere qui poterat.

In A. Petruciam Cadurcorum ſuppræfectum.

Perpetuâ vt vidi cinctos in rupe Cadurcos,
Petrei hîc, dixi, credo manent Arabes:
Nec falſus vates: illinc phœnixque petræque;
In re, Petrucia, & nomine, vtrunque probat.

In Paullum cauſidicum.

Paullus viderat in foro maritum
Super coniuge adultera querentem:
Quam vulgi ante oculos adulter Vfens
Non viſam ſibi iamdiu tenebat:
Vfentique volens adeſſe amico
Quem patrocinio ſuo iuuabat,
Iudices, ait, ecquid eſt neceſſe
Mihi rumpere ramices loquendo?
Nam præſcriptio protegit clientem,
Annis poſſidet hanc tribus, palamque.

In Zoilum.

Qui nihil ipſe facis, cur omnia, Zoile, mordes?
Omnia qui mordet, Zoile, ſordidus eſt.

Tumulo I. Baronæi Iunianenſis.

Hoſpes, ſepulcrum hoc cerne, nec meum puta;
Sed partis huius quæ fuit mihi minor,
Qua notus orbi, quandiu datum eſt, fui:

Quid

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uid notus? imò visus, & statim Deis
iorum ista cura ad prima redditus loca:
cturus æui plusculum, nisi æthera
neto potiri. sorduisset hæc lues.
ita, inquis, ergo haud risit imò maximè:
um' ridet illi vita qui hanc emit nece?

In Io. Maisonium, iuris studio immoriturum.

Cùm Themis audaci terris procul acta furore
Cœlo proripuit fugam,
Æternum humanis iurata est rebus abesse,
Dum lex & pudor absorent.
Spes est, Maisonius. Diuæ vt iurauit in artes,
Diuam protinus eruat:
Quid si virgineum cultum mentita virili,
Se Diua induerit viro?

In Flaccum morionem, & eius filium.

Ecquis noscitet ex parente prolem,
Vt natos adeò impares parentum
Enasci videas, nec omen vnum
Coniurare patri propaginique?
Hic, quem vultibus illitis farinâ
Ora stringere morsibus, subinde
Impotente vides micare rictu,
Insulsum licet vsque morionem,
Risum morsibus, & micatione
Fingit, se tamen haud probarit vnquam
Vecordem, insipidumve, sordidumve.
Iste ex hoc patre quem vides terentem
Vicatim Sybariticos meatus,
Pallentem cute, cillio superbo,
Non sic Pythagoram & Solona fingit,
Vt cuiquam pote sit probare, quin sit
Vecors insipidusque, sordidusque:
Dissimillima sors simillimorum.

In

In Gaurum.

Dic aliquid toties ſaltem modò, Gaure, rogatus:
Viderunt primi te puto, Gaure, lupi.

Tumulo Lud. Luuuergnacii Burdig. adoleſ. præſtantiſs.

Terra vale, primæque leues lanuginis anni,
Speſque fugax, & res ſors tibi habeto tuas:
Speratum patriæ tellus hic inuida cluſit:
Terra iuuas multùm, ſed magis hercle noces.
Fœnore quod recipis, reddis duplove triplove,
Fœnore ſed quod das mox repetis decuplo.

In Rufum.

Quandocunque ſenem Rufus videt; illico plaudit,
Seque ait ætati plaudere, non homini.
O laudatorem ſenii, ætatiſque caducæ,
O plenum officiis, obſequiiſque virum!
Ætati hercle facit: nam ſi ſit iunior idem;
Spes eſſet fallax ſeraque vulturio.

Ad Cl. Songium Trecenſem.

Salue floſcule contubernionum
Quotquot prima mihi parauit ætas,
Et quot pòſt alia vlla comparabit.
Quid rerum facis erudite Songi?
Ecquid patritius Saluſtianus,
Vnicum caput vnici parentis,
Gratæ deliciæ tui laboris?
Ten' iurata tenet Tholoza ciuem?
An natalibus euocare Trecis?
Nam multas memini locutiones
De tuis placitis habere tecum,
Vtra plus placeat, Tholoza, Trecæ:
Vtra plus habeat beatitatis.
Atqui nil pote coctili Tholoza
Eſſe ſuauius aut magis beatum,
Seu ſpectes lucra, ſeu placet voluptas:

Qua

Qua ſi me mea fata dent potiri
Contemnam Iouis inuidendus aulam.
Sed me neſcio quid meis cupitis
Tranſuorſum trahit ad meos Penates;
Sic fumo patriæ ebriamur omnes.
Sed tu, quem minus iſte tangit error,
Ciuis mundi Academus inquilinus,
Poſſes linquere tot tuos amores,
Quos olim mihi tute refferebas?
Ne fac, obſecro, dum licet beatè.
Hoc primum volo: poſt vbi iocoſis
Legum ſeria verſibus leuabis,
Pro falſis propere Catullianis,
Remittas mihi vera Songiana.

In libellum ſuum.

Quid faciam? ſatis eſt ait hic, non eſt ſatis, alter:
Et noſtrum irritat carmen, & exſatiat.
Non pergat qui iam ſatur eſt: qui non ſatur addat:
Omne genus ſtomachi concitiabit idem.

In St Forcatuli I. C. Epigrammata.

Cultum Epigrama negat Rhallus deberier vlli:
Quid modo, Rhalle, dedit cùm ſua Forcatulus?

In T. Pichotum, medicum Burdig.

Plutonis fando Elyſii peruenit ad aures,
Sit Pichotus vbi, nil prope poſſe mori.
Indoluit quæſtum: quid faxit? deſerat orbe hunc:
Vlteriùs? damnum ſed timet Elyſii:
An trahat Elyſio? ſed obeſt timor amplius alter;
Ne faciat Manes protinus Hippolitos.

In diuturnos imbres.

Arcture grandinum pater,
Deiector imbricum Deus,
Trux orte, peior occidens:
Tuque ô puelle, quem Iouis
Idæ iugo ales extulit,

Qui vaſe ſemper humido
Foſſis minaris & mari:
Tergoque Orion excite
Optante præmium patre:
Et potor arcus æquoris,
Septem coloribus potens
Phœbo vel imbre nuncius.
Iam ſat tumultibus datum,
Mollite quæſo turbines.
Veſtris opus quid eſt aquis?
Ah, lachrymis meis ſat eſt.
Credo, Corinna ſit ſatum
His humidis Diis genus:
Nam viſa lumen aridum
Mox mi reſoluit in lacus.

Ad Mar. Caium Lemouicem, Tholoza de iure publ. è reſpond.

Tandem audita tibi patriæ querimonia, Cai,
Si tamen eſt queſtus par medicina malo.
Mons Iouis heu, quid non? Quid non Aquapercia fleuit,
Quòd periuratum ſis remoratus iter?
Speraram præcox finem dare nuncius iræ,
Sed ſpem ſpes prohibet luſa, fidemque fides.
Iam metuit ne te ſpecioſa Tholoza venenet,
Externuſque tui ſpem decor eripiat.
Ah peregrina caue: non ſi te Delia captet,
Nedum Tectoſaga pelliciare fide.
Hic ſpero patriam lauri decor amplius vrat,
De tot vbi Nymphis vna rogata roget.
Quod petis intus habes gratam vnà ducere gratè
Militiamque domi, militiæque domum.

In Petrum Grammaticum & Lycorin eius vxorem mœcham.

O dictum bene, nec minus probatum:
Quo cum vixeris æmuleris vltro;

Clau-

Claudo compare claudicare discas:
Vinoso fugias aquam sodali;
Cum tristi tetricum induas rigorem.
Sic dum Grammaticam professus artem,
Declinando simulque coniugando,
Sensim Grammaticam facis Lycorin,
Declinas Petre, coniugat Lycoris.

In Leuinum.

Socraticum audierat Leuinus dicere, quemque
Quod fuerit viuus, post sua fata fore.
Noctua ne fieret timuit. sua forte recordans,
Aut sitibunda malam Dipsas ob ingluuiem:
Rursus ne putribus membris & tabe Cytherea
Indueret putrem putrior ipse suem.
Denique & in speciem pallebat abire caninam,
Quod nullum inuidiæ fecerit esse modum.
Si Plato, si siluæ quicquam sapuêre Academæ,
Si nostrum Elysius schema videbit ager.
Nil fies, Leuine, licet sis quidlibet, horum.
Sed magis ambigui ventris Onocrotalus.

In Vaccam Myronis.

Armento pastor cùm me sibi dixit abactam;
Sustulerat nondum ferrea cœla Myron.

Ad Corinnam.

Ergo te magis vt sequar magisque,
Tu spernes magis & magis, Corinna;
Et mî quò magis ardet vlcus intus,
Tu ridens, fugiensque peius vres?
At Mauri prece molliuntur angues:
Frontem supplicis expauent leænæ:
Et fœtu tigris asperata rapto
Raptoris gemitu exuit furorem:
Montes, robora visa sunt moueri,
Montes, robora me miserta amantem:
Hoc vnum quod amo, & sequor, rebellat.

Perditiſſime, cur amas, Moneri?
Cui ſors eſt in amore tam ſiniſtra,
Vt contacta etiam obrigeſcat vnda.

In Veterem Anadyomenen, ex Græco Politi.

Cyprigenam Coâ cùm primùm vidimus arte
Exiliiſſe ſalo; mens ſtupefacta fuit.
Virgo mihi viſa eſt ridentis imagine Diuæ,
In niueo cuius ſederat ore rubor.
Rore caput pelagi ſtringebat dextra refuſum,
Spumeaque expreſſo crine fluebat aqua.
His guttis facies, oculique horreſcere viſi:
Proque Deæ pubis tegmine læua manus:
Nam tenus extabat laterum perfuſa ſub vndis,
In tremuliſque horror frigidus vberibus.
Si tali fuerat vinctus cum compare Mauors,
Cur ſolui demens Lemnia vincla tulit?

Ex Græco incerti.

Barba ſi faceret ſophum; videre
Tot poſſes Academias, quot hircos.

In P. Eſtiualaum Conſil Burdig.

Durat adhuc Helicon, quem decubuiſſe putabam,
Creditaque aridior Caſtalis vber aqua eſt.
Quicquid dura Themis Muſis inimicius egit,
Nondum Muſarum quod fuit, omne fori eſt.
Aduerſæ ſteterant Muſæque Themiſque tot annos,
Nec quiſquam interpres qui ſociaret, erat.
Arbiter has vnus placauit Iuppiter iras,
Vt iam ſint vnum Muſa Themiſque caput.
Formula concepta eſt ponendæ in ſæcula paci,
His ita quam verbis Iuppiter ipſe tulit:
Eſtiualaus erit ceu fœderis arcus vtrinque:
Quandoque hunc cernet vtraque, pignus habet.

In Phyllidem.

Solam Penelopen ſe iurat amore mariti

Phyllis habere parem, tanta fides thalami eſt.
Hanc imitata: omnes hominum eſt experta ſagittas;
Nemo viro tendit firmius: hunc deamat,

Ad Sorbicum.

Sorbice, te Iuris vehemens ais, incitat ardor,
Terreret ſtudii ni ſalebroſa via.
Non quia difficile eſt, non audes, Sorbice, niti:
Sed quia non audes, Sorbice, difficile eſt.

Io. Caſtrenſi Tetrach.

Caſtrenſis, tibi iamdiu laboro
Verſus neſcio quid politioris;
Si tamen pote ſum polire quicquam:
Sed quicquid volo, molior, laboro;
Nil niſi volo, molior, laboro,
Quo mirando nimis fatigor vno,
Ne dum dicere vel polire poſſim.
Tu te qui facis illa prædicata.
Sin laus in proprio ore tanget vllum,
Dic aut audiat, aut loquatur ipſe.
Quamuis os habeat, carebit ore.

Fr. Moncaudo Burdig. Poetæ celebri.

Cur, Moncaude, tenes tam culta poemata preſſim?
Vt ſæclo inuideas, ne tamen ipſe tibi.
Cùm tua celaris, cùm multum inuideris orbi,
Cernere quod poterat, non niſi crediderit.
Signiferum vatum te credit, iureque credit:
Hoc tamen eſt tantum credere, fac videat.

Vtrique Piceno, patri & filio, C C. P P. & L L. Profeſſoribus Burdig.

Piconum qui iura patrem diſſoluere vidit,
Mox ſuccedere filium:
Quid niſi coniiciat Celſos natumq;, patremq;,
Factos viuere Vaſcones?

In Charidamum cauſidicum.

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Dat tria cauſidicis fortuna decennia vitæ:
Primum eſt, excellens ad lucra parua labor.
Alterum, ad ingentes molimina maxima quæſtus.
Poſtremum, tenui grandia lucra manu.
Tertia tu peragis, Charidæme, decennia pridem,
Nec tanti numeras temporis vlla lucra:
Perfer & edura, Charidæme, hæc regula fallit;
Deque bonis tantùm eſt tradita cauſidicis.

In Lucam.

Obſcuros Lucas dicit me ſcribere verſus:
Quo plus do lucis, hoc minus ille capit.
Da lucem huic, inquit, da lucem protinus illi:
Lux lucis Lucæ non habet ipſa ſatis.
Ambo peccamus, vineta vt ego mea cædam,
Sum nimis obſcurus, peruius ille nimis.
Sed tamen eſt inter magnum diſcrimen vtrumque,
Eſſe alius nolo: ſi velit hic, nequeat.

Tumulo duorum coniugum.

Cur ad idem, veſpillo, facis duo buſta cadauer?
Cur vno duplicem illam funere ſandapilam?
Iunge manus, vnaquaque pedes atque ora duorum:
Ne putet alteruter ſemet abeſſe ſibi.

In Gaſtricum.

Arma virum, exponis cirratæ, Gaſtrice, turbæ:
Et, licet hoc iam ſis nomine clarus, eges.
Magnum opus Æneis, fateor, numeriſque refertum:
Verùm hoc non numerat, ſed numeratur opus.

In libellum ſuum.

Qui ſcribunt, ſupereſſe volunt per ſcripta ſepulchro:
Qui nihil, his vna cum nece nomen obit.
Nec ſcribens, nec non ſcribens extrema refugi:
Quod medium illorum eſt, hoc ſequor, vt lateam.

In M. Anton. Muretum, quæſtiones Tuſcul. Romæ pralegentem.

Ille olim Latii eloquii magiſter,

Disertimus omnium Quiritum,
Dici Tullius audiit per vmbras,
Decentem superos habere Marcum,
Qui linguæ potè fascinis disertis
Totam quòlibet excitare Romam,
Priscis pernicie omnibus futurum:
Qui tamen Ciceronis ebriosus
In hoc delicias locaret vno,
Vnum voluerat, edocerat vnum.
Marce Antoni, odium inquit, omne pone:
Nunc mortem Ciceronis expiasti.

Ad And Experium Chalucensem, Iuris lauream susipientem.

Hanc laurum Romana tibi dant iura merenti:
Mentior, Experti, restituunt potius.

In Pierium Metuerium, causarum patronum Burdig.

Audierat fora Pierio stupefacta loquente
Pieridum princeps cum grege Pieridum.
Audito chorus affini cognomine risit,
Pegaseique virum mox subit esse gregis.
Ite, referte, inquit, solitò an fluat Hippocrene,
Et ne miscuerit mella hic alumnus aquis.

In petitorem importunum.

Donaram tibi heri decem petenti,
Nunc secunda decem impudenter oras,
Nec modus tibi poscere & rogare est.
Ni finem facias mihi petendi,
Faxim principium tibi negandi.

In Franc. Gyrardi, Auscorum propræsulis, reditum ex Italiâ.

Dum passim gens Ausca Deum se aduoluit ad aras,
Tristia sanguinei Martis vt arma leuent,
Elugetque nurus desertæ tædia noctis,
Cùm vir in externis exulat vrbe locis.

Non tulit hos luctus Diuûm pater: Ocius inquit,
Nate age, & hos populos ſpem retinere iube.
Nec mora, præpetibus Cyllenius euolat alis,
Quà Noua dat medio Porta venire foro:
Atque his collapſum eſt affatus vocibus vrbem,
Si præſtant aliquam publica viſa fidem:
Longa tui noctem dedit hanc abſentia Solis:
Si te Gyrardus viſerit, ecce diem.

In Cupidinem Apellis.

Cur puero geminas pennas induxit Amori,
Artificium Cous gloria prima labor?
An præceps Deus eſt? an quòd malè ſaucia corda
Deſerit, & læſa de ſtatione fugit?
Cauſa eſt certa prior: fugitiuum pingere culpa eſt.
Non fugit illato vulnere: vulnus alit.

In Lesbiam.

O præſtans ſcorti pietas! vbi nupſit Helimno,
Ex Natta fecit Lesbia publicolam,

Ad Cupidinem.

Dediſti, fateor, mihi, Cupido,
Principemque ſequi, atque amare formam.
Dediſti? volo dicere indicaſti.
Nil ex hoc tibi debeo: nihilne?
Torrem debeo, quo miſellus vror.

In Thomam.

Symbolicæ adſtiterat Thomas conuiua cohorti:
Ancilla cui pullum ferens,
Hunc tibi iuſſit, ait, coniunx tua ferre columbum,
Saluere conuiuas iubens.
Vxorem ille domum rediens mox litibus implet,
Miſcetque terris ætherem:
Rectiùs ancillam pullos potuiſſe vocare,
Non voce pullum ſimplici.
Illa memor, domino bubulam, quum cœna vocaret
Externa, torrendam parat;

Quam

Quam cùm iuſſa daret, Thoma quærente, quid iſtud:
Quos ferre iuſſa ſum boues.

In Quintium Flaminem diriß.

Extitit in veteri legis pietate nefandum
Si præbenda aliquis vellet obire duo:
Tu quot habes annos, totidem, Quintine, potiris,
Atque vtero ſemper ſors fuit illa ſequax.
Quicquid conuenient fœtura, annique viciſſim,
Attamen alteruter finiet alterutrum.

In Hermum.

Perpetuam Aſtrologus vitam prædixerat Hermo,
Ni biberet pota mox perituras aquam.
Ille memor, fontes ſic oderat vt nihil æquè;
Vitabatque vndam ceu Chalydonis aprum.
Interea vinum ſorbebat pumicis inſtar,
Aut vt ſanguineam ſiccat hirudo cutem.
Hunc, cùm multa meri ſuxiſſet pocula, grandis
Strauerat in lecto ſomnus, vt exanimem:
Exanimiſque inſtar ſuitur, ploratur, humatur,
Multa vbi cœleſtis ſtilla fluebat aquæ.
Sentiit humorem viuens vbi in ore cadauer,
Protinus ad guſtum eſt exanimatus aquæ.

Tumulo Corylli dis virginis pulcherr.

Verè diceris eſſe cæcus, Orce:
Iam ſi ſint oculi, id videre poſſis,
Quod ſi videris, haud feras patratum,
Quod ſi non tuleris, Coryllis eſſet.
Tu nec, Orce, vides, nec eſt Coryllis

In Aug. Ferrerium, medicum Tholæ.

Dicebam Phœbo: cur ſic? cur prodige Phœbe,
Tot cumulas vni munera Ferrerio?
Immemor hic forſan tibi ſeſe conferet olim,
Mutari acceptis nec tua, Phœbe, volet.
Cantarum ingenuas ſociaſti viribus artes,
Quæ ſi defuerint, quid tibi reſtat, opes?

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Hoc adeo, quantumcunque eſt, Augerius æquat,
Nec quo ſe præ te iactet, Apollo, deeſt.
Vix ea fatus eram, Deus adſtitit, ecce, loquenti,
In Lyciæ qualis ducit aprica choros:
Moxque manu prendens, animum puer, inquit, & olim
Quod latuit, teneas me reſerante memor.
Corporeáne facis cœleſtia Numina mole?
Atque homo continuò quod videatur, erit?
Non ita: ſed cum me cœlo velit eſſe ſupremo
Eſſe iubet fratrem Iuppiter orbe meum.

P. Eſtiualæo Senat. Burdig.

Illa carmina quæ mihi dediſti
Omnia aure, oculis bibi Senator.
Sic aures, oculoſque faſcinarunt,
Vt res à Superis duas rogarim:
Primùm, vt dent genus id frui frequenter:
Dein' totum auribus impleantque ocellis,
Vt tales numeros diu fruendo,
Audiendo, legendo tot lepores,
Plus aures ſatiem: meoſque ocellos.

Ad Gargilianum.

Ne ſcribam, Inuidiam obiectas, & liuida ſecla.
Penè animum retrahis, Gargiliane, metu:
Iudicium tamen hinc, peius liuore retardat:
Obtinui finem quem peto, ſi inuidear.

De corrupt. a Præſulum, Ex D. Ambroſio.

Quem non ruentis ſeculi terrent vices,
Rerumque deuexus ſtatus?
Qui, dum Deorum vaſa placabant minas
Exciſa ſiluarum iugis,
Vixêre puri Præſules auro magis:
Nunc proh dolor, verſa vice,
Dum lanx Deorum placat iras aurea,
Ex aureis ſunt lignei.

In V. F. R. nequiſs. hominem.

Cui non turpe fuit rapere, vrere cogere plebem,
ui non turpe fuit de ſacro tollere ſacrum,
ui non turpe fuit nocturna cæde madere,
ui non turpe fuit fratri quoque nectere fraudem,
ui non turpe fuit menti vim ferre pudicæ,
ui non turpe fuit periurum inducere, & eſſe,
ui non turpe fuit pietati ponere fœnus,
ui non turpe fuit ſub falſo inferre reatum,
ui non turpe fuit vel cœlo obtrudere frontem,
i nil turpe fuit, nónne omnia fecit honeſtè?

Eliæ Vineto Santoni, viro doctiß.

Viuiſcæ celebris togæ Palæmon,
o Muſis merui puer magiſtro:
quem nil hodie latet vetuſti,
n quod eluuies rogive quondam
ſperatum oculis tulêre ſubtus,
quod millia multa ſæculorum
bliuia longa condiderunt:
quem ſcripta patrum recocta, monſtrant
te ingenio omnium tenere
tes ingenia atque ſenſa patrum:
d poſſum tibi maximum vouere,
imo voueo, Vinete, maius:
ſtquam erueris ſitu & tenebris,
quid ſubtus habent ſitus, tenebræ,
ns nece tumet eruendus:
quod das aliis, tibimet æuum.

In F. de la Roche Aduocatum Regium in Senatu Burdig.

r non conuellit ſceleris ſeges ampla pudorem,
iorum artes mores, decreta, Senatum?
quidem: ſed obeſt ingens in limine Rupes.

Ad Io Dalaſum Iuris lauream ſuſcipientem.

te tanto genitum lare prima decerent
na magis; belli cæptus & ante labor.

Ne coniunge duos hoſtes, Tridonita, Martem:
Hos odia exercent iam veterata Deos.
Si patrem obiectas, laudem qui iunxit vtramque,
Cerne quid inuidiæ traxerit inde pater.
Non duo ſolus ages, vel ages patris inſtar vtrumq;
Iſthæc virtutum trita, Dalæſe, via eſt.
Scilicet illa animum ciuilis Muſa peredit;
Et niſi vtraque manu patria dura regi.
Macte, ſequuta patrem, mox te quoque palma ſequetur:
Hoc Phœbus lauris ſternuit augurium.

In Ligdum, potorem egregium.

Ignis aqua, & mulier, cunctorum extrema malorum:
Si quid habent in ſe publica dicta ſalis.
De tribus extremis aqua peſſima credita Ligdo eſt:
Idcirco hanc vitat ceu mera vina canes.
Cumq; Deos orat breuiter, ſed puriter orat;
Cætera vt hi curent, cautum ab aqua eſſe ſibi.

In eundem.

Ligdus (Prætor aqua ſi cui interdixit, & igni)
Hic rogo Prætori quid benefecit? ait.

In Leuianum.

Plorabat modò Leuianus vnam
De ſororibus vndecim peremptam.
Ego, quod pote mens amica fari
In ſolatia, & alloquutiones,
Communi ſuper exitu adferebam.
Ah inquit, facilè vt valemus, omnes
Rectis conſiliis leuamus ægros.
Nunquam ego lepidam meam ſororem,
Heu carum caput, amplius videbo;
Pro qua, quæ reliquæ decem ſuperſunt
Cur non, Dii ſuperi, abſtuliſtis omnes?
Viuos ſiccine, Læuiane, ploras?

Ad Io. Aprilium Allobrogem.

Feciſſent Superi, tecum vt quo fœdere cœpit

Du-

Duraret ſtudio vita futura pari.
Expugnanda duo, tua te Sabaudia votis,
Aduorſum repetens me mea Lemouica.
Longa procul neutrique ſatis loca certa videri.
O dextrum fœdus, quod rapit vnica mors!
Sic viſum eſt Superis, vt quos loca proxima iungunt,
Diſcordent animis: qui prohibentur, ament.

Eidem, luru lauream ſuſcipienti.

Sabaudâ Aprilius veniens à ſede Tholozam,
enturique volens præſcire oracula fati,
nnoſam petiit montoſa per auia Vatem.
la rotans oculos ab anhelo pectore vocem
xcutit & mota ſortes ita porrigit vrna.
is, & iiſſe voles ſex hæc mora finiet annos:
nc patrii luctus, ſed enim te cura parentis
r multas Syrtes per multa pericula viſet.
ncet iter pietas: Mox te amplius egerit ardor
maiora vehi: video tibi tempora circùm
uiles vmbram iam iam intertexere lauros.
plauſus quid opus referam patriæque, Ducisque?
rtabunt ambo officiis, dum ſummus honorum
merito te reddat apex æuoque Deoque.
lauros bene dixit anus, reliqui omen in his eſt.

In Ia. Fagoam Cadrenſem.

e ſi meditor: nec mens ſua munia præſtat,
lec manus officium, nec mihi lingua ſatis.
ere virtutes cœpi, vox altera defit:
hœbe, iuua. Fagoam dic: ſatis, inquit, habes.

Luſus ex Græco.

um flore ſerta texo,
r roſas Cupido
s mihi ſtrepillans:
ec manu prehenſum,
e in falerna merſum
i miſer liquentem:

Qui

Qui nunc mihi ſub imis
Sæuit puer medullis.

Cal. Maio, I. Angelo Luxio. Serat. Burdig.

Quid dabis lepido, Camœna, Maio
Angelo, artifici omnium leporum?
Angelo fora quem prius patronum
Stupebant, modò vindicem tremiſcunt.
Cuius quid pote docta lingua pridem
Saltus Allobrogum, Alpiumque vidit:
Rupes & ſcopuli, tamen ſequaces,
Tam ſolers fuit oris illa Siren.
Quid dabis lepido Camœna Maio
Angelo artifici omnium leporum?
Pol nihil lepidi ipſemet lepos eſt:
Sed bellum ſibi, patriæque votum.
Vt diu ſibi, patriæque duret,
Tam fauſtos videatque mille Maios,
Quàm duplo meruit videre plures.

In Candidam.

Nulli ſe gratis quicquam dare Candida iurat.
Cui dat, mox numerat: Candida veridica eſt.

Duodecim geſta Vlyſſu ex Homero.

Diruta Dulichio primum dat Troia laborem.
Mox patriâ cæſi Cicones tellure recumbunt.
Tertia neglectæ debetur adorea loto.
Hinc Cyclops quartum præbes, Polypheme, triumphum.
Vtribus Æolidæ quinto ſunt ordine clauſi.
Detulit Heroi ſextum fera Scylla laborem.
Septima neglectis Circes ſtat gloria philtris.
Octauo viſit Stygios diſcrimine Manes.
Sirenas nona ſpreuit virtute biformes.
Eſt decima in bobus Solis victoria raptis.
Vndecima vitreæ liquit penetrale Calypſus,
Cæditur extremo ſponſorum turba triumpho.

Eadem.

ica Scylla, Gigas, Cicones, Styx Troia Calypso,
Eolus, armentum. pocula. monstra. proci.

R. Pichonio, à consiliis Decurionum Burdig.

od patriam meritis abs prima ætate sequutus
nferiore omnes pòst facis esse loco.
od te plus studiis socians ciuilibus vsum,
ctibus insignem quàm artibus esse facis.
od fœcunda inter secli contagia solus
ndeclinato tramite liber agis.
gna facis sed non in te miranda, Pichoni:
uin admirarer plus ego, ni faceres.

Ad R Lestonacium, Consiliarium Burdig. diutius ægrotantem.

unatam memini puer putabam
u Burdigalam vocari ab vno:
m Burdigalæ ipsa credo. Luna est.
postquam mala te, Senator, intus
is continuit diu latentem,
compita porticus theatra,
templa Deûm fora angiportus,
uicquid superest timere cœpit
olem sibi tandiu latentem
sis tacitis nigraret vmbris.
is perneget esse in vrbe Lunam,
ses vbi cuncta pertimescunt?

Tumulo B Fernandi, I. C.

endis inducta docet dum iura caducis,
mala Fernandus fata caducus abit.
colet heu, Themidis tam fidus templa sacerdos?
bueras etiam tollere, Plute, Deam.
d si Cœlitibus non sunt tua cognita iura,
quæ Fernandum tollere iura dabant?

In Philastrum.

nos iam numerat Philaster æui
nos decies, senex niuosus,

Effœtus,

Effœtus, capularis, exaratus.
Hoc tamen veluti recoctus æuo
In Cupidinis est schola professus,
Et captat iuueniliter puellas,
Incanos sibi vellicans capillos
Et malas nuce defricans virenti,
Totus ad speculi refictus orbem.
In gentem Lemurum Cupido transit,
Qui sic putribus obuolat sepulchris.

Ad P Ducæum, in Senatum Burdig nuper cooptatum.

Purpurei quorum antè fuit terrere colores
Cùm nondum ornares summa, Ducæe, fora
Te modò purpureâ facto de gente, relinquunt
Terrorem, & canæ spem pietatis alunt.
Si, qui tam subitò mutas in candida rubrum,
Cœpta diu retines, omnia candor erunt.

Tumulo Corani Grammatici.

Quis fuit extincto quæstus tibi, Plute, Corano?
Non illi in naulum quod tibi ferret erat.
Aut igitur qui non soluendo est, Plute, remitte:
Immunes nauli vel face Grammaticos.

Ad Ar. Pratum Vzancium Lemouicem, Curionem Victurnorum.

Victurnos moriens tibi Godetus
Donauit, Prate: fallor imò liquit.
Ecquid hoc tamen interest tenentis?
Aut quid hoc mage mortui vel illud?
Nil sunt diuitiæ datæ aut relictæ,
Externæ exuuium nisi ruinæ:
Sic omnes capimus, tenemur omnes:
Sic sunt sæcula præda sæculorum:
Hæres vnicus atque verus, ille est
Ex cuius tabulis nihil petetur.
Fortunæ, Prate, debet hoc Godetus,

Quod

Quod dat,quàm daret ille,digniorem.

In Vpilium.

Audieris nunquam niſi Feſcenina loquentem
Vpilium,ſectis inguinibus thladiam.
Decipitur demens: melius ſe teſte probaret,
Quàm prætextatis vocibus eſſe virum.

Ad I.Lameranum Burdg C P.

Per quater abs Phœbo votis,Lamerane,petiui
Quo te ſat culto carmine concelebrem:
Edit quem ſtudiis ætas mihi prima ſodalem,
Et reliquos mentis dotibus eſſe ſuper.
Auſtra,inquit,tentas: Egomet ſi dicere vellem,
Ingenium peterem atque ipſius ora mihi.

De Amore ſuo,ænigma.

Natis ad exemplar componit cuncta Cupido,
Porta duplex Diti,porta duplex puero:
Ista illi veros emittit cornea Manes,
Altera confictas mittit eburna animas.
Sic quoque porta ſua eſt ad amantes cornea veros:
Altera falſorum pandit eburna viam.
Prima per cornu ſe turba emittit amantum:
Aſt ego ſum contrà totus eburnus amans.

In Bacchum recens natum, ex Græco Meleagri.

Ardentem Semele ex parente Bacchum
Nymphæ flumine proluêre ſacro.
Tincta ilico purus vſtione,
Natâ facie integer,nitensque,
Roſeo emicuit puellus ore.
Tum Nymphis placidè niteſcit Euan,
Procul merus ignis atque fulmen.

Tumulo Cl. Lotharingi Ducis Aumalorum ad Ropellam extincti.

Scelus infandum! fuerat qui ſaucius olim
Troiano in bello,Mars modo mortuus eſt.

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Oblæso leuiter cui non suffecit Homerus,
Quis meritum tumulum nunc struat exanimi?
Ilion in cineres versum fuit vltio læsi,
Quam speres pœnam, dira Ropella, necis?

In Zoilum.

Pellunt, Zoile, fascinos coralli,
Et fel lucifugæ mellis, iecurque
Insertumque sacrâ monile conchâ,
Et bacchar niueæ impedita fronti,
Et rerum numerum & tacere nomen.
Sunt qui se cruce muniant salubri.
Sed quid, Zoile, fascinationes
Et venena tui repellet oris?
Spes est in cruce, si tuam viderem.

ELEGIÆ.

Ad Amorem. Eleg. 1.

NOndum nostra nuces odit, Deus aliger, ætas:
En mihi buxus adhuc prima cura manu.
Angustæque libet collo deludier orcæ,
Æreaque occluso lumine musca placet.
Quid puer ingratæ per prœlia ducor arenæ?
Inque ignota rudis classica miles agor?
Mitte puer, puerum puerili crescere ludo,
Hosque suis annos lusibus ire sine.
Te quoque ferre iocos memini, nec tendere semper
Lurida prociduo cornua suesse genu.
Cùm fueras (neque enim toties memorabimus actum)
Mellibus & tectis insidiatus apum:
Et te lustra sequens quærebat deuia mater,
Quò meus, inclamans, quò meus iuit Amor?
Donec prætumido monstrares anxius vngue,
Quantum parua queat figere vulnus apis.
Hoc tamen vlcus erat facili medicabile cura,

Quæ

Quas facis, heu, plagas non medicamen habent.
a ſaris cuiuis medicorum dextera morbo eſt,
Artificem ſolus vulneris odit amor.
iocuo ſaltem veniam concede pudori:
'alma rebellantes vincere maior erit.
òd ſi cruda mihi viridisque puertia duret
't tibi ſeruili non querar ire iugo.
fugiet (qui mos annorum pronus eundi eſt)
mmatura, cito vere ſequente gradu.
ibus illa magis quadrabit luſibus ætas,
ùm mea reſpondens vota ſequetur amor.
n tua iura ſequar, qualis ſua colla repandit
ım iam cæſuro victima Pontifici.
que iocis (niſi vera negem) non conuenit iſtis
lui rubet in tenero plurimus ore pudor.
er, atque aliò tua dulcia toxica defer:
li nec amare libet, mi nec amare licet.

Ad Corinnam. Eleg. 2.

ticui verum: falsò mihi dicta Corinna es;
oc cultæ dominæ nomen & omen erat.
ſchola Naſonis, nihil ars tibi fecit amorum;
ec quicquam hoc iuuit diſcere amare duce.
t in ingratum vates ſua ſemina marmor;
octori periit diſcipulæque labor.
le non peccas: verùm hæc ex corde fatiſcit;
urum & molle nimis ſunt tibi iuncta propè.
quantùm ardemus miſeri tantùm odimus illud
inc odium cordis; indolis inde amor eſt.
r eram ſi cor modò ſit, quia ſerus amarem:
dolis & victor, ſi cor abeſſet, eram.
o meo coïere malo, coïere pudori:
que caput fœdus compoſuere meum.
um ego ſum læſus ſaxo, tua lumina ſaxum;
tratique patris facta Corinna loco.
ula concepta eſt: velut iſto cæderer ictu,

Vindice fraudator ſic Ioue pacis eat.
O inimica fides fidei, pax inuida paci!
O aduerſa meis fœdera fœderibus!
Iurata es me odiſſe, & ego iuratus amare,
Et quod iuratum eſt, durat vtrinque tenax.
Tu ſic odiſti, nunquam vt ſuccurrat amare;
Inque odio voti ſit tibi fixus apex:
Sic ego rurſus amo, vt quantum me educere coner,
Me tantùm in peſſum dent mea fata retrò.
Nec tamen id conor, quia ſic placet eſſe miſellum,
Iamque vſu fecit me mea cura ſuum:
Et ſpes intus alit, quò non, ſpes credula, tendis?
Mutari vnà annis poſſe, Corinna, animos.
Hippomenes fuluis vicit Schœneida pomis,
Iuratæ ſoluens vincla pudicitiæ.
Sæpiùs in templo Venerem obteſtata ſacerdos
Præbuit accenſas Seſta puella faces.
Tu quoque, ni falſis meditamur ſomnia votis,
Olim promiſſo abs fœdere diſſilies.
Et formoſa potes: dat Iuppiter omnia formæ,
Et periuratum ridet amore caput.
Interea expecto, numerans carbone notatos,
Candida dum melior det mihi ſigna dies.

Cal. Maiis, G. Lodinello I. C. cùm iam ſeptuagenarius decumberet. Eleg. 3.

Veſte nouâ pingit latè ſata dædalus annus,
Et damni infecti abs menſe Decembre cauet.
Alternâ ſic cuncta vice emerguntque, caduntque,
Nec ſemper meſſis nec, Lodinelle, focus.
Solus homo eſt (anni cuius reparantur in vſum)
Indocilis, ſenuit cùm ſemel, eſſe puer.
Ne tamen hic, cui cuncta virent, non ipſe vireſcat;
Quandocunque ſuo ver habet arbitrio.
Nempe virens ſemper, quantumuis membra fatiſcant,
Si ver de ingenii luce ſibi-met agat.

Hoc

Hoc plus vere viret, quàm bruma inimica retardat,
Hoc plus ver renitet quàm mala torpet hyems.
Huic Maio, huic veri non dictat iura December,
Nec dat solstitii cernere Libra situm.
Colligit hinc flores quos non malus excutit Auster,
Nec vis Autumni languida pomiferi.
At bona pars fluxo insanit sollennia Maio,
Nec nisi in alterno gaudia vere capit.
Tu melius qui ver animo immortale parasti,
In medio carpens veris opima gelu.
Quicquid hyems artus retinet, nisi in artubus hæret,
Nec partem affigit, quæ viret intus, humo.

Ad Ian. Belbrulium, Pictauium iuru studio profitiscentem. Eleg. 4.

Quis Deus ingeniis hominum tot repperit artes?
Et tam multa animis concipienda dedit?
ur non quemque suo diuinitus imbuit ortu?
Absoluitque suum quod facile esset, opus.
t non angustis conscriptum finibus ævum,
Consumi his curis fata necesse darent?
on modò te Clanus sublatum ad ciuica iura
Belbruli, nostris tolleret ex oculis:
ec tibi me ereptum populosa Lutetia sacris
Semotâ studiis cogeret ire viâ.
ratus vterque labor: nisi gratum soluat amorem,
Si tamen hic solui lubricus esset amor:
pediat certè officiis communibus ambos,
In quibus est certi fixus amoris apex.
l adeò tantum est, quod non aut fata reuellant,
Aut fructu minuant vberiore sui
s quoties vïdere Oriens atque Hesperus vnà?
Quoque loco ille duos liquerat, hic reperit?
nc ea vita vale, vale omnis prima voluptas:
Tunc fortuna vale, deliciumque vale.
ta veni, luctusque veni, ærumnæque sequaces,

Mens auſtera veni, ſollicitudo veni.
Spes tamen in labro eſt poſt omnia, ſola ſuperſtes,
Prodiga tantillùm dum ſtat in ore animæ;
Vt, ſi noſtra ſui caſus rata vota ſequentur:
Antiqua nobis reſtituare fide.
Nec, ſi ciuili referes virtute triumphum,
Et iuris tanto cum patre ſigna feres;
Idcirco primos ſpernas Heliconis amores,
Sordeſcantve tibi quæ placuére prius.
Forſitan & legum ſtudiis aliquando remittens,
Aſſuetæ repetas plectra iocoſa lyræ:
Iuribus & Muſas, & Muſis iura maritans,
Ciuili Phœbum pace Theminque regas.
Dignus vterque Deus Iano Phœbusque Themisque,
Nec tanto ingenio ſit ſatis alteruter.
Quicquid agẽt Phœbus Themidi, Themis æmula Phœbo,
His quod dent deerit, non tibi quod capias.

Ad Corinnam Eleg. 5.

Hanc frontem aſpexi, hæc mea lux ſub ſidere tali,
Lumina ſidereis æmula luminibus:
Vt ſuper vna mihi fuerit tantùm illa voluptas
Ad veteres cantu me ſatiare modos:
Huc ades, ô Galatea: die hæc noctuque ſuſurrem,
His lucem, his tenebras ordiar auſpiciis.
Iam didicere, *Ades huc Galatea*, hæc ſaxa ſonare,
Nec nemus hoc aliis ingemit alitibus:
Spero vt & hæ doceant alias ita plangere ſecum,
Atque tuam exprobrent ferrea, duritiem.
Quò mihi, libertas, paruo olim vendita reſtas?
Libertas abſens iam nimis alma diu.
Te quibus heu votis! quibus hanc voco perditus horam,
Cœpiſti primùm quâ malè nota rapi!
His miſerum expoſitura malis, quibus vltimus hæret,
Atque hæret nimium iam piger ire, dies.
Si numerem, noſtræ numerant quæ tempora turbæ,

Con-

mſtantum conſtans præmia prima feram.
tuor hic meſſes ſtrauit calor, ipſa ſuperque
ter inerrauit Solis opaca ſoror.
hrymas cenſere libet, ſi vota, preceſque,
ıribus haud cuiquam murmurat atra Deo.
t adhuc nullà tamen hic furor arte domandus,
a nec hinc ſupereſt poſſe valere fides:
n erit vt mortes omnes mors vna reſoluat,
teriuſque omnes vnicus interitus.

In Lycen vetulam. Eleg. 6.

o veneficio irritatum Numen anili
ɔuiſſe Ætnæis ocia prima fabris:
imam illuuiem vacuos ſparſiſſe per agrós,
ıde nataſſe orbem fama ſequuta probat.
dum de cœlo nutauerat Apenninus,
ıperat aut Carum fax violenta apices:
dum ſacrificas cognorant luſtra ſecures,
nſerat aut puram triſte bidental aquam.
it prima Deos Hecale: quam fama ſequuta eſt
ɔrtilegam viuo Deucalionis auo.
rat hanc tellus, vt honor decederet aruis,
: plueret visâ protinus aer anu.
ainis inſtar erat ſi greſſum efferret ad ignem
pelago, vt validis acta procella Notis.
s amor, magicis exercita Luna ſuſurris,
: quæ multa mali ſemina Pontus habet:
ɔenæ, numeri, nodi, vittæque, molæque,
t compellendi virus amoris lynx,
uæ ſæpe malis ſunt lecta aconita nouercis,
t rabidæ mixtum canibus inguen equæ.
per hæc facies, vetulæque hæc frontis imago.
t viſam memorent ſæcula nulla parem.
ı oculis, cute Maura, reſecto Lyda capillo;
faſus olens, naſo tetrior oris odor:
ciente caput ſcapulas ceruice grauabat,

Pendebat furuas mamma imitata pices.
Plantaque contortos obliquans prodiga greſſus;
Crus paruum, rimis talus vtrinque rigens:
Sæcula tranſuerſum rugis duo corpus arabant,
Cornici vetulam compoſitura parem,
Ni Deus hac mundum impatiens ſordeſcere labe,
Sacrilegam pluuiis intumulaſſet anum.
Pugnatum imbre diu eſt, vt quà modò paſtor abibat,
Senſerit euectas ardua pinna rates.
Stat memor Iris adhuc nimbis arcuque minaci,
Saluaque ab incolumi Deucalione cohors,
Non tamen huius adhuc ſunt ſarta piacula noxæ,
Vſque adeo fœdæ durat abortus anus.
Hinc ſcelerum fœcunda ſeges, periuraque origo,
Hinc adimunt ſomnos cura metuſque leues:
Inuitique nitent Soles, hinc quod priùs æui
Ver fuit, extremi eſt clauſula nunc ſenii.
Credo Lyce, manes Hecales de clade, ſuperſit:
Aut hæc ipſa Hecale eſt, aut fuit illa Lyce.
Hûc Elegi mecum, vt peſtem eruncemus ab orbe,
Huc furor Archilochi, huc ſyllaba iuncta decem.
Quò tu dira malum illuuies? quò ſaga futuri
Peſtis? coruorum & præda relicta lupum?
Conſcia ſacrilegum, & proſtrati lena pudoris?
Quamque triceps genuit, non aconita, canis?
Nocturnique ſciens Lemurum terroris haruſpex?
Quâ non Eumenidum notior vlla choro eſt?
Vah, malè ſit peſti: peluim puer adfer & vndam:
Ilia, ni properas, interiora vomam.

In Amorem. Eleg. 7.

Te prope quiſquis amas, ſequitur mors certa, nec vllum
Certius eſt homini, quàm ſi amet, exitium.
Sic Deus, imò puer: ſic non puer, imò tyrannus:
Humanis neſcit mitior eſſe malis.
Sed virus miſeris, & Theſſala philtra propinans,

Fallaci

laci circùm pocula melle linit.
m oculos (oculis prima eſt vidiſſe ruina)
ſtruit, hacque ſubit ſaucia corda viâ.
nmanſque iecur, gemino ſuſpiria riuo
llar, & hoc iuges igne fouet lachrymas.
variis ludit, quæ Circe eſt fabula, formis,
ec ſinit humanis ſenſibus eſſe locum.
er eſt, quia ſede caret: quia ſenſibus, infans,
uà libet inſtabiles lubricus ire vias.
æcus; cæco comites quia deiicit antro,
æcipiteſque adigit perfidus in ſcopulos.
uer, & facili penetrat præcordia lapſu:
ſi Deus, hoc cœlum iure homineſque tenet.
libuſque manus geminis armatur, vt aurum
pem ferat, & certam plumbea tela necem.
arique nefas: ſemel inſaniuit amando;
ut mala præda ſenex, aut bona præda puer.
fuit Alcidi robur, nil robur Achilli
ut quos hoc vetuit nomine Muſa mori:
otuére manu terrarum obſiſtere moli,
æmineæ formæ non potuêre animo.
d ſapiens? & amat, tantum eſt in amore veneni:
t quem non poſſunt ſidera, forma domat.
met patrui, quorum mera verbera lingua eſt,
i quod commiſſum eſt crimen amore, tacent.
in amore valent Zenonis verba magiſtri,
ocratis aut monitus, Pythagoræue modi.
æque docent nubes diſcunt in amore Lyæca,
t Stois Virtus anxia porticibus.
u! quid ſperet amans, cùm ſint ea iura tyranni;
ubdita qui poſſit perdere, quique velit?

Ad Cupidinem. Eleg. 8.

altem ſomno feſſum ne obtunde, Cupido:
Atque leonino parce ſodalitio.
poſtæ imperio proſtant tibi lucis habenæ,

Pendebat furuas mamma imitata pices.
Plantaque contortos obliquans prodiga greſſus;
Crus paruum, rimis talus vtrinque rigens:
Sæcula tranſuerſum rugis duo corpus arabant,
Cornici vetulam compoſitura parem,
Ni Deus hac mundum impatiens ſordeſcere labe,
Sacrilegam pluuiis intumulaſſet anum.
Pugnatum imbre diu eſt, vt quà modò paſtor abibat,
Senſerit euectas ardua pinna rates.
Stat memor Iris adhuc nimbis arcuque minaci,
Saluaque ab incolumi Deucalione cohors,
Non tamen huius adhuc ſunt ſarta piacula noxæ,
Vſque adeo fœdæ durat abortus anus.
Hinc ſcelerum fœcunda ſeges, periuraque origo,
Hinc adimunt ſomnos cura metuſque leues:
Inuitique nitent Soles, hinc quod priùs æui
Ver fuit, extremi eſt clauſula nunc ſenii.
Credo Lyce, manes Hecales de clade, ſuperſit:
Aut hæc ipſa Hecale eſt, aut fuit illa Lyce.
Hûc Elegi mecum, vt peſtem eruncemus ab orbe,
Huc furor Archilochi, huc ſyllaba iuncta decem.
Quò tu dira malum illuuies? quò ſaga futuri
Peſtis? coruorum & præda relicta lupum?
Conſcia ſacrilegum, & proſtrati lena pudoris?
Quamque triceps genuit, non aconita, canis?
Nocturnique ſciens Lemurum terroris haruſpex?
Quâ non Eumenidum notior vlla choro eſt?
Vah, malè ſit peſti: peluim puer adfer & vndam:
Ilia, ni properas, interiora vomam.

In Amorem. Eleg. 7.

Te prope quiſquis amas, ſequitur mors certa, nec vllum
Certius eſt homini, quàm ſi amet, exitium.
Sic Deus, imò puer: ſic non puer, imò tyrannus:
Humanis neſcit mitior eſſe malis.
Sed virus miſeris, & Theſſala philtra propinans,

Fallaci

Fallaci circùm pocula melle linit.
Primùm oculos (oculis prima eſt vidiſſe ruina)
Obſtruit, hacque ſubit ſaucia corda viâ.
Inflammanſque iecur, gemino ſuſpiria riuo
Stillat, & hoc iuges igne fouet lachrymas.
Mox variis ludit, quæ Circe eſt fabula, formis,
Nec ſinit humanis ſenſibus eſſe locum.
Aliger eſt, quia ſede caret: quia ſenſibus, infans.
Quà libet inſtabiles lubricus ire vias.
Eſt cæcus; cæco comites quia deiicit antro,
Præcipiteſque adigit perfidus in ſcopulos.
Eſt puer, & facili penetrat præcordia lapſu:
Eſt Deus, hoc cœlum iure hominesque tenet.
Miſſilibuſque manus geminis armatur, vt aurum
Spem ferat, & certam plumbea tela necem.
Luctarique nefas: ſemel inſaniuit amando;
Aut mala præda ſenex, aut bona præda puer.
Nil fuit Alcidi robur, nil robur Achilli
Aut quos hoc vetuit nomine Muſa mori:
Hi potuére manu terrarum obſiſtere moli,
Fœmineæ formæ non potuêre animo.
Quid ſapiens? & amat, tantum eſt in amore venenî:
Et quem non poſſunt ſidera, forma domat.
Ipſi-met patrui, quorum mera verbera lingua eſt,
Si quod commiſſum eſt crimen amore, tacent.
Nil in amore valent Zenonis verba magiſtri,
Socratis aut monitus, Pythagoræue modi.
Quæque docent nubes diſcunt in amore Lyæca,
Et Stois Virtus anxia porticibus.
Heu! quid ſperet amans, cùm ſint ea iura tyranni;
Subdita qui poſſit perdere, quique velit?

Ad Cupidinem. Eleg. 8.

At ſaltem ſomno feſſum ne obtunde, Cupido:
Atque leonino parce ſodalitio.
Suppoſtæ imperio proſtant tibi lucis habenæ,

Fars ſpecioſa magis, pars magis apta Deo:
Altera pars tenebræ, lachrymis exercita noſtris,
Tam nihil apta tibi, quàm miſero apta mihi.
Crudelis tamen & noſtrum ingenioſus in ignem,
Non ſinis vt lucis vulnera, nocte leuem.
Dure Deus, niſi fama Deum mentitur, & ipſo
Territa, te verbi captat honore, malo.
Si Deus, vnde Deo? ſi infans, vnde ira puello?
Si Venere exumidus matre, quid eius habes?
Tota in melle parens. totus ſtat fellibus infans?
Viuere dat mater blanda, perire puer?
Chaoniis naſci quis credat monſtra columbis?
Et grauidam Mauri quis putet anguis ouem?
Aut matrem, factis imprudens detegis viſam;
Aut Venerem infamas, ſi fuit illa parens.
Arguit ingenuos pullus generoſior ortus;
Monſtriatque Eleæ ſemina matris equus.
Hinc te Caucaſeâ genitum de rupe fateris,
Nil rupe & ſcopulis aſperitate minor.
Quin (ſi vera placent) vicit te, Caucaſe, partus:
Artifice ex duro durius exit opus.
Nam nec perpetuo vexas comedone Prometheum:
Sed quod luce perit, nox rediuiua refert.
At tuus hic natus, quem fecerat eſſe Prometheum
Luce, reclinato Ixiona Sole facit.

In ſui temporis miſerias, ex bellis ciuilibus.

Eleg. 9.

Altera iam noſtri numeratur Olympias æui,
Gallica cùm læuâ res agitatur aue.
Atraque ciuiles miſcent incendia Diræ,
Hoſti hoſtis doleat quæ violentus agi.
Quæ ſi Sarmaticæ memoraret nuncius oræ,
Quà fremit Euxinâ Ponticus Iſter aquâ,
Aut quà Nigritas Eurus diuerberat Indos,
Aut quà naſcentem gens videt Afra Notum,

Vix bene Barbaricæ tutus commiserit auri
Quæ conspecta forent non habitura fidem:
Non magis Antiphatis quàm si narrauerit iras,
Prandiaque humanis prodigiosa cibis.
Scilicet inculris tam dira piacula terris
Est audire recens, hic reperire vetus.
Insidias sobolem, soboli struxisse parentem,
Fraterno mersas sæpe cruore manus,
Et miseræ matrem pollutam sanguine natæ,
Atque nepotis auum contremuisse manu.
Quodque his triste magis quæ Diuum insignia cultæ
Stabant; æquali templa redacta solo.
Ceu videt excusso commotas fulmine quercus
Pastor, & eiectum contremuisse nemus:
Aut validis euulsa casæ tabulata procellis,
Tota quibus circùm motibus arua tremunt;
Stant pecudes stabulo excluſæ, matrisque tremiscit
Paruula contractis agna sub vberibus,
Et cœlum patulâ suspectans bucula nare,
Tristia prostratæ damna remugit haræ:
Gallia sic gemuit, nisi Gallia nomẽ inane est,
Et si fas Francum viuere nomen adhuc:
Gallia sic gemuit motu diuulsa suorum,
Sola cadauer agit, sola agit & tumulum.
Victrix victa iacet, facit ad sua busta triumphum:
Vnaque ridet ouans, vnaque ouata gemit:
Quò miseris tot vota cadunt, lachrymæque preces que?
Scribimus has ventis, scribimus illa mari.
O detestatæ nequicquam matribus iræ,
Et misero nomen militis agricolæ!
Credo malum inuitant qui detestantur: an vllum
Ex detestato crimine crimen abest?
Vno omnis Francum spes & res concidit ictu,
Atque vnum superest dicere, Francus eram.
Non tulit vlterius se dici Francia Francam:

Atque

Atque inuicta aliis Francia, victa sibi est.
Nimirum haud alii poterant succumbere dextræ;
Regna nec externas Gallica ferre manus:
Sed vel in exitium mundi sibi ponere finem,
Continuò aut pessum viribus ire suis.
Postera non credent euentus sæcula tales,
Nec falsi historiam suspicione ferent.
Non credent? vtinam: sed erunt vice damna magistri.
Ipsi-met nostræ pars bona sortis erunt.
Cùm cernent vastas passim latrare ruinas
Dura malæ gentis tempora, dura mali.
Cur vixistis, aui dicent, vitiosa propago?
Dedita flagitiis, perdita suppliciis?
Hospes (si quisquam fando nos nominat vsquam)
Sic tibi sit gentis ora quieta tuæ,
Saltem inter lachrymas fari ne tædeat vnum:
Delerunt Francos vis Iouis, atque sua.

Funeri Io. Belbrulii Lemou. causarum patroni, calamitosissimo tempore lue extincti. Eleg. 10.

Ergo mihi, priscis iurato abscedere Musis
Quantuncunque annis tædia longa tribus,
Dum tyro peterem Latii primordia iuris,
Forcatuli doctam iussa subire manum;
Plaga recens primos studiorum turbat Apriles?
Atque eiuratæ cogit in artis opem?
Conquerar an Musis? non Musæ hac clade nocentes.
An Stygio exprobrem tristia damna Ioui?
Nil ea probra iuuent: non si tot Numina tester
Falsa quot in charo tristis Oreste soror.
An lachrymer? sed quid lachrymæ nisi perditus humor?
An querar? at quid sit, spes nisi vana, queri?
Ah! restabat adhuc post tot mihi vulnera vulnus!
Restabat curis tot mihi cura super!
Nil fuit infaustâ vexarier alite Gallos,
Argiuo quantùm Troia sub hoste fuit?

Mistaque

Miſtaque ciuili vidiſſe incendia motu,
Funeribuſque grauem grandinis inſta-hum?
Ni dolor accedat veteri nouus? & mala, quicquid
Hoſtili tutum eſt, auferat igne lues?
Belbrulius iacet, heu! Superi prohibete furorem,
Lemouicæ quondam fama decuſque ſuæ:
Quæ fora, & attonitum ſtupuit dicente tribunal,
Flecteret aut mentes, vreret aut animos.
Quòd ſi ſic moueat Manes & Numina fando;
Non pius exſangui mole tumeret ager:
Nec patriam ſqualloꝛ, fœdæque inuiſa frontis,
Nec tegerent nigræ munus inane togæ:
Nec mihi iuratum frangas elegeia fœdus,
Et ſtudiis ſtarent vota petita meis:
Quodque decennali eſt exhauſtum Marte laborum
Eſſet non paruâ quàm modò, parte minus.
Vana loquor: non hæc mouerunt commoda Diuos,
Belbrulii fuerat queis mage corde ſalus.
Quippe vbi victa iacent pugnaci iura ſub enſe,
Martius & paſſim regnat in orbe furor;
Non terræ abductis facies eſt vlla colonis,
Nec referunt cultus diruta fana pios:
Quis te, quem cœlo domus atque æterna manebant
Sæcula, tam miſeri paſceret orbis amor?
Hoc lugere libet, non te, quem certius æuum
Diis habet, & retinet natus in orbe memor;
Quem ſi fata volent iuſtos pubeſcere in annos,
Exemplar patriæ frugis & artis erit.
Huic tu lumen abes: neque enim Deus eſſe pepercit,
Cùm ferret Latio ſe tibi iure parem.
Is nunc inferias patriæque tibique rependit,
Quos tegit æquali flebilis vrna rogo.
Ergo vale æternum, decus ò inſigne tuorum,
Quo patriæ haud licuit non moriente mori.
Nunc moritur, lapſaque nequit conſtare columnâ,

Aut

Vindice fraudator ſic Ioue pacis eat.
O inimica fides fidei, pax inuida paci!
O aduerſa meis fœdera fœderibus!
Iurata es me odiſſe, & ego iuratus amare,
Et quod iuratum eſt, durat vtrinque tenax.
Tu ſic odiiſti, nunquam vt ſuccurrat amare;
Inque odio voti ſit tibi fixus apex:
Sic ego rurſus amo, vt quantum me educere coner,
Me tantùm in peſſum dent mea fata retrò.
Nec tamen id conor, quia ſic placet eſſe miſellum,
Iamque vſu fecit me mea cura ſuum:
Et ſpes intus alit, quò non, ſpes credula, tendis?
Mutari vnà annis poſſe, Corinna, animos.
Hippomenes fuluis vicit Schœneida pomis,
Iuratæ ſoluens vincla pudicitiæ.
Sæpiùs in templo Venerem obteſtata ſacerdos
Præbuit accenſas Seſta puella faces.
Tu quoque, ni falſis meditamur ſomnia votis,
Olim promiſſo abs fœdere diſſilies.
Et formoſa potes: dat Iuppiter omnia formæ,
Et periuratum ridet amore caput.
Interea expecto, numerans carbone notatos,
Candida dum melior det mihi ſigna dies.

Cal. Maius, G. Lodinello I. C. cùm iam ſiptuagenarius decumberet. Eleg. 3.

Veſte nouâ pingit latè ſata dædalus annus,
Et damni infecti abs menſe Decembre cauet.
Alternâ ſic cuncta vice emerguntque, caduntque,
Nec ſemper meſſis nec, Lodinelle, focus.
Solus homo eſt (anni cuius reparantur in vſum)
Indocilis, ſenuit cùm ſemel, eſſe puer.
Ne tamen hic, cui cuncta virent, non ipſe vireſcat;
Quandocunque ſuo ver habet arbitrio.
Nempe virens ſemper, quantumuis membra fatiſcant,
Si ver de ingenii luce ſibi-met agat,

Hoc

Hoc plus vere viret,quàm bruma inimica retardat,
Hoc plus ver renitet quàm mala torpet hyems.
Huic Maio,huic veri non dictat iura December,
Nec dat solstitii cernere Libra situm.
Colligit hinc flores quos non malus excutit Auster,
Nec vis Autumni languida pomiferi.
At bona pars fluxo insanit sollennia Maio,
Nec nisi in alterno gaudia vere capit.
Tu melius qui ver animo immortale parasti,
In medio carpens veris opima gelu.
Quicquid hyems artus retinet,nisi in artubus hæret,
Nec partem affigit,quæ viret intus,humo.

Ad Ian. Belbrulium, Pictauium iuris studio profi-
ciscentem. Eleg. 4.

Quis Deus ingeniis hominum tot repperit artes?
Et tam multa animis concipienda dedit?
Cur non quemque suo diuinitus imbuit ortu?
Absoluitque suum quod facile esset,opus.
Vt non angustis conscriptum finibus ævum,
Consumi his curis fata necesse darent?
Non modò te Clanus sublatum ad ciuica iura
Belbruli,nostris tolleret ex oculis:
Nec tibi me ereptum populosa Lutetia sacris
Semotâ studiis cogeret ire viâ.
Gratus vterque labor: nisi gratum soluat amorem,
Si tamen hic solui lubricus esset amor:
Impediat certè officiis communibus ambos,
In quibus est certi fixus amoris apex.
Nil adeò tantum est,quod non aut fata reuellant,
Aut fructu minuant vberiore sui
Nos quoties vïdere Oriens atque Hesperus vnà?
Quoque loco ille duos liquerat,hic reperit?
Nunc ea vita vale,vale omnis prima voluptas:
Nunc fortuna vale,deliciumque vale.
Cura veni,luctusque veni,ærumnæque sequaces,

Mens auſtera veni, ſollicitudo veni.
Spes tamen in labro eſt poſt omnia, ſola ſuperſtes,
Prodiga tantillùm dum ſtat in ore animæ;
Vt, ſi noſtra ſui caſus rata vota ſequentur:
Antiqua nobis reſtituare fide.
Nec, ſi ciuili referes virtute triumphum,
Et iuris tanto cum patre ſigna feres;
Idcirco primos ſpernas Heliconis amores,
Sordeſcantve tibi quæ placuére prius.
Forſitan & legum ſtudiis aliquando remittens,
Aſſuetæ repetas plectra iocoſa lyræ:
Iuribus & Muſas, & Muſis iura maritans,
Ciuili Phœbum pace Theminque regas.
Dignus vterque Deus Iano Phœbusque Themisque,
Nec tanto ingenio ſit ſatis alteruter.
Quicquid agẽt Phœbus Themidi, Themis æmula Phœbo,
His quod dent deerit non tibi quod capias.

Ad Corinnam Eleg. 5.

Hanc frontem aſpexi, hæc mea lux ſub ſidere tali,
Lumina ſidereis æmula luminibus:
Vt ſuper vna mihi fuerit tantùm illa voluptas
Ad veteres cantu me ſatiare modos:
Huc ades, ô Galatea: die hæc noctuque ſuſurrem,
His lucem, his tenebras ordiar auſpiciis.
Iam didicere, *Ades huc Galatea*, hæc ſaxa ſonare,
Nec nemus hoc aliis ingemit alitibus:
Spero vt & hæ doceant alias ita plangere ſecum,
Atque tuam exprobrent ferrea, duritiem.
Quò mihi, libertas, paruo olim vendita reſtas?
Libertas abſens iam nimis alma diu.
Te quibus heu votis! quibus hanc voco perditus horam,
Cœpiſti primùm quâ malè nota rapi!
His miſerum expoſitura malis, quibus vltimus hæret,
Atque hæret nimium iam piger ire, dies.
Si numerem, noſtræ numerant quæ tempora turbæ,

Con-

Constantum constans præmia prima feram.
Quattuor hic messes strauit calor, ipsa superque
Bis ter inerrauit Solis opaca soror.
Si lachrymas censere libet, si vota, precesque,
Pluribus haud cuiquam murmurat atra Deo.
Durat adhuc nullà tamen hic furor arte domandus,
Vlla nec hinc superest posse valere fides:
Saltem erit vt mortes omnes mors vna resoluat,
Interiusque omnes vnicus interitus.

In Lycen vetulam. Eleg. 6.

Credo veneficio irritatum Numen anili
Mouisse Ætnæis ocia prima fabris:
Et primam illuuiem vacuos sparsisse per agrós,
Vnde natasse orbem fama sequuta probat.
Nondum de cœlo nutauerat Apenninus,
Ruperat aut Carum fax violenta apices:
Nec dum sacrificas cognorant lustra secures,
Senserat aut puram triste bidental aquam.
Mouit prima Deos Hecale: quam fama sequuta est
Sortilegam viuo Deucalionis auo.
Oderat hanc tellus, vt honor decederet aruis,
Et plueret visâ protinus aer anu.
Fulminis instar erat si gressum efferret ad ignem,
Si pelago, vt validis acta procella Notis.
Solus amor, magicis exercita Luna susurris,
Et quæ multa mali semina Pontus habet:
Verbenæ, numeri, nodi, vittæque, molæque,
Et compellendi virus amoris lynx,
Et quæ sæpe malis sunt lecta aconita nouercis,
Et rabidæ mixtum cantibus inguen equæ.
Insuper hæc facies, vetulæque hæc frontis imago.
Vt visam memorent sæcula nulla parem.
Afra oculis, cute Maura, resecto Lyda capillo;
Nasus olens, naso terrior oris odor:
Deficiente caput scapulas ceruice grauabat,

Pendebat furuas mamma imitata pices.
Plantaque contortos obliquans prodiga greſſus;
Crus paruum, rimis talus vtrinque rigens:
Sæcula tranſuerſum rugis duo corpus arabant,
Cornici vetulam compoſitura parem,
Ni Deus hac mundum impatiens ſordeſcere labe,
Sacrilegam pluuiis intumulaſſet anum.
Pugnatum imbre diu eſt, vt quà modò paſtor abibat,
Senſerit euectas ardua pinna rates.
Stat memor Iris adhuc nimbis arcuque minaci,
Saluaque ab incolumi Deucalione cohors,
Non tamen huius adhuc ſunt ſarta piacula noxæ,
Vſque adeo fœdæ durat abortus anus.
Hinc ſcelerum fœcunda ſeges, periuraque origo,
Hinc adimunt ſomnos cura metuſque leues:
Inuitique nitent Soles, hinc quod priùs æui
Ver fuit, extremi eſt clauſula nunc ſenii.
Credo Lyce, manes Hecales de clade, ſuperſit:
Aut hæc ipſa Hecale eſt, aut fuit illa Lyce.
Hûc Elegi mecum, vt peſtem eruncemus ab orbe,
Huc furor Archilochi, huc ſyllaba iuncta decem.
Quò tu dira malum illuuies? quò ſaga futuri
Peſtis? coruorum & præda relicta lupum?
Conſcia ſacrilegum, & proſtrati lena pudoris?
Quamque triceps genuit, non aconita, canis?
Nocturnique ſciens Lemurum terroris haruſpex?
Quâ non Eumenidum notior vlla choro eſt?
Vah, malè ſit peſti: peluim puer adfer & vndam:
Ilia, ni properas, interiora vomam.

In Amorem. Eleg. 7.

Te prope quiſquis amas, ſequitur mors certa, nec vllum
Certius eſt homini, quàm ſi amet, exitium.
Sic Deus, imò puer: ſic non puer, imò tyrannus:
Humanis neſcit mitior eſſe malis.
Sed virus miſeris, & Theſſala philtra propinans,

Fallaci

Fallaci circùm pocula melle linit.
Primùm oculos (oculis prima eſt vidiſſe ruina)
Obſtruit, hacque ſubit ſaucia corda viâ.
Inflammanſque iecur, gemino ſuſpiria riuo
Stillat, & hoc iuges igne fouet lachrymas.
Mox variis ludit, quæ Circe eſt fabula, formis,
Nec ſinit humanis ſenſibus eſſe locum.
Aliger eſt, quia ſede caret: quia ſenſibus, infans.
Quà libet inſtabiles lubricus ire vias.
Eſt cæcus; cæco comites quia deiicit antro,
Præcipiteſque adigit perfidus in ſcopulos.
Eſt puer, & facili penetrat præcordia lapſu:
Eſt Deus, hoc cœlum iure hominesque tenet.
Miſſilibuſque manus geminis armatur, vt aurum
Spem ferat, & certam plumbea tela necem.
Luctarique nefas: ſemel inſaniuit amando;
Aut mala præda ſenex, aut bona præda puer.
Nil fuit Alcidi robur, nil robur Achilli
Aut quos hoc veruit nomine Muſa mori:
Hi potuére manu terrarum obſiſtere moli,
Fœmineæ formæ non potuêre animo.
Quid ſapiens? & amat, tantum eſt in amore veneni:
Et quem non poſſunt ſidera, forma domat.
Ipſi-met patrui, quorum mera verbera lingua eſt,
Si quod commiſſum eſt crimen amore, tacent.
Nil in amore valent Zenonis verba magiſtri,
Socratis aut monitus, Pythagoræue modi.
Quæque docent nubes diſcunt in amore Lyæca,
Et Stois Virtus anxia porticibus.
Heu! quid ſperet amans, cùm ſint ea iura tyranni;
Subdita qui poſſit perdere, quique velit?

Ad Cupidinem. Eleg. 8.

At ſaltem ſomno feſſum ne obtunde, Cupido:
Atque leonino parce ſodalitio.
Suppoſtæ imperio proſtant tibi lucis habenæ,

Pars ſpecioſa magis, pars magis apta Deo:
Altera pars tenebræ, lachrymis exercita noſtris,
Tam nihil apta tibi, quàm miſero apta mihi.
Crudelis tamen & noſtrum ingenioſus in ignem,
Non ſinis vt lucis vulnera, nocte leuem.
Dure Deus, niſi fama Deum mentitur, & ipſo
Territa, te verbi captat honore, malo.
Si Deus, vnde Deo? ſi infans, vnde ira puello?
Si Venere extumidus matre, quid eius habes?
Tota in melle parens, totus ſtat fellibus infans?
Viuere dat mater blanda, perire puer?
Chaoniis naſci quis credat monſtra columbis?
Et grauidam Mauri quis putet anguis ouem?
Aut matrem, factis imprudens detegis viſam;
Aut Venerem infamas, ſi fuit illa parens.
Arguit ingenuos pullus generoſior ortus;
Monſtratque Eleæ ſemina matris equus.
Hinc te Caucaſeâ genitum de rupe fateris,
Nil rupe & ſcopulis aſperitate minor.
Quin (ſi vera placent) vicit te, Caucaſe, partus:
Artifice ex duro durius exit opus.
Nam nec perpetuo vexas comedone Prometheum:
Sed quod luce perit, nox rediuiua refert.
At tuus hic natus, quem fecerat eſſe Prometheum
Luce, reclinato Ixiona Sole facit.

In ſui temporis miſerias, ex bellis ciuilibus.

Eleg. 9.

Altera iam noſtri numeratur Olympias æui,
Gallica cùm læuâ res agitatur aue.
Atraque ciuiles miſcent incendia Diræ,
Hoſti hoſtis doleat quæ violentus agi.
Quæ ſi Sarmaticæ memoraret nuncius oræ,
Quà fremit Euxinâ Ponticus Iſter aquâ,
Aut quà Nigritas Eurus diuerberat Indos,
Aut quà naſcentem gens videt Afra Notum,

Vix bene Barbaricæ tutus commiserit auri
Quæ conspecta forent non habitura fidem
Non magis Antiphatis quàm si narrauerit iras,
Prandiaque humanis prodigiola cibis.
Scilicet inculris tam dira piacula terris
Est audire recens, hic reperire vetus.
Insidias sobolem, soboli struxisse parentem,
Fraterno mersas sæpe cruore manus,
Et miseræ matrem pollutam sanguine natæ,
Atque nepotis auum contremuisse manu.
Quodque his triste magis quæ Diuum insignia cultu
Stabant; æquali templa redacta solo.
Ceu videt excusso commotas fulmine quercus
Pastor, & eiectum contremuisse nemus:
Aut validis euulsa casæ tabulata procellis,
Tota quibus circùm motibus arua tremunt;
Stant pecudes stabulo exclusæ, matrisque tremiscit
Parvula contractis agna sub vberibus,
Et cœlum patulâ suspectans bucula nare,
Tristia prostratæ damna remugit haræ:
Gallia sic gemuit, nisi Gallia nomẽ inane est,
Et si fas Francum viuere nomen adhuc:
Gallia sic gemuit motu diuulsa suorum,
Sola cadauer agit, sola agit & tumulum.
Victrix victa iacet, facit ad sua bustatriumphum:
Vnaque ridet ouans, vnaque ouata gemit:
Quò miseris tot vota cadunt, lachrymæque preces que?
Scribimus has ventis, scribimus illa mari.
O detestatæ nequicquam matribus iræ,
Et misero nomen militis agricolæ!
Credo malum inuitant qui detestantur: an vllum
Ex detestato crimine crimen abest?
Vno omnis Francum spes & res concidit ictu,
Atque vnum superest dicere, Francus eram.
Non tulit vlterius se dici Francia Francam:

Atque

Atque inuicta aliis Francia, victa sibi est.
Nimirum haud alii poterant succumbere dextræ;
Regna nec externas Gallica ferre manus:
Sed vel in exitium mundi sibi ponere finem,
Continuò aut pessum viribus ire suis.
Postera non credent euentus sæcula tales,
Nec falsi historiam suspicione ferent.
Non credent? vtinam: sed erunt vice damna magistri.
Ipsi-met nostræ pars bona sortis erunt.
Cùm cernent vastas passim latrare ruinas
Dura malæ gentis tempora, dura mali.
Cur vixistis, aui dicent, vitiosa propago?
Dedita flagitiis, perdita suppliciis?
Hospes (si quisquam fando nos nominat vsquam)
Sic tibi sit gentis ora quieta tuæ,
Saltem inter lachrymas fari ne tædeat vnum:
Delerunt Francos vis Iouis, atque sua.

Funeri Io. Belbrulii Lemou. causarum patroni, calamitosissimo tempore luc extincti. Eleg. 10.

Ergo mihi, priscis iurato abscedere Musis
Quantuncunque annis tædia longa tribus,
Dum tyro peterem Latii primordia iuris,
Forcatuli doctam iussa subire manum;
Plaga recens primos studiorum turbat Apriles?
Atque eiuratæ cogit in artis opem?
Conquerar an Musis? non Musæ hac clade nocentes.
An Stygio exprobrem tristia damna Ioui?
Nil ea probra iuuent: non si tot Numina tester
Falsa quot in charo tristis Oreste soror.
An lachrymer? sed quid lachrymæ nisi perditus humor?
An querar? at quid sit, spes nisi vana, queri?
Ah! restabat adhuc post tot mihi vulnera vulnus!
Restabat curis tot mihi cura super!
Nil fuit infaustâ vexarier alite Gallos,
Argiuo quantùm Troia sub hoste fuit?

Mistaque

Miſtaque ciuili vidiſſe incendia motu,
Funeribuſque grauem grandinis inſtar humum?
Ni dolor accedat veteri nouus? & mala, quicquid
Hoſtili tutum eſt, auferat igne lues?
Belbrulius iacet, heu! Superi prohibete furorem,
Lemouicæ quondam fama decuſque ſuæ:
Quæ fora, & attonitum ſtupuit dicente tribunal,
Flecteret aut mentes, vreret aut animos.
Quòd ſi ſic moueat Manes & Numina fando;
Non pius exſangui mole tumeret ager:
Nec patriam ſqualloꝛ, fœdæque iniuria frontis,
Nec tegerent nigræ munus inane togæ:
Nec mihi iuratum frangas elegeia fœdus,
Et ſtudiis ſtarent vota petita meis:
Quodque decennali eſt exhauſtum Marte laborum
Eſſet non paruâ quàm modò, parte minus.
Vana loquor: non hæc mouerunt commoda Diuos,
Belbrulii fuerat queis mage corde ſalus.
Quippe vbi victa iacent pugnaci iura ſub enſe,
Martius & paſſim regnat in orbe furor;
Non terræ abductis facies eſt vlla colonis,
Nec referunt cultus diruta fana pios:
Quis te, quem cœlo domus atque æterna manebant
Sæcula, tam miſeri paſceret orbis amor?
Hoc lugere libet, non te, quem certius æuum
Diis habet, & retinet natus in orbe memor;
Quem ſi fata volent iuſtos pubeſcere in annos,
Exemplar patriæ frugis & artis erit.
Huic tu lumen abes: neque enim Deus eſſe pepercit,
Cùm ferret Latio ſe tibi iure parem.
Is nunc inferias patriæque tibique rependit,
Quos tegit æquali flebilis vrna rogo.
Ergo vale æternum, decus ò inſigne tuorum,
Quo patriæ haud licuit non moriente mori.
Nunc moritur, lapſaque nequit conſtare columnâ,

Aut

Aut ſolitum erepto viſere Sole diem.

Ad Zephiros. Eleg. II.

Ventorum celeres mitiſſima turba, Fauoni,
Numina grata ſolo, Numina grata ſalo:
Sic vos verè nouo cultis inuitet apricis,
Et ſolito pingat gramine Chloris humũ:
Sic terram incuruo cultor molitus aratro
Candentem veſtro nomine cædat ouem:
Hinc mea Lemmouicum ſuſpiria ferte ſub axem,
Pinguia quà latè culta Vienna ſecat:
Quo tam ſæpe mei cladem vidiſtis amoris,
Nec piguit noſtris condoluiſſe malis.
Ite citi: & quali Nympharum verbere crines
Spargitis, hoc Dominæ limen adite meæ.
Nec, ſi ſurdus erit pulſanti peſſulus auræ,
Sit grauis officio dura repulſa pio.
Neu' pigeat noſtræ monimenta agnoſcere curæ,
Hac quæ picta manu plurima poſtis habet.
Dicetis taciti, ne quid meus audiat ignis,
Quæ mala, quos luctus fert muliebris amor?
Speretis facilem ſi me non audiit? & ſi
Non mota eſt lachrymis, in prece pondus erit?
Quòd ſi pridem abſens animos emolliit annus,
Exulis & libeat iam meminiſſe ſui;
Indice me nutum cognoſcite: riſerit, & mox
Sternuet, euentus ſors habitura bonos.
Confeſtim niueo ſandyx inſederit ori,
Sydoniuſque genas pinget vtrinque rubor.
Ad veſtros ſoluet crinalia texta ſuſurros,
Perque humana dabit colla videre Deam.
Nec mora, Monerius quid agit? bellè omnia perfert?
Dicite, dum finem iuſſeris eſſe malis.
Tectoſagâ quid agit, ſi dicet, in vrbe? quod omnes
Dicite, queis cæcus dat mala multa puer.
Et veteris curæ Alphenis ſolatia præfert,

Proque

Proque suâ, libeat quod tibi lege, colit.
Nauita ceu remo spumam aduersantibus Austris
Verberat, hinc Boreâ percitus, inde Noto;
Iamque animi dubius scopulis dat vota Ceraunis,
Tyndaridas videat dum sua signa duos:
Sic curis animum incertus distringitur, anceps
Ecquâ parte tuo sydere tutus eat.
Interea cæco collectat sidere funem,
Speque tuæ puppim per vada iactat opis.
Hoc, Zephyri, tantùm, si blanda videbitur, oro:
Sin, quod fata vetent, perget obesse rigor:
Edurate, dies animos forte altera vincet,
Neu' iactate meas impatienter opes.
Cunctandi vobis tenuis labor iste futurus:
Adde quòd est merces ampla Corinna moræ.
Hoc memores, captate fugam dum viuitur: vt mox
Aut omni, aut nullâ parte beatus agam.

Ad Corinnam. Eleg. 12.

Ergo meis sperare malis supereſſe leuamen
Sors inimica vetat? statque ab amore mori?
Hæc erit heu misero merces vixisse fidelem:
Mors hostimentum tristis amoris erit.
Cor dederam quod dura suo consumis in igne.
Et tibi prostratæ fata refers animæ.
Quisquis amas, de me tibi sume exemplaramante;
Ni malè qui se odit, nomen amantis habet.
Ec-quod in orbe malum est, diri nisi partus Amoris;
Ec quæ ni Cypridis est ope pernicies?
Infaustissima res, quamuis potiaris, amare est;
Vt taceam ingratus si malè cedit amor.
Si malè cedit amor? quasi amor bene cedere possit,
Humani nec sit crux ea cura animi.
Aut quod amare meum est, non est quod amare vocatur;
Aut non est isto fel magè felle nocens.
Nempe aliis fel amor, cui sunt tamen insita mella:

Sed

Sed fel corde meo non habet antidotum.
Nam ſecus, antidoto iampridem toxica cedant,
Et lethalis opi noxa ſalutiferæ.
Quid non tentatum liqui miſer? aut quibus vnquam
Ceſſatum eſt ſolui ſpes foret vnde viis?
Quid reliquum vt vincaris agam Dea dura? quibuſue
Sin minus hi placeant, vis tibi thura focis?
An maiora petis fidei monimenta probandæ?
Nec ſatis eſt mentis cognita plaga meæ?
Vis in aquis moriar? (quanquam hæc ſors pugnat amori)
Luminis en fluuiis corpus vt omne natat.
Forſitan vt videas vri ſatiaberis: vror,
Quantùm Neſſeâ non toga tincta lue:
Flammaque vt humorem, ſic flammam temperat humor:
Atque horum vt vuam mutua pugna facit.
Nil Nemeſis, nil fata mouent vltura rigorem;
Ingratique animi cognitor alter Amor.
Non erit æternum formæ decus iſtud, & olim
Tam tumuiſſe breui dote pigebit anum.
Scilicet aurea nunc coma. tunc argentea fiet,
Seraque turpabunt frontis aratra cutem.
Vtque ita ſis ſemper, tamen eſt Acheronte natandum,
Et non Hectendi cymba videnda ſenis.
Qui nihil hos remorans vultus, plerunque rogantem
Surdior aduerſa ſiſtere nollet aquâ.
Quò mihi, tunc dices, animorum gratia magnes?
Cur, quando licuit viuere, non libuit?

Ad Thœbum, pro incolumitate Mar. Foberti adoleſc doctiſſ. Eleg. 13.

Iam ſatis eſt: da Diue manum, da dexter Apollo,
Iam ſatis eſt: tuſſi & febribus abde viam.
Ecce vt ſemianimes foueat vix ſpiritus artus;
Vixque ſuus ſicco ſidat in ore ſonus,
Nec bene nutantes diſtingat ſemita greſſus;
Et cadat exſuccis eſca puſilla labris;

Nil

Nil hominis, niſi qui laxo tremit halitus ore;
Atque anima infirmos vix bona ferre pedes:
Iam tua contracto ſoror eſt quater abdita cornu,
Et quater eſt pleno viſa nitere globo:
Ex quo languenti viuum compage cadauer
Clamatum eluſa decubat arte caput.
Humano veniam daret ars malefida medenti:
Tam differre operi tempora, turpe Deo eſt.
Quòd ſi te atque tuas ſpreuiſſet ſordidus artes,
Nec foret Aonii cura decuſque gregis;
Ferre tuum poteram ſuccumbere cladibus hoſtem:
Nilne iuuet vatem, Phœbe, fuiſſe ſacrum?
Sæpe tuis ſupplex præſentem ſentiit aris
Agricola, aut duri vinitor oris opem:
At non vlla tuis ſolatia vatibus adſint?
Quorum te memorem par fuit eſſe magis.
Sic deerunt quia, Phœbe, dees: nec ſanguine quiſquam
Tam volet ingrati ſumere ſacra Dei.
Hoc facit, vt raros mirarier eſſe poetas,
Mirari raros ſit quoque velle mori.
Sic poſt Virgilium, quem tu quoque, dure, ſub Orcum
Nondum perfectâ paſſus es arte rapi,
Carminibus vitam qui duxerit vnus & alter
Vix fuit, his etiam prima reciſa dies.
Non inimica tibi Cyclopum turba Poetæ,
Nec de Pythonis ſanguine nata cohors.
Nec de terrificâ illaudati gente Typhæi,
Milite quo cœli contremuêre fores.
Arma, modi & calami, quæque has euinceret iras,
Si non ſis Mauro durior angue, chelys.
Armorum ſi quid ſupereſt hac ponimus arâ,
Inque tuum imperium colla ſubacta damus:
Dexter ades, languenſque leua & ſine nomine corpus:
Exanguem luci reſtituiſſe Dei eſt.
Sic tua nunc laurus, quondam virguncula Daphne,

Te colat, inuisæ pœniteatque fugæ:
Officiique patrem Peneum accuset inanis,
Quòd dederit salui tecta pudoris aquas.
Sic Cyparissus amet, tecumque Admetus oberrans
Pascat ad Amphrysi murmura rauca greges.
Quamque tibi æternùm solemni vouimus arâ
Fumet odoratis bima inuenca focis.
Iam satis est, da Diue manum, da dexter Apollo:
Iam satis est: tussi & febribus abde viam.

In puteale aquam. Eleg. 14.

Huic dent Cœlicolæ, quicunque est primus adortus
Rumpere telluris viscera, grande malum.
Quæque homini tentare nefas, violenta subiuit
Nec Ioue, nec Pluti territa dextra metu,
Credibile est hominem, terrenda ad cœlica factum,
Hoc scelere Enceladon, atque vocasse Gygen,
Enataque cauis acies, pubemque minatam
Multiplici superas scandere monte fores.
Credibile est hominem cœlestia regna perosum
Nomina Tartareis prima dedisse locis.
Cumque viris, nondum scelerum fœcundior ætas,
Incuteret primos ex Acheronte metus,
Impius hic fossor terræ spiracla recluſit,
Quâ foret Eumenidum cùm libuisset iter.
Hinc diræ passim obuersantur Erymnies orbi,
Ante quibus sursum non patuêre viæ:
Cùm subter taciti vestigia nostra laterent
Post-modò qui nigri prosiliêre Dei.
Hinc licuit tepidis candens fornacibus aurum,
Cui nondum dederat saucia vena viam:
Hinc detestatæ miserorum voce cathenæ,
Cùm Chalybes victis libera colla darent:
Hinc Martis furor, & siluis prædator oberrans,
Cùm foret intonsis marra, vice ensis, auis:
Hinc funesta tonat lethali machina plumbo;

Machina

Machina de Stygiâ, credo, petita domo:
Per quam centuplices cingunt fruſtrà oppida muri,
Strenuus & per quam diſtat inerte nihil.
Per quam Parthus equo verſo debellet Achillem,
Et ſuperet Thracem pupulus æquimanum.
Vnicus hæc generi fecit contagia noſtro
Qui ruit in ſciſſam foſſor auarus humum.
Quid moror? & longum circà tero ludicra carmen?
Et labi minimis vlteriora ſino?
Hinc puteis Stygius fluxit ſordentibus humor,
Qualiâ Sardoâ pocula miſta lue;
Aut quales mittit ponti malus incola ſuccos,
Inficit aut dirus Theſſala vaſa latex.
Actæum illa lues ſapientem extinxit opinor,
Nón quam vana refert ſorpta cicuta fides.
Non aliis etiam Phorcis decepta ſub vndis,
Expreſſit rabidos ſaxea monſtra canes.
Adde quod Etruſco fuerit non triſtius omen,
Quàm puteis manans ſanguis haruſpicio.
Hoc ſenſêre patres Pæno aduentante Quirini,
Itala cùm Libyco palluit hoſte nurus.
Hîc ſtruit infeſtus viroſa cubilia bufo,
Luridus hac ſeſe complicat hydrus aqua.
Hîc veterem ranæ renouant in ſæcula queſtum,
Plurimus hyberno cùm madet imbre dies.
Nec procul inde Charon remis vada triſtia ſulcat,
Cuncta animo renuens, nil renueus capite.
Idcirco refugit putealem Luna mephitim,
Et Sol cœnoſa tangier horret aquâ.
Vidi ego qui, inclinans in opaca voraginis aurem,
Audierat triſtes hinc crepuiſſe ſonos:
Seu fuit hic Stygius caua per ſpiracula plangor,
Siue quòd hæc Dæmon mouerat antra malus.
Credo ego non alio volucres labantur Auerno,
Fœtida cùm ſurſum ſe tulit illuuies.

Non hîc trîpudiis procinctæ Naiades errant,
Nec iungi puteos ad ſua regna volunt.
Horum dant Hecatæ atque inferno iura Charonti,
Spurca quibus puro plus placet amne palus.
Cætera quæ artificis temerarius attulit auſus
Cùm ſint immenſo plus numeroſa mari:
Quis rogo foſſori voueat grauiora nefando,
Quàm quæ vel patitur, vel dedit ipſe, ferat?
Scilicet vt puteo, quem repperit ipſe, ſepultus,
Artis opus propriæ æterna venena bibat.

Ad Corinnam. Eleg. 15.

Virgineum potuit macies violare ruborem?
Et temerare oculos languida cura tuos?
Ille vbi nunc rubor eſt, per quem mihi pallor inhæſit?
Ille vbi nunc oſtri nobilioris honos?
Ille vbi nunc murex, illo plus murice præſtans,
Olim quo Herculeus tinxerat ora canis?
Nempe Deas etiam tangit dolor: atraque, ceu nos,
Morborum & lentæ ſemina tabis habent.
Sic modò Luna rubet, pallet modò Luna: nec illo
Ore ſerena facit, quo pluuioſa ſolet.
Tam ſimilis tibi cùm rubuit, mea vita, rubenti,
Quàm modò pallentem, cùm madet imbre, refert.
Illo diſſimilis, quòd quandocunque ſerenum
Luna notat; vultu conueniente notat:
Tu, ſeu pallore indueris, ſeu murice vultum,
Nunquam tranquilli ſpem mihi das animi:
Sed tempeſtates quocunque illuxeris ore:
Eſt tuus in pœnam qui mihi cunque color.
Iam, ſi me (vt cruciant) crucient pallorque ruborque,
Nec liceat ſine te viuere, vita, mihi:
Malo tuo rubeas vultu, vt fœlicius vrar:
Quæ mihi votorum pars ſuper vna manet.
Sed mî optare nefas, tibique eſt ſperare, daturos
Quod mihi dura negas, eſſe, Corinna, Deos.

Quod

Quod petimus nobis, aliis largirier æquum eſt:
Tu vitam poſcis, quam mihi, dura, rapis.
Ne fuge vinci animis, animos quoque viceris æquè:
Vtque petita feras, cede petita aliis.
At vos, ò medici quotcunque Epidaurus adorat,
Et tu nodoſo, Barbiger, in baculo:
Vnà omnes iſti ſtudiis accurrite Nymphæ,
Et lucem luci reddite, quæſo, meæ.
Sic malè ſit qui te raſit, Barbate, tyranno,
Sacrilegóque, togam ſcommate diripuit.
Sic illum, Siculo lentantem gurgite remos,
Æolus vltricis rumpat ad ora Phari.

Ad Rodulphum Parin Medicum, de ſuo & Corinna morbo. Eleg. 16.

I Pari, & optato geminis medicamine morbis
Et dominæ, atque meo, ſi potes, adfer opem.
Sed priùs, en morbi quid ſit mihi: Totus aduror,
Diffluit vt lento pinea tæda rogo.
Paulatim accreſcit iecori dolor aridus ægro.
Odi & amo, patior non fero, nolo volo.
Dilapſa in tenues iam ſint mihi corda fauillas,
Ni iecoris tædas luminis imbre rigem.
Non potus, non vlla ciborum inuitat orexis,
Nec rubet in facie, qui fuit ante, color.
Accedítque malo furor, vt non vlla valendi
Cura ſit, & morbi non morer artificem:
Vt qui Sardois fauces ſatiauerit herbis,
Ridenti gelidam prodigit ore animam.
Lethifero aut Afer quem dente momorderit hydrus,
Quem vocat à dirâ Graia lingua ſiti,
Queis perit ardet aquas, & quo de flumine lethum
Contrahet, hoc demens nocte dieque tenet.
Sic ego quo crucior, morbum ſequor: ipſaque morbum
Quæ mihi cauſſa dedit, cauſſa beata placet.
Ni faciat (quæ ſorte mihi calcanda ſuprema eſt,

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Seu mox, seu quondam fata venire volent)
Iampridem Elysio statuisset semita campo,
Multa vbi amatores myrtea sylua tegit.
Hæc, Pari, sunt fomenta mali, hæc languoris origo,
Quæ mihi nec vitam, nec dat acerba necem.
Sed facit vt mortem precer, & mox deprecer idem:
Nec magis esse aliquid, quàm nihil esse velim.
O quoties dixi Superos surdescere amori,
Atque Iouem nostræ spernere sacra manus.
Nec curare magis quàm quas venientibus Austris
Decutit arboribus pomifera aura comas.
Sed dum longa mei texo, Pari, verba doloris,
Heu dominam languor noxius alter habet.
Qui si Pæoniam dextro Ioue senserit artem,
Sum rex, sum quicquid splendida vota ferant.
I, refer hæc: quod si quid agam, fortasse requiret,
Me, quia non valet hæc, quæso, valere nega.
Spem tamen esse mei, quantùm volet illa: nec vllam
Seu valeat seu non, quin sequar esse moram.
Nec cessare Deos versu lachrymisque precari,
Quotquot Phœbeâ fert Epidaurus ope.
Cæterà, non huius curæ sperare leuamen,
Hæc nisi quæ cruciat caussa leuamen habet.
Hæc tantùm: nisi voce velis superaddere molli,
Aut nihil, aut tacitos audiat illa sonos:
Dignus amoris erat qui tam patienter amauit:

* * * *

In natalem suum D. Laurentii 1568. *Eleg.* 17.

Salue ò lux, iterum decimæ mihi nuncia messis,
Ex quo vitalis munia lucis ago:
Quæ summi reparas solemnia nomina Diui,
Cui dedit emeritam torrida pruna necem.
Heu, quoties annos numerans te in vota vocaui,
Cùm repeto à Clario prodita fata Deo.
Testor, & ipse fidem fati dabit exitus olim,
Pars etiam, lapsa est quæ modò magna dedit.

Quartus ab octauo iam tum me fecerat annus
Prima incompositis reddere verba modis,
Altera Pictonicâ cum æstas mihi sede moranti
Parrisii dederat vota secunda soli.
Dumque extrema paro, pomonias ire Crotellas
Collibuit: seu mens seu fuit iste Deus.
Mecum grata cohors Belbrulius, Aulus, Obertus,
Eubulus, & comitum cætera turba fuit.
Vt ventum est pago, & mens exsatiata videndo,
Motha procul luco visitur alta sacro.
Hic densas inter frondes disiungimur omnes,
Dædaleoque loci perdimur ingenio.
Tandem se socii exsoluunt. ego solus oberro,
Et, fugere vrde paro, me pedis error agit.
Aduersi donec species me terruit antri,
Capripedis, credo, regia prisca Dei.
Vt procul adspexi ex aditis immania tecta,
Panicus admonuit vertere terga timor:
Sed vox inclamans, siste inquit, siste puelle,
Et tibi quæ superent fata terenda vide.
Erigor attonitus, ceu quondam in fonte lauantis
Latoæ Cadmi palluit ore nepos.
Tum vox, imò Deus (nam mens mihi conscia talem)
Sume animum, atqué nouis suescito rebus, ait.
Burdigalam te fata vocant, vbi quoque dicrum
Incano Naias bis subit Oceano.
Illa triennales vrbs hauriet inclita curas,
Donec Parrisios te tua vota ferant.
Hîc tibi, nescio quid, minitans communis Erynnis
Non dabit optatæ commoda longa moræ.
Scilicet in patriam ciuiles fugeris iras,
Fata vbi contexunt tædia longa tibi.
Quid facias? læui nisi vincas sideris omen,
Quo suasit Chiron vincere fata modo?
Sed neq, si pugnæ sit amor, defecerit hostis,

Ardeſcentque magis, quàm foris, arma domi.
Et peiora tibi, quia ſunt placitura, modoque
Nec vinci poteris, nec ſuperare, pari.
Dux virgo fuerit tanti certaminis vna,
Haſta tibi calamus, cauſſa futura decor,
Caſtra locus natalis erit, tute ipſe cadauer,
Dura negans vitam Nympha, triumphus erit.
Non menſis finem ærumnis, non afferet annus,
Sic hoſtem in lentum lentior hoſtis erit.
Mens ſtudio incaſſum ardeſcet male-ſana vagandi,
Mutato veniet nec mediciua ſolo.
Plaga viæ tibi longa comes: ceu cerua ſagittam
Saucia Dircæo ferfque refertque iugo:
Aut Pæante ſatum comitans pedis vlcere virus
Lemniaco vidit rumpere ſaxa freto.
Hîc ego tum, lachrymis vocem auerſatus obortis:
Diue, inquam, noxam verte, malumque veta,
Non ita: materiam dabit, inquit, carminis vlcus:
Et fors, ipſa feret ſe quoque Nympha trahi.
Edura, & multâ curas ſpe profer inanes,
Neu' ſpera incaſſum vertere fata Deûm.
Conſilii dederint anni ſatis, & ſatis ipſe
Omnia cui curæ ſunt tua, Phœbus opis.
Ex hinc ordo nouus fatorum curret: idipſum
Phœbus aget: Phœbo ſtat tibi rebus iter.
Dixerat: hîc, fati expectans extrema, relinquor,
Et fruſtra auditis vlteriora peto.
Hic mihi curarum mentem ſeges aſpera rurſum
Occupat, & Vatis paucula verba mouent.
Quæ priuata mihi belli portenta minetur,
Quod fiet hoc, vinci & vincere nolle malum.
Quæ lachrymæ quiſnam ille decor, quæ caſtra, quod vlcus,
Quæque ſit hæc menti virgo inimica meæ.
Heu felix neſcire diu, quid ſcire cupiui!
Cur cineres volui fata mouere meos!

Phœbe,

Phœbe, face vt cecidit te vate, ita vindice ceſſet
Noxa, augur damni atque auxiliator ades.
Libertatis erit taurus tibi victima teſtis,
Cui nondum extenuet colla operoſa labor.
Imò face vt quod amo ſequar indefeſſus amando,
Et caput vt vitæ ſic quoque finis eat.
Non tibi virgineæ per Theſſala littora flammæ,
Sorduit aut ſumpto cortice virgo fugax.
Non me ſorte decet, quàm te, meliore potiri:
Hæc mihi vincla placent, hoc mihi regna iugum eſt.
Tres tibi pro tali ſternentur munere tauri,
Qui nondum Cereri dent ſua colla Deæ.

Ad Seipſum. Eleg. 18.

Ergo ita mens miſero miſerum tibi viuere durat,
Moneri, & vitæ crux ita acerba placet?
Nec piget ætatem iuuenili abſumere cura?
Illius & molli ver dare nequitiæ?
Cur ſequeris tuus vnde tibi fluet exitus? & cur
Tam rigidi dextram ſponte ſubis domini?
Quid niſi adoratæ nocuerunt Cypridis aræ?
Quid niſi adorantis pœna ſequuta caput?
Num tibi mollitus poſt blandimenta cupido?
Num poſuit lachrymis: num prece duritiem?
Scilicet illa Dei mentem tibi cœperat ætas,
Et ratus hunc fueras quò peteretur agi.
Oppoſitaque oculis cæcum nil cernere vittâ:
Vt quamuis mala mens, nil nocitura foret.
Vtque Deum inter apes vidiſti ludere, mellis
Credideras potius quàm ſtimuli artificem.
Interea ille Deus, Diui nihil edidit in te,
Mille niſi immitis ſigna ſupercilii.
Interea ille puer, pueri nihil edidit in te,
Ni verſare leues, ceu ſolet aura, animos.
Interea hic cæcus, cæci nihil edidit in te.
Ni cùm præcipitis duxit in antra, mali.

Triſte ſuperciliũm tamen hoc tibi ducis amori,
Et mollem ætatem, & lumina cæca bono:
Et quodcunq; mali eſt fato tibi ponis amico,
Nilque aconita inter diſpicis & panaces.
Deniq; ſic animo media inter vulnera geſtis,
Sicque tuo miſer es, nec piget, arbitrio:
Vt qui te norit, mox natum ſidere iuret
Quo non in cœlo tetrius eſſe poteſt:
In quod cuncta ſuum virus reliqua aſtra repurgat,
In ſacrum tanquam damna pianda caput.
Hoc tu vitam hauris, trahis hoc tua ſidere fata,
Hoc vno fœlix nomine, quòd miſer es.
Nec velles non eſſe miſer: bone Iuppiter! ecquis
Hic dolor? aut vnde eſt? quâue leuatur ope?
Neſcit opem certè: ſecus haud te fugerit olim,
Cùm fieres aurum, taurus, olor, Satyrus.
Omnia ſi facto, atque Ioui, nil ſuſtulit vlcus,
Speremus miſeri vulneris antidotum?

In aleam, & aleatores. Eleg. 19.

Cæca dedit gnatam cauſſarum inſcitia Sortem,
Cuius cæcorum mox ſeges orta vtero eſt.
Extremum (vt perhibent) illi dedit Alea ventrem,
Non expectato præcoqua nata die.
Quæ mox proſiliens humentibus humida rimis
Fœcundi faceret ventris vt eſſe fidem,
Hanc produxit aquæ ſobolem, quæ Lachryma vulgo eſt,
Nimirum humorem quod fuit humor agens.
Mox inconſultam pueris par reddita mentem
Protulit, atque inopes conſiliorum animos.
Donec iam iuueni Baccho iuuenaret vnà
Collibuit, rigido mox tumefacta Deo.
Ex quo, Mercurio in Cancrum inclinante, gemellos
Edidit, ingluuies, furtaque venter erant.
Et iam Marte ſuperfœtans, confeſſa maritum,
Rixarum genuit, monſtra timenda, luem.

Demum

Demum emensa pares annis muliebribus annos
Endeiæ voluit nomen habere Deæ.
Credo quòd exhaustos aliena ad limina cogat,
Atque situ miseros sordidiore notet.
Quos ceu Circeis mutat Dea dira venenis,
Atque humili excelsa sistit ab arce loco.
O fœlix nimium priscis iuglandibus ætas,
Cùm foret imberbi terra nouella Ioue.
Alea sola fuit puerilibus orca cachinnis,
Sæpius & collo nux repetita breui.
Tortus & in numerum plagoso verbere turbo,
Fluminis aut fundâ missus ad alta lapis.
Aut honor in triuiis equitata paludis arundo,
Troiaque confictis ludicra velitibus.
Alea sola senum, crepitacula, cottabus, ollæ,
Phœnida, par, impar, lattages, astragali.
Ipsaque non pretium, sed erat victoria risus,
Poppysmi, plausus, serta, chorea, nuces.
Hibernus donec retineret in ædibus horror,
Iungeret & talus tecta propinqua mero.
Pòst crescente Ioue, vná & progrediente furore,
Ludicra nummorum fœdera rupit amor.
Non tamen acris adhuc talos iactura notabat,
Maiorumque dabant lucra pusilla fidem.
Deuentum est sensim magnis, ceu parua fauilla
Quæ fuerat, summum mox rapit igne larem.
Continuò pueris lictâ nuce talus inhæsit;
Et senibus talitessera facta vice est.
Inde Asini, Venus, atque Canes, & Senio dexter,
Et genus hoc varii prosiliêre modi.
Frangere tum patrum cœpêre peculia nati,
Hinc cœpit sobolis rem lacerare parens.
Et, velut exitio deesset satis ampla facultas,
Altera in hanc venit caussa fritillus opem;
Quòd minuat, nam voce patrum minuisse friare est;

Aut

Aut quia ſors ſæuo conſonet ipſa freto.
Hæc veteres: Sed nos, quorum eſt vitioſior ætas,
Vt vitio, cauſſa vicimus & vitii.
Acceſſit pictæ damnoſa inuentio chartæ;
Poſterior facti tempore, clade prior.
Credo aliquis Dæmon, mundoque inimica voluntas,
Sparſerit hac orbi triſtia damna viâ:
Aut his picturis animas exerceat Orcus,
Vnde vt tormentis eliciat lachrymas.
Aut hac ſorte vmbris flagrorum diuidat ictus,
Quot patiare Typhœu, quot patiare Pelops.
Quot iam Syſiphii montis labor impleat annos,
Quotque Ixioniæ ſæcla terenda rotæ.
Quamque diu Lapithûm duret ceruicibus horror,
Cribraque Belidibus quàm diuturna fluant.
Quin, ſi vera placent, tabulis legit Æacus illis
Ceu Hieroglyphicâ crimina cuncta notâ.
Non alio miſeri cruciantur iudice Manes,
Sontibus hic teſtis, formula, lex, liber eſt.
Nos tamen exitii proles ſecura iocamur,
Et tegitur ludi nomine pernicies,
Nempe vnum ſupereſt, ſibi quod meditata iuuentus
Thrax oblectandis dicitur eſſe animis:
In laqueum tecto pendentem immittere colla,
Stare globo, læua cultra tenere manu.
Mox, aut obtentum dextrè præcidere funem,
Aut dare ſubmoto pendula colla globo.
O extrema mali facies! iam ſumma tenemus:
Quid tandem adiicient ſæcla futura ſui?

Ad Corinnam. Eleg. 20.

Quicunque ille Deum Superis fuit auctor, vt orbi
Aurea ſuſtulerint ſæcula, durus erat.
Degener à reliquis, quos non mens liuida vexat,
Et dignus (ne Diis hæreat vlla lues)
Quem cœlo longum prohiberet veſcier vnà

Extorrem

Extorrem ambrosiæ & nectaris exilium:
Quale Deum quondam Cynthi, Patarique potentem
Thessalici fecit pascere regis equas.
Fallor, at æternum potius: ne clamet Apollo
Crimina supplicio magna minore lui.
Namque hunc iusta sui Phaetontis mouerat ira
Vt malè fulmineos perderet artifices:
Nullis monstra, nisi in noxam, satis vsibus apta,
Quam prius intereat dispeiisse luem
Ille autem (cum crimen adhuc non iisset in orbem;
Aut leuius, fati vt trist ior hora tulit)
Ferbuit in rabiem, sontem insontemqne sequutus:
Vno complectens orta nec orta malo:
Venturosque trahens infecta in facta nepotes,
Quod, qui lege tenent crimina, lege vetant.
Verum hoc sit iustum, priuatis omnia plecti,
Sit pro priuatis sternere cuncta pium:
Ne tamen vltra æuum vindictam extenderet vltor,
Neu' par delicto non sua pœna foret,
Hæc reliqua ex auro vestigia pauca manere
Fas erat, vt ferri mollius esset onus:
Quandocunque necem fatum, casusve tulisset,
Clauderet & cassos dextra propinqua oculos:
Maxima pars nostri vt cineri est victura superstes,
Nec nos Elysium nescier esse nemus.
Sic (cùm diuini corpus compage solutum
Particulam Elysiæ redderet ignis aquæ)
Indueret varias moles hæc crassa figuras,
Vt sua cuique suam sumere fata darent.
Sic prisco solitos memorant mutarier æuo,
Et se diuersis corpora ferre locis.
Vt si quem fœdo iuuisset viuere rapto,
Inter Phineas iret aduncus aues.
Si cythara & modulis curas leniisset edaces,
Dauliacis demum se daret alitibus.

Si vates Phœbum & Muſas coluiſſet, abiret
Latè Mæandri per vada factus olor.
Si curis animum cruciaſſet, collibus iret,
Vt riguit Phrygio Tantalis in Sipylo.
Si Venerem & teneros eſſet ſectatus amores,
Maxima quæ paſſim turba columba foret.
Credo ego, cum memoro primæ cunabula vitæ
Hanc vſque vt fuerint nil niſi amare diem:
Rurſus vt ingratas precibus duraueris aures,
Nec fueris noſtris mota, Corinna, malis:
Si redeant iterum rediuiuæ ſæcula formæ,
Ales ero Veneris, qui modò miles eram.
Tu ſcopulo innatum ſeruabis verſa rigorem,
Si modò te poterit durior eſſe ſilex.
Sed nec tum demum ceſſabitur, ipſaque forte es
Quod modò virgo negas, ſponte datura lapis.
Te ſuper elato ramoſa cubilia nido.
Componam, & lachrymis planget vtrinque nemus.
Tum dura immeritum excipies, quem exoſa merentē es:
Quemque fouere virum es ſurda, fouebis auem.

Ad I. Maludanum Conſiliarum Regium Burdig. Eleg 21.

Hos ſuper igne meo luctus, Maludane, vorabam,
Atque incurato vulnere vota dabam:
Cùm te natali raptum Lunata videbat
Auguſto leges vrbs dare ab vrbe loco.
Promeritoque viis æquiq; bonique triumpho,
Debita ſublimem ſternere in aſtra vitam.
Tempore me tum illo turrita Tholoza videbat,
Quattuor ad primam iungere Olympiadas.
Quo me cauſa duplex, legum cultura, vocarat,
Altera, vt abſenti mollior eſſet amor.
Forſitan illa quidem, ſi non ornata, petita eſt:
Iſta ornata quidem, nec ſuperata tamen.
Fatum erat vt caperer, fatumque vt captus obirem:

Quæ-

Quæque fuit vitæ, lex quoque dicta neci.
Peccatum est, fateor, nisi quod peccauimus astrum est,
Atque aliquod sidus texuit exitium.
Nolle & velle quid est? nisi cœlo hic nascitur error?
Quidque odiosus amor? quid placidusque furor?
Ni cœlum id faciat, cur non mens omnibus vna est?
Cur odi hic quod amat? cur quod hic odit amo?
Credideram nulli hanc rabiem nisi obesse volenti;
Iudice nec quisquam me sapiebat amans.
Vt vidi hos oculos oculis qui semper oberrant,
Vtque genas, macies vnde sequuta genis,
Vtque labrum certans ebori cui sanguis inhæsit,
Vnde labris sidunt vix bene verba meis:
Me me oblitus amans, nudaui crura sagittis,
Inque aras vltro colla trahenda dedi:
Mutauique animos, vt qui insipienter amabat
Iudice me nuper, nunc sapienter amet.
Aut quia quod facimus factum bene credimus omnes,
Aut quia nil placuit præter amare mihi.
Spes lactaret iners ipsum sperare placebat,
Desperarem animis, fella fuere faui:
Nequitia terrerem dandos melioribus annos,
Illa mihi pretium non leue nequitia.
Fata adeo misero sunt aduersata furori,
Tamque alto sorptum pectore virus erat.
Nil tamen egit amor, nil quod lachrymauimus, vna
Quòd non mota mihi est, omnia mota licet.
Quamuis duraui coram, nec parcius absens,
Vt ne iam culpæ sit mihi dandus amor.
Phœbe, aliquòd nostrum si Pindo nomen inhæret,
Si quæ Pimplæi stat tibi cura gregis:
Ecce vt, dum tua castra sequens procinctus oberro,
Me circum Eurotæ culpa prehendit Amor,
Raptorem aduersus vindex consiste cruentum:
Sin post-liminio spes mihi nulla frui:

In

In veteris ſacra militiæ, monimentaque noſtri,
Hoc ſaltem pugili profice, Phœbe, tuo.
Noſtra vt ad Aurancæ veniant ſuſpiria ripas,
Se quoque ni patrius digna Vienna putet.
Murmur vbi latè lachrymas imitetur amantis,
Moneriumque ſuis collibus vnda gemat.
Altera cuius in hoc tumulum ſi viderit ætas
Carmine, quid ſit amor teſte ab amante ſciet.

In Petrum Fabrum Sangeorianum Tholoz. ſupplic. libell. in Regia magiſtrum. Lutetiam cogitan'em. Eleg. 22.

Vltima de noſtris Elegeïa luſibus hæc ſit:
Si tamen in lachrymis ludere quis potis eſt.
Quod dederat præſens Phœbus, ſecum auferat abſens:
Principium Faber eſt. ſit quoque ſumma Faber.
Non aliunde viam preſſi Parnaſſide, & æuum
De falſa volui quærere nequitiâ:
Sed volui tantum, Fabrum quia velle putaui;
Qui ſi me vellet vincere, victor eram.
Et fortaſſe volet: moriar, viuam, egerit vnus:
Sed ſpes in vitam proniùs ire Deos.
Adde quòd artificem venturi proſequor æui,
Per quem Phœbæum nil Acheronte natat.
Qui ſibi viceno paſſim quo luditur, anno
Serpere viuaces fecit ad ora hederas.
In quas nulla apio aut ferali iura cupreſſo,
Aut ſi quæ curuus funeris vnctor emit.
Saltem hederas inter Myrtus mihi parua vireſcet,
Et de vicino ducet honore ſuum.
Nempe erit illa dies, atra nunc nocte ſiletur?
Sol quod abeſt, alio non mihi Sole minor:
Splendet adhuc, ſed ita vt fugientem in nubibus illum
Solſtitio brumam ducere Libra videt.
Qui ceu deuexos curſum partitur in Auſtros,
Riphæâ ſemper nec liquat arce gelu:
Hic ita Sol, poſtquam glaciem inuiſamque Pyrena

Tecto-

Tectoſago è ſolio propulit arce niuem.
Protinus auguſtæ ſua munera diuidit vrbi,
Qua ſediſſe Phrygem fama ſequuta Parin.
Æternas ita opes & fert rediuiuus, & aufert:
Perpetuamque tenet ſedula cura vicem.
Tam ſimilis Phœbo Phœbus, Sol denique Soli,
Quàm lac lacti, aqua aquæ, nix ſimilata niui.
Nunc erit hibernus rigor hîc, calor aridus illic:
Grandinis hîc, illic diuidis imber aquæ.
Cuius ſi ſaltem hûc humor tenuiſque reſudet
Guttula, Solis ſpes amplior huius alet.
Mox vbi ſe hûc reducem faciet totumque videri,
Reſtituet veteri perdita cuncta loco.
Me quoque, quem forte inuitum Lunata tenebit
Burdigala, aut patriæ quem reuocarit amor.
Quæ tamen, vt ſint magna, odi: quia Sole remotus
Nec volo, nec fas eſt ducere fata meo.
Sit ſaltem alterna tecum mihi ſorte, Tholoza,
Hoc præſente fruar, ſperem abeunte diem.
Ceu geminus Pollux gemino cum fratre ſupernum
It redit, edomita de Styge tutus, iter.
Aut ſi Lethæa potanda obliuia cupa,
Et crudo reddar ſarcina parua ſeni.
Me mea fata velint mutatum adoleſcere florem,
Incer Soliſequos Soliſequum frutices.
Scilicet vt cum Sole meo caput vndique vertam,
Præſentem intuear, cumque abeunte cadam.
Hoc placet eſſe, magis quàm quod Telamonide natũ eſt,
Quæve modò ex Cypridis vulnere rubra roſa eſt.
Quicquid ero, ſpirabo Fabrum, indefeſſus in vno;
Hoc nullum opperiar, vel ſequar officio.
Nempe vbi præſentem præſens afflauerit vltro;
Namque abſente manus, oſque fatiſcit iners,
Idcirco plectrum & chordas hic figere certum eſt:
Nilque loqui numeris innumeriſve placet.

Nil placet? Hoc saltem: Diui Diuæque quod vsquam
Iungitis ad nostras mollia corda preces.
Cœlitibus ciuem, decus orbi, insigne suorum,
Hunc cœlo, orbe, suis ne prohibete virum,
Orbe, suisque prius, dein cœlo: vbi scilicet illum
In numeros referent publica vota suos.

ODÆ.

Ad Thomam de Ram, supprafectum Aquitaniæ Od. 1.

GEntis Vasconicæ sanctior arbiter,
O & grandis honos, & columem togæ:
Cum tot sustineas & foris & domi,
Non culpa caream, si tibi publicas
Inter multa loquar sollicitudines.
Cùm non vis populos sed regeret pudor,
Et commune foret præsidium fides,
Sacris summa fuit gloria vatibus:
Vt nec dedecori scribere regibus,
Nec (si fas etiam dicere) Diis foret.
Aut quod plus daret hoc, quam labor, impetus:
Aut quod sint numeri nescio quid sacrum:
Omnes hic adeò deliniit labor
Præsens facta virûm dicere fortium,
Et stratum pugilem puluere Achaico,
Humanisque Deos vultibus, & Iouem
Vitandum nuribus Protea frigidis.
Postquam rupta fides, læsaque veritas
Per vim cœpta regi; publica vatibus
Virtutis pretium, tradita lex fuit:
Tam grandis posita est gloria nomini,
Vatemque esse fuit tantus honor sacrum.
Hinc dicti numeris flectere mollibus
Amphion scopulos, Thrax melicus feras,

Et cæſus tabulis diſcipuli Linus.
Verum, vt nil homini perpetuo bene eſt,
Et creſcente malo eſt obruta puritas,
Ceſſit nequitiæ nomen Apollinis,
Vt mox ſuppoſitus flagitiis pudor
Quærendi miſera viluerit ſiti.
Iam tum nobilitas cenſa peculiis
Extinxit ſtudium, & iudice ſub Myda
Excluſus ſolitis Phœbus honoribus:
Et gens ſueta coli facta theatrica eſt,
Mendicant procerum ad limina gratiam,
Magnatum imperiis omnia blandiens:
Et turpi Aonides mancipio datæ,
Nec poſt, heu miſeras adſeruit manu
Aut cœleſte genus, linguave, vel decor.
Cantillant tamen, & triſtitiam leuant,
Concluſæ vt caueis luſciniæ ſuam.
Nos, vicino agimus remige dum ratem,
Captamus numeros: & timidi attrahi
Malo compoſitis ſtringimur auribus,
Ne mentem moduli, atque Orthia faſcinent.
Sed nec tam fugimus blanda pericula,
Quin mens emiſerans condoleat mali,
Atque indigna pati collachymet Deas:
Vt vix Alciatos inter & Imolas
Interdum querulam contineam chelim,
Quin Ceæ repetat carmina neniæ.
Quod ſi non pigeat te quoque publicis
Paullum ſepoſitis, Cenſor ô integer,
Mecum audire melos Pegaſei gregis,
Et lamenta ſacro digna ſilentio:
Partem non minimam ſuſtuleris mali,
Et ſolatiolum luctibus afferes,
Et ſpe chara tibi foueris agmina.

Ad Arn. Pontacum, Vaſſatum Præſulem digniſs. Od. 2.

Vnde esse credas, Vasconidum ô decus,
Quod nostra quondam Musa pudentior,
Oblita primæui ruboris
Spernit humum, tenuesq; curas?
Et ceu comanti feruidulus iubâ
Pullus per altos insilit aggeres,
Liberque clatris atq; matre
Tentat aquas scopulosque solus.
Sic illa, nec se nec dominum sciens,
Se iactat altis ambitiosior:
Et ferre confictam recusat
Nequitiam, teneroque lusus,
Tu, Præsul, addis, maximè Præsulum,
Calcar timenti, & spem facis anxiæ:
Ceu portat implumem columbum
Sollicitæ pia cura matris:
Et ceu natanti scirpeolam rudi
Aptare mos est, vt fluitet, ratem:
Vt iam per auras, iam per æquor,
Ire sibi mea Musa credat.
Quid credat? imò (quod magis) iuerit,
Ingressa de te dicere, Pontace,
Cui cuncta, Pandoræ instar, vni
Æthereo coïere luxu.
Hoc scit Quirini magna patris domus,
Et deliquatum qui bibit Albulam:
Et qui sacrum nuper sequutus
Remigio & pietate Cepham:
Ex quo loquentis pendulus à labris,
O Franca Syren, dixit: & ampliter
Rebus beauit non petitis,
Laude sua & capientis æqua.
Hinc illa sacri verticis insula,
Et qui te curuus te lituus ducem
Diuinitus monstrat vocatum

In populi propriumque lumen!
Eheu, furenti fræna licentiæ
Fallax docentûm turba remiſerat,
Nec ſarta damnorum ruina
Raſit adhuc animo dolores.
Sed te vocato vindice, primulæ
Cœpit ſalutis ſpes noua fulgere,
Vt Luna per denſas renidet
Menſe nouo monogramma nubes.
Quicquid malorum ſparſerat hæc lues,
Te, docte Præſul, diffugit arbitro:
Ceu nomen Arri conticebat
Fulmen ad Athanaſii loquentis:
Quem mentis æquas lumine & ingeni,
Nec maior illi quàm pietas tibi:
Vno tamen diſcorde ſæclo,
Hoc facili, veteri cruento.
Sementis ampla eſt, cultor idoneus,
Quid non futurum eſt, Pontace, meſſium?
Quem non alit ſpes ſepta in vna
Ire gregem, gregis & magiſtros?
Non iam latebit vipera pabulis,
Nec Spina ſeſe vepribus exeret,
Nec mittet Arctoum Geneua
Pernicie ſtabuli venenum.
Si de priori quid numero deeſt,
Quanquam illa plaga eſt maxima, nec vetus,
Heu culpa communiſque labes
Supplicio meruit piari.
Infidus antehac paſtor ouilibus
Immiſit acres in rabiem lupos,
Videre oues ſecuriores
Pro dominis famulos redemptos.
Hinc illa clades fluxit ouilibus,
Nunc eſt cicatrix, vulnus erat priùs.

Cum nulla paſtores ab agnis
Diuideret ſpecies graduſve.
Præſente nunc te forma vetus redit,
Quam puriorum norma dedit Patrum,
Sparſere qui cultum fidemque
Innocui pretio cruoris.
Hi nunc ſuperni luminis incolæ
Fœcunda noxæ ſæcula condolent,
Diuulſaque extremis ruinis
Sancta ſuæ monimenta dextræ:
In te intuentes, optime Pontifex,
In te locantes ſpem gregis vnicam,
Se contrahentes ad parandam
Te in numerum veniente, ſedem.
Iam-iam vocari ſit tibi commodo,
Sero vocari ſed gregis intereſt,
Cuius facit diſcors voluntas
Vota tuis inimica votis?
Tu ſemper oras, *aduenîat* tibi
Regnum, caducâ non poſitum manu:
Grex illicò *in terra* reclamans,
Te Superis renuit vocari.

Ad Io. Auratum Lemouicem, Poetam Regium. Od. 3.

Maximum noſtri decus, ô Viennæ,
Cuius Aſcræum manet arte nomen;
Quo ſine effœtam gemeres ſagittis
Phœbe pharetram:
Grandis Aurate, excita quò ſacrorum
Læ:ſonat vatum moderante turba,
Vt nihil priſco inuideat Poetas
Gallia ſeclo:
Ecce repentem grege de tuorum
Cygnulum, qui dum nimis audet alto,
Parua maiori volucris volucri
Prehenſus Amori eſt.

Hu-

Huius oblitus miſer artis, abs te
Quam puer quondam audierat volandi,
Nec ſatis voces memorans magiſtras
Perditus hæſit.
Vnde nec ſiccis ſua vox labellis,
Nec ſuus fronti decor eſt ſuperſtes,
Nec tenebroſæ ſua ſenſa menti, aut
Lumen ocellis:
Deeſſe quos olim fuerat petendum,
Ne quod, heu, tantùm nocuit, viderent
Inſcio quantùm Authonoës alumno
Viſa Diana.
Cui dolor noſtro propè par dolori,
Vulneri vulnus, furor eſt furori:
Dirus vtrumque exanimauit error
Fronte Dearum:
Enſus vtrique ex ſtatione raptus,
Formaque ablata eſt hominis, ſubortis
Cornibus duris capite huius, at mî
Rupibus intus:
Ictus edurat quibus, heu recluſus:
Iſte ni murmur minuat dolorem,
Multa quod latè tenues in auras
Flamina portant.
Suo quondam ambitioſa partu,
Pectibus curas Sipylis gemiſcit
Natalis, vitam modò quæ iugalem
Cœlibe mutet.
Ego formis inimicus, optem
Rupeis antris nemorum latêre,
Vbi pulchrum videam, nihil me ex-
pectoret vnquam.
Status nobis, ea vita poſtquam
Lycicæ gentis caput vrbs relicta eſt:
Ilio ab Aurato procul vt perirem;

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Ad Mortem Oratio.
Ad Mortem Oratio Epigrammatica.
Mors Epigrammatica.
Mors Epigrammatica.
Mors

Vidit, aut præsens videt, aut futura
Viderit ætas.

In Iac. Guionium Heduum, Caduceo Tholozam reuersum, indeq; in Italiam proficiscentem.

Od. 4.

Hûc effer vndas, hûc properè merum,
Cratera, cultros, & pecudem, puer:
Mens suadet vt sacris procurem
Præteritæ simulacra noctis.
Hûc, Somne, curuo qui lituo virûm
Æquo labores munere diuidis,
Et visa fratres inter vlli
Si facitis meliora ahënos:
Estote dextri, dum repeto memor
Non visa noctis visa sub exitum,
Cùm mente cœlestes quieta
Eumonitant animum figuræ.
Visus propinquo mi fueram freto,
Quà se Garumnæ vis rapit, impetu
Vidisse Delphinum proteruo
Tectosagum rapuisse flumen.
Vt quà volarant carbasa, iam foret
Contectus alga cespes inutili:
Et piscium cælata sedes
Ferre nouum inciperet ligonem.
Mox vnde Nympharum exsiliens cohors
Seu Naias istæc, seu fuerat Dryas,
Sacræve Parnassi sorores,
Visa modis gemuisse miris.
Incultus illis frontis erat decor,
Tum nec choreæ compositæ in modum;
Nullusque pellucebat auro
Crine humeris volitante nodus.
Illinc Dearum restituens sonos
Aduersa rupes, cui prius Alcyon

Ghenade ende ontfarmhertichheyt
Ende ghy sult hem ghenade ende ontfarmhertichheyt bewijsen

Hæc ne Tholozæ ſpes breuior cadat,
Atque ipſa quæ ridere præbet
Mox lachrymas properet voluptas.
Ah! quo meæ me pars animæ fugis?
Quæ ſors reuerſo diſplicuit nocens?
Vt ferre feſtines auaro
Digna tuis monimenta Tybri?
Quod ſi Cuiaci te rapuit decus,
An Balduinos Gallia proferet:
Si fama Romani decoris,
Roma nihil niſi buſta Romæ eſt.
Sic nauta tentans æquora credulus
Fractos carinæ colligit aſſeres,
Et ſcribit in vento atque in vndâ
Vota Deis vtriuſque ſurdis.
Audax in illis Sole ſatus puer
Penas quadrigæ pendit adhuc locis,
Nec flere per ripas quierunt
Populei Phaëtonta rami.
Quod ſi videri iuſtus amor ſubit,
Quem tu locorum, quem fugies virûm?
Nec carcer eſt, nec ſcrobs Mineruæ,
Quæ Iouis & cerebrum refregit.
Quocunque ſe Sol verterit vt diem
Velet vel edat primus ab Heduâ
Tellure dicêris Sorores
Ter-triplices ſociaſſe in vnam.
Dîis amicum eſt, ſic placuit tribus
Quæ noſtra carpunt fila ſororibus:
Nec fata mutabunt futuros
Quicquid erit violenta curſus.
Surdus audis? ſtat fugere impetus?
Te tuorum ſollicitæ preces?
Nec ſidus hybernum coërcet?
Iuſtior aut patriæ querela?

Ad Ephesios Epistolam quo tempore,
& quo loco scripserit Paulus.
Ad Philippenses Epistolam quo tempore,
& quo loco scripserit Paulus.
Ad Colossenses Epistolam quo tempore,
& quo loco scripserit Paulus.
Ad Thessalonicenses Epistolam quo tempore,
& quo loco scripserit Paulus.
Ad Timotheum Epistolam quo tempore,
& quo loco scripserit Paulus.
Ad Titum Epistolam quo tempore,
& quo loco scripserit Paulus.
Ad Philemonem Epistolam quo tempore,
& quo loco scripserit Paulus.
Ad Hebræos Epistolam quo tempore,
& quo loco scripserit Paulus.
Ad Jacobum Epistolam quo tempore,
& quo loco scripserit Jacobus.
Ad Petrum Epistolam quo tempore,
& quo loco scripserit Petrus.
Ad Petrum Epistolam quo tempore,
& quo loco scripserit Petrus.
Ad Johannem Epistolam quo tempore,
& quo loco scripserit Johannes.
Ad Johannem Epistolam quo tempore,
& quo loco scripserit Johannes.
Ad Judam Epistolam quo tempore,
& quo loco scripserit Judas.
Ad Johannem Apocalypsin quo tempore,
& quo loco scripserit Johannes.

Regula Generalis.

Methodi in Scriptura sanctis habenda,
ratio & usus.
Methodi in Scriptura sanctis habendæ,
ratio & usus.
Methodus Historica proponendi libri
Scripturæ sanctæ.
Methodus Dogmatica proponendi libri
Scripturæ sanctæ.
Methodus Polemica proponendi libri
Scripturæ sanctæ.
Methodus Exegetica proponendi libri
Scripturæ sanctæ.
Methodus Homiletica proponendi libri
Scripturæ sanctæ.

Typus

norum plangit adhuc malis
Sæclorum metuens Musa situm pati,
ruatura tuas pares
Priscorum lachrymis tempore lachrymas.
ce vt Mæonio parem
Lesboam & tulerint sæcula Teïum:
os agmen Veneri sacrum,
Illum castra magis dicere nobilem.
edo fata trahant viros,
Quantumcunque animus sit fugere insolens.
nc nullæ pelagi minæ
Cassis dimoueant ire triremibus:
ltos sarcula sic iuuant,
Et simplex animi dura beatitas,
non imperia aut minæ, aut
Vicini puteal terreat oppidi:
in non ope Barbara
Aut toto retrahas militia Tago.
plebis numero tuæ
ecernunt hederæ, interq; Deûm choros
cent vnde Diespiter
t Gallos miserans Cypris, imaginem
inctæ Priami domus,
aptandis Phrygia de face Pergamis
arunt, nouus vt noui
rflares tubicen prœlia Caroli:
uantùm hic Lybiam suæ
uropæ, atque manu iungeret Indias:
antùm ingenio valens
roëm superis proueheres Diis.
ces animæ, simul
uictæ, facere hæc altera dicere:
orum vtraque certior:
c, hisdem quibus & Romulus attigit:
ustusque potens viis:

Illis

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Ecclesiæ Dei, quæ fundata est super firmam petram
Christum Dominum nostrum.

Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit & regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

Amen.

Lectio Epistolæ beati Petri Apostoli. 1. Pet. 5.

Obsecro vos, qui presbyteri sunt in vobis, consenior & testis Christi passionum, qui & eius quæ in futuram revelabitur gloriæ communicator: pascite qui in vobis est gregem Dei, providentes non coacte, sed spontanee secundum Deum: neque turpis lucri gratia, sed voluntarie: neque ut dominantes in cleris, sed forma facti gregis ex animo: & cum apparuerit princeps pastorum, percipietis immarcescibilem gloriæ coronam. Similiter adolescentes subditi estote senioribus: omnes autem invicem humilitatem insinuate: quia Deus superbis resistit, humilibus autem dat gratiam. Humiliamini ergo sub potenti manu Dei, ut vos exaltet in tempore visitationis: omnem sollicitudinem vestram proiicientes in eum, quoniam ipsi cura est de vobis. Sobrii estote & vigilate: quia adversarius vester diabolus tanquam leo rugiens circuit quærens quem devoret: cui resistite fortes in fide.

Lectio

abum rubetæ, noctiuagam strygem,
emesaque ossa erepta auidæ cani,
uccoque cæparum inficeret scelus.
uid quod satorum non aliud magis
uam cæpa Lunæ cursibus obstrepit,
rescente tardans, deciduâ tumens?
ac credo, quondam se dape nutriit
diuersa cœlis Anguipedum cohors.
trare noxam noxia si dedit
tque osa Diuos esca odium Deûm?
Heu, cur parentem polluimus malis
erram venenis? cur damus anxio
uneста ventri toxica? cur aui
utò negatur viuere? cur salo
ui nil negatum præsidio locī,
escitur vnum præsidium in gulam?
Credo futurum, sic placuit scelus,
ostra vt cicutas sæcula conserant:
arrisque linquant vsibus alitum
utrere sulco semen inutili.
Ætas auorum noxia protulit
eiore nostros nequitiâ patres:
os vnde demum deterior sumus
nata proles, certa quibus fides
udaciores edere posteros.

In Luscinium. Od. 7.

nde est hoc misero mali
Vt brutæ inuideam perditus aliti?
ic postquam audio proximum
Vt cantu volucres per nemus insonent;
utari in volucrem velim:
Vt frondente simul subsiliam arbore,
t liber liquido ferar,
Securus Venerum & vulneris æthere.
uæ tot viscеribus faces

Ad Ioannem Petrum Crassum Patauinum.

Ad Ioannem Petrum Crassum Patauinum.

Ad Ioannem Petrum Crassum Patauinum.

Quo puto in numerum ſono
Tantum fluxerit agmen.
c mens mihi ſi licet,
Vt ſonis referam ſonos
Miſta gaudia gaudiis:
Sed licet, propero, & ſacræ
Audens me applico turbæ.
iis Deæ medius decor
Cæteros ſuper eminet?
Siderumque prope inuidens
Prouocat ſuperas faces
Primæ flore iuuentæ?
c velut noua quam Papho
Cypris inſeruit manu
Myrtus, omine quam bono
Poſt duodecimam altera
Ridet creſcere meſſe.
iis comæ ſtatus hic decens
Lucidum æthera verberans,
Inſtar emicat vndulæ?
Quam ſuper tremulo nitens
Ludit lumine Phœbe.
iæve frons niue candicans,
Quale non poliit Myron
Vngue, vel Phidias ebur:
Vmbra texta vbi crinibus
Aurem ſubtus opacat?
iis nitens oculis fauor
Cæſiam ſuperat Deam?
Ceu faces geminæ ſolent
Reddere abſque die diem,
Et Solem ſine Sole?
iis genas color inficit?
Et roſis rubor æmulus?
Mille vbi & totidem exubant,

Ostendit Troianis Mycen
Tydidæ gentis principium.
Pars in Phrygios
Tendere opes iussa pudet
Quicquam meminisse, horret animus
Incohare grauem dolorem
Regnorum euersor
Omne nefas animo
Moliri, ac genti
Vitio natale suorum
Postremum hoc facinus
Laomedontiadæ
Impulere. Exim
Partis Achiuis
Vrbem reparatam
Consiliis, auibusque
Vocat ad pugnam.
Sic mœsta redeunt
Tempora, si quando
Troiani renouent
Dictis olim
Fortia facta patrum
Multa super Teucro
Rege parata loquar
Amplius
Hactenus arma canam
Fluctibus ex altis
Cum primum Iouis
Illucescit imago
Quæ mihi reginæ
Memoranda nouis
Prima labor
Moueo

Inhalt deß gantzen
Buchs/ nach ordnung
der Capitel.
Von dem Ursprung
Regierung/ Sitten/ Gesetz/
Religion/ Gottesdienst/ Ge-
richt/ Recht/ Ehe/ Kindern/
Haußhaltung/ Leben/ Tod/
Begräbnuß/ Trauren/ Klei-
dung/ Speiß/ Tranck/ Ge-
sundheit/ Kranckheit/ Ar-
tzney/ Bad/ Gastung/ Ge-
schenck/ Spiel/ Kurtzweil/
Tantzen/ Singen/ Seyten-
spil/ Jagen/ Fischen/ Vo-
gelstellen/ Vogelgesang/
Natur/ Eigenschafft/ Ge-
walt/ Krafft/ Wirckung/
Nutz/ Frucht/ Gebrauch/
Mißbrauch/ Schaden/
Gifft/ Gegengifft/ Wun-
derwerck/ Geheimnuß/
Verborgenheit/ Zauberey/
Aberglauben/ Gespenst/
Teuffelskunst/ Weissagung/
Warsagung/ Traumdeu-
tung/ Vorbedeutung/ Ge-
sichten/ Offenbarung/ Ge-
heimnuß/ Verborgenheit/
Wunderzeichen/ Wunder-
werck/ Wunderthier/ Wun-
derbaum/ Wunderkraut/
Wunderstein/ Wunderwas-
ser/ Wunderbrunn/ Wun-
derberg/ Wunderinsel/
Wunderland/ Wunderleut/
Wunderding/ Wunderart/
Wunderweg/ Wunderlauff/
Wunderwind/ Wunderwet-
ter/ Wunderzeit/ Wunder-
gestalt/ Wunderbild/ Wun-
derschrifft/ Wunderwort/
Wunderbuch/ Wunderlied/
Wunderkunst/ Wunderge-
dicht/ Wunderfabel/ Wun-
derhistori/ Wunderbeschrei-
bung/ Wunderlob/ Wunder-
preiß/ Wunderdanck/ Wun-
derehr/ Wunderpracht/ Wun-
derschatz/ Wunderkleinod/
Wunderkammer/ Wunder-
gebäw/ Wunderschloß/ Wun-
derstadt/ Wunderthurn/
Wunderpyramis/ Wunder-
seul/ Wunderbild/ Wunder-
gemähl/ Wunderschrifft/
Wunderbuchstab/ Wunder-
zahl/ Wundermaß/ Wunder-
gewicht/ Wunderkunst/ Wun-
derwerckzeug/ Wunderge-
schirr/ Wunderwaffen/ Wun-
derschiff/ Wunderwagen/
Wunderpferd/ Wunderhund/
Wunderhirsch/ Wunderhas/
Wunderfuchs/ Wunderwolff/
Wunderbär/ Wunderlew/
Wunderaffe/ Wunderkatz/
Wunderschlang/ Wunder-
wurm/ Wunderfisch/ Wun-
dervogel/ Wunderhun/ Wun-
derhan/ Wunderhenn/ Wun-
derpfau/ Wunderadler/ Wun-
derfalck/ Wunderhabich/
Wunderkrähe/ Wunderlerch/
Wunderschwalb/ Wunder-
meyß/ Wunderbaum/ Wun-
derholtz/ Wunderwald/ Wun-
derfrucht/ Wunderkraut/
Wunderblum/ Wunderwur-
tzel/ Wunderstein/ Wunder-
metall/ Wunderertz/ Wun-
derbrunn/ Wunderwasser/
Wunderbad/ Wunderberg/
Wunderinsel/ Wunderland/
Wunderleut/ Wunderding/
Wunderart/ Wunderweg/
Wunderlauff/ Wunderwind/
Wunderwetter/ Wunderzeit/
Wundergestalt/ Wunderbild/
Wunderschrifft/ Wunder-
wort/ Wunderbuch/ Wunder-
lied/ Wunderkunst/ Wunder-
ged

Mode Model or Rule
Mode Model or Rule
Mode Model or Rule

Liliis Dryades sinum
Et complent amaranthis?
roque glandibus æneis,
Machinæque graui sono,
Quo tremebat humus priùs:
Omnia vndique dulcibus
Exultant hymenæis?
Quæ priùs taratantara
Martis, & sonuit tubas
Echo, io modò personat:
Cor meum, mea lux, veni,
Et tu, Sponse, venito.
o, vox ait occinens,
Quæ velit veterem in Deam
Rursus ire, & amasium
Inuidere tuum tibi,
Exosura priorem.
sa quæ patris alueo
Quæsiit latebras sui
Daphne, adhuc Dea non frutex,
Spreuit oscula Apollinis:
Peneo nata fluento.
uæ tuum modò sic colit,
Sic maritum amat, vt sui
Serpat in studii notam:
Desitura Deis parem
Nunquam lambere frontem.
irgines, io dicite,
Vos & ô iuuenes, hymen:
It puella viri in domum.
Io hymen hymenæe io,
Io hymen, ô hymenæe.
uis iocus tibi, lectule,
Nocteque & die habebitur?
Quàm beata proteruitas?

Le Cheual, l'Homme armé, le Pauois,
Sont choses d'vn Guerrier trop cheres,
Pour les laisser aux Ennemis,
Ou les perdre par cas de guerres.
Ie veux qu'vn Soldat soit vaillant,
Mais ie veux qu'il soit aduisé,
Et qu'il ne soit pas si hardy,
Qu'il ne soit aussi bien rusé.
Ie veux qu'vn Soldat ait du cœur,
Mais ie veux qu'il ait de la teste,
Et qu'il ne soit pas si veinqueur,
Qu'il ne sçache aussi bien perdre.
Ie veux qu'vn Soldat ait du bien,
Mais ie veux qu'il ne soit auare,
Et qu'il ne soit pas si Chrestien,
Qu'il ne sçache aussi bien piller.
Ie veux qu'vn Soldat soit Gentil,
Mais ie veux qu'il ne soit superbe,
Et qu'il ne soit pas si humain,
Qu'il ne sçache aussi bien mal faire.
Ie veux qu'vn Soldat soit Courtois,
Mais ie veux qu'il ne soit pas sage,
Et qu'il ne soit pas si Bourgeois,
Qu'il ne sçache aussi bien rauager.
Ie veux qu'vn Soldat soit Deuot,
Mais ie veux qu'il ne soit pas Moine,
Et qu'il ne soit pas si Deuot,
Qu'il ne sçache aussi bien Pillage.
Ie veux qu'vn Soldat soit Iuré,
Mais ie veux qu'il ne soit pas Prestre,
Et qu'il ne soit pas si Sacré,
Qu'il ne sçache aussi bien Rançonner.
Ie veux qu'vn Soldat soit Marié,
Mais ie veux qu'il ne soit pas Moine,
Et qu'il ne soit pas si Marié,
Qu'il ne sçache aussi bien Violer.
Ie veux qu'vn Soldat soit Iuré,
Mais ie veux qu'il ne soit pas Prestre,
Et qu'il ne soit pas si Sacré,
Qu'il ne sçache aussi bien Rançonner.
Ie veux qu'vn Soldat soit Marié,
Mais ie veux qu'il ne soit pas Moine,
Et qu'il ne soit pas si Marié,
Qu'il ne sçache aussi bien Violer.

Cum Gratia & Privilegio Regiæ Majestatis per annos decem.

Excudebat Robertus Stephanus typographus Regius.

PETRI MONTANI EPITAPHIA.

AD CAROLUM IX. FRANCORUM REGEM.

Dum Deus hæc Regum Regnorumque omnia regit,
Et quæ sunt, quæque esse queunt, in tempore certo
Ordinat, & quæ sunt, quæque esse queunt, in tempore certo
Destruit, & quæ sunt, quæque esse queunt, in tempore certo
Mutat, & ad nutum cuncta gubernat suum:
Quid mirum, Carole, si te quoque Regia virtus
Non potuit, nec te Regia fata sequi?
Quid mirum, si te Regnum, si te Regia sceptra
Non potuere, Deo non potuere,

Ayant remarqué que plusieurs Libraires de Paris, & autres, ont contrefait mes Livres, & les vendent, & débitent, tant dans cette Ville, que dans les Provinces, & Pays étrangers, au préjudice de mes Droits, & de mon Privilege, & que ces Contrefacteurs ne manquent pas de mettre sur leurs Contrefactions, qu'elles sont imprimées à Paris, pour tromper plus facilement le Public, & me faire plus de tort, j'ai cru devoir avertir le Public, que je ne reconnoîtrai pour bonnes, & légitimes, que celles qui seront marquées de mon nom, & de ma demeure, & que je poursuivrai devant les Juges, tous ceux qui auront contrefait mes Livres, & qui les auront vendus, & débités, & ceux qui auront marqué sur leurs Contrefactions, qu'elles sont imprimées à Paris, sans mon nom, & ma demeure.

Thekinge ſhall reioyce in thy ſtrength, O Lord: exceadinge glad ſhall he be of thy ſauinge health.
Thou haſt geuen him his hertes deſire: and haſt not denied him the requeſt of his lippes.
For thou ſhalt preuent him with the bleſſinges of goodneſſe: and ſhalt ſet a crowne of pure golde vpon his head.
He aſked life of thee, and thou gaueſt him a long life: euen for euer and euer.
His glorie is great in thy ſauinge health: honour and great worſhippe ſhalt thou lay vpon him.
For thou ſhalt geue him euerlaſtinge felicitie: and make him glad with the ioye of thy countenance.
For the kinge putteth his truſt in the Lord: and in the mercie of the moſt Hyghe he ſhall not fall.
Let all thine enemies feele thine hande: let thy right hande finde out them that hate thee.
Thou ſhalt make them as a fyrie ouen in the time of thine anger: the Lord ſhall deſtroye them in his diſpleaſure, and the fyre ſhall conſume them.
Their fruite ſhalt thou roote out of the earth: and their ſeede from among the children of men.
For they intended euill againſt thee: and imagined ſuche deuiſes as they are not able to performe.
Therefore ſhalt thou put them to flight: and the ſtrings of thy bowe ſhall make ready againſt the face of them.
Be thou exalted Lord in thine owne ſtrength: ſo will we ſinge and praiſe thy power.

Pierre, qui estoit son oncle maternel, & Gilles
Boyleau, qui estoit son cousin germain, tous
deux Chanoines de la Sainte Chapelle de Paris,
& tous deux hommes de grand merite, & de
grande reputation dans leur profession. Ils
prirent soin de son éducation, & le mirent
d'abord au College de Beauvais, où il fit ses
premieres études avec beaucoup de succés.
Ensuite il fut envoyé à Orleans, pour y étudier
en Droit, & il y fit de grands progrés dans
cette science. Mais il ne s'y arresta pas long-
temps, & il vint à Paris, où il se fit recevoir
Avocat au Parlement, & où il commença à
plaider avec beaucoup de reputation.

Il avoit un genie fort heureux pour la Poesie,
& il s'y étoit appliqué dés sa premiere jeunesse.
Il avoit fait quelques Vers Latins, & quelques
Vers François, qui avoient fait connoître qu'il
avoit de grandes dispositions pour ce genre
d'écrire. Mais il ne les avoit pas mis en état
d'être donnés au public, & il ne les montroit
qu'à ses plus particuliers amis. Il avoit aussi
commencé à traduire quelques Satires de Perse,
& quelques Epîtres d'Horace, & il avoit

Pietro Colonna per la morte di Rafaello Sabbatini
Pietro Colonna per la morte di Rafaello Sabbatini
Pietro Colonna per la morte di Rafaello Sabbatini

Comandamento, mandò ad Herode un'Ambasciatore, che
gli dicesse, che non era lecito, che egli hauesse la moglie
di Filippo suo fratello. Herode adunque, per questa
cagione, fece pigliare Giouanni, & lo fece legare, & lo
mise in prigione per Herodiade moglie di Filippo suo
fratello. Perciò che Giouanni gli diceua, non ti è lecito
hauer la moglie di tuo fratello. Et Herode desiderava
di farlo morire, ma temeua il popolo, perciò che lo te-
neuano per Profeta. Ma nel giorno della natività di
Herode, la figliuola di Herodiade ballò nel mezzo, &
piacque a Herode. Per la qual cosa promise con giura-
mento di darle tutto quello, che ella gli domandasse.
Ella adunque, essendo prima ammaestrata da sua ma-
dre, disse, dammi qui in un piatto la testa di Giouanni
Battista. Et il Re ne hebbe dolore, ma per il giuramen-
to, & per quelli, che erano a tauola con lui, comandò,
che le fosse data. Et mandò, & fece decollare Giouanni
in prigione. Et la sua testa fu portata in un piatto, &
data alla fanciulla, & la fanciulla la portò alla madre
sua. Et i suoi discepoli, hauendo ciò inteso, vennero, &
tolsero il suo corpo, & lo posero in un sepolcro. Et
andarono, & annunciarono a Giesù. Et Giesù, hauen-
do ciò inteso, si partì di quiui in una barca in luogo
deserto, & appartato. Et la moltitudine, hauendo ciò
inteso, lo seguitò a piedi da molte città. Et Giesù, es-
cendo uscito, vide una gran moltitudine, & hebbe
compassione di loro, & guarì i loro infermi. Et essendo
già sera, i suoi discepoli gli si accostarono, dicendo,
questo luogo è deserto, & già l'hora è passata, licen-
zia la moltitudine, acciò che andando per le ville, si
comperino da mangiare. Ma Giesù rispose, & disse
loro, non bisogna, che vadano, dateli voi da mangiare.
Et essi gli dissero, noi non habbiamo qui se non cinque
pani, & due pesci. Et egli disse, portatemeli qui. Et
hauendo comandato, che la moltitudine si ponesse a
sedere sopra l'herba, & hauendo presi i cinque pani, &
i due pesci, & alzati gli occhi in cielo, benedisse, &
spezzò i pani, & diede a' discepoli, & i discepoli alla
moltitudine. Et tutti mangiarono, & furono satolli.
Et furono portati via dodici cofani pieni de' pezzi, che
auanzarono. Et quelli, che mangiarono, erano cinque
mila huomini, senza le donne, & i fanciulli. Et subito
Giesù costrinse i suoi discepoli a montare in barca, &
andare auanti a lui all'altra riua, mentre che egli li-
cenziasse la moltitudine. Et hauendo licenziata la mol-
titudine, salì in un monte solo per orare. Et essendo
la sera, egli era quiui solo. Et la barca era già in mez-
zo del mare, & era trauagliata dall'onde, perciò che il
vento era contrario. Et nella quarta vigilia della not-
te, Giesù andò a loro camminando sopra il mare. Et
quando i discepoli lo videro camminare sopra il mare,
si turbarono, dicendo, egli è un fantasma. Et per la
paura gridarono. Ma subito Giesù parlò loro, dicendo,
state di buona vostra, io sono, non temete. Et Pietro
rispose, & disse, Signore, se sei tu, comandami, che io
venga a te sopra l'acque. Et egli disse, vieni. Et Pietro
scendendo della barca, camminò sopra l'acque per an-
dare a Giesù. Ma vedendo il vento gagliardo, hebbe
paura, & cominciando a sommergersi, gridò, dicendo,
Signore, salvami. Et subito Giesù stese la mano, & lo
prese, & gli disse, o huomo di poca fede, perchè hai
dubitato? Et quando furono entrati nella barca, il
vento si acquetò. Et quelli, che erano nella barca, lo
adorarono, dicendo, veramente tu sei Figliuolo di Dio.
Et hauendo passato il mare, vennero nella terra di
Genesaret. Et quelli del luogo, hauendo conosciuto
Giesù, mandarono per tutto quel paese circonuicino,
& gli presentarono tutti i loro infermi. Et lo pregaua-
no, che solamente potessero toccare il lembo della sua
veste. Et tutti quelli, che lo toccarono, furono sanati.
Allhora alcuni Farisei, & Scribi, che erano di Hieru-
salem, vennero a Giesù, dicendo, perchè i tuoi discepoli
trasgrediscono la tradizione de' vecchi? perciò che non
si lauano le mani, quando mangiano il pane. Ma egli
rispose, & disse loro, perchè anchora voi trasgredite il
comandamento di Dio per la vostra tradizione? Perciò
che Dio ha comandato, dicendo, honora il padre, &
la madre, & chi maledice il padre, o la madre, sia
morto di morte. Ma voi dite, chi dirà al padre, o alla
madre, il dono, che è offerto da me, ti gioua, & non
honorerà il padre suo, o la madre sua, egli non sarà
tenuto a farlo. Et hauete annullato il comandamento
di Dio per la vostra tradizione. Ipocriti, ben profetò
di voi Esaia, dicendo, questo popolo mi honora con le
labbra, ma il cuor loro è lontano da me. Et indarno
mi honorano, insegnando dottrine, che sono precetti
di huomini. Et hauendo chiamata a se la moltitudine,
disse loro, udite, & intendete. Non quello, che entra
nella bocca, contamina l'huomo, ma quello, che esce
della bocca, quello contamina l'huomo. Allhora i suoi
discepoli, accostatisi a lui, gli dissero, sai tu, che i Fa-
risei, hauendo udita questa parola, si sono scandaliz-
zati? Ma egli rispose, & disse, ogni pianta, che non è
piantata dal mio Padre celeste, sarà sradicata. Lasci-
ateli, sono ciechi, & guide di ciechi. Et se il cieco
guida il cieco, ambedue cascano nella fossa. Et Pietro
rispose, & gli disse, dichiarami questa parabola. Et
egli disse, siete anchora voi senza intelletto? Non in-
tendete, che tutto quello, che entra nella bocca, va nel
ventre, & è gettato nel secreto? Ma quello, che esce
della bocca, procede dal cuore, & quello contamina
l'huomo. Perciò che dal cuore escono i mali pensieri,
gli homicidij, gli adulterij, le fornicationi, i furti, i
falsi testimonij, le bestemmie. Queste sono le cose, che
contaminano l'huomo, ma il mangiare con le mani
non lauate non contamina l'huomo. Et partitosi di
quiui, Giesù si ritirò nelle parti di Tiro, & di Sidone.
Et ecco una donna Cananea, che era uscita di quei
confini, gridò, dicendo, Signore, figliuolo di Dauid,
habbi pietà di me, la mia figliuola è fieramente tor-
mentata dal demonio. Ma egli non le rispose parola
alcuna. Et i suoi discepoli, accostatisi a lui, lo pregaua-
no, dicendo, licenziala, perciò che ella grida dietro a
noi. Ma egli rispose, & disse, io non sono stato man-
dato se non alle pecore perdute della casa di Israel.
Ma ella venne, & lo adorò, dicendo, Signore, aiutami.
Et egli rispose, & disse, non è bene di prendere il pane
de' figliuoli, & gettarlo a' cagnuoli. Et ella disse, sì
Signore, perciò che anchora i cagnuoli mangiano delle
briciole, che cascano della mensa de' loro padroni.
Allhora Giesù rispose, & le disse, o donna, grande è la
tua fede, sia fatto a te come tu vuoi. Et la sua figliuola
fu sanata da quell'hora. Et partitosi di quiui Giesù,
venne appresso il mare di Galilea, & salì in un monte,
& quiui si pose a sedere. Et molte turbe vennero a lui,
hauendo seco zoppi, ciechi, muti, storpiati, & molti
altri, & li posero a' piedi di Giesù, & egli li guarì.
Talmodo che le turbe si marauigliauano, vedendo i
muti parlare, gli storpiati sanati, gli zoppi camminare,
& i ciechi vedere, & glorificarono il Dio di Israel.
Et Giesù, hauendo chiamati a se i suoi discepoli, disse,
io ho compassione della moltitudine, perciò che già
tre giorni mi stanno appresso, & non hanno da man-
giare, & non voglio licenziarli digiuni, acciò che non
manchino per la via. Et i discepoli gli dissero, onde
habbiamo noi in questo luogo deserto tanti pani, che
satollino così gran moltitudine? Et Giesù disse loro,
quanti pani hauete? Et essi dissero, sette, & alcuni
pochi pesciolini. Et hauendo comandato, che la mol-
titudine si ponesse a sedere in terra, hauendo presi i
sette pani, & i pesci, & hauendo rendute le grazie,
spezzò, & diede a' discepoli, & i discepoli alla mol-
titudine. Et tutti mangiarono, & furono satolli. Et
furono portati via sette sporte piene de' pezzi, che
auanzarono. Et quelli, che mangiarono, erano quat-
tro mila huomini, senza le donne, & i fanciulli. Et
hauendo licenziata la moltitudine, montò in barca, &
venne ne' confini di Magedan. Et i Farisei, & Sad-
ducei, venendo a lui, per tentarlo, lo pregarono, che
li mostrasse qualche segno del cielo. Ma egli rispose,
& disse loro, quando è sera, voi dite, serenerà, perciò
che il cielo è rosso. Et la mattina, oggi sarà tempesta,
perciò che il cielo è rosso, & oscuro. Voi sapete ben
discernere l'aspetto del cielo, & non potete discernere
i segni de' tempi? La generatione maluagia, & adul-
tera domanda segno, & segno non le sarà dato se non
il segno di Giona Profeta. Et lasciatili, se ne andò.
Et i discepoli, essendo passati all'altra riua, si erano
scordati di pigliare del pane. Et Giesù disse loro, ri-
guardate, & guardatevi dal lieuito de' Farisei, & de'
Sadducei. Et essi ragionauano fra di loro, dicendo,
questo è perchè non habbiamo preso del pane. Et
Giesù, hauendo ciò inteso, disse, perchè ragionate fra
di voi, o huomini di poca fede, perchè non habbiate
preso del pane? Non intendete anchora, & non vi ri-
cordate de' cinque pani de' cinque mila huomini, &
quante sporte piene de' pezzi pigliaste? Ne anchora de'
sette pani de' quattro mila huomini, & quante sporte
piene de' pezzi pigliaste? Come non intendete, che io
non vi dissi del pane, che guardiate dal lieuito de' Fa-
risei, & de' Sadducei? Allhora intesero, che non disse,
che si guardassero dal lieuito del pane, ma dalla dot-
trina de' Farisei, & de' Sadducei. Et Giesù, essendo
venuto ne' confini di Cesarea di Filippo, domandò i
suoi discepoli, dicendo, che dicono gli huomini del
Figliuolo dell'huomo? Et essi dissero, alcuni dicono,
che sia Giouanni Battista, altri Helia, altri Hieremia,
o uno de' Profeti. Et egli disse loro, ma voi che dite
che io sia? Et Simon Pietro rispose, & disse, tu sei il
Christo, il Figliuolo del Dio viuente. Et Giesù rispose,
& gli disse, tu sei beato, Simone figliuolo di Iona,
perciò che la carne, & il sangue non te l'hanno rive-
lato, ma il Padre mio, che è ne' cieli. Et anchora io ti
dico, che tu sei Pietro, & sopra questa pietra edifi-
cherò la mia Chiesa, & le porte dello inferno non la
potranno superare. Et a te darò le chiaui del regno
de' cieli, & tutto quello, che legherai in terra, sarà
legato ne' cieli, & tutto quello, che scioglierai in ter-
ra, sarà sciolto ne' cieli. Allhora comandò a' discepoli,
che a niuno dicessero, che egli era Giesù Christo. Da
quel tempo in poi Giesù cominciò a dimostrare a' suoi
discepoli, come egli andrebbe in Hierusalem, & pati-
rebbe molte cose da' Seniori, & da' Principi de' Sacer-
doti, & da' Scribi, & sarebbe morto, & il terzo giorno
risorgerebbe. Et Pietro, tiratolo a se, cominciò a ri-
prenderlo, dicendo, Signore, Dio ti guardi, questo non
ti auuerrà. Ma egli, rivoltosi, disse a Pietro, vattene
da me, Satanasso, mi sei scandalo, perciò che non gu-
sti le cose, che sono di Dio, ma quelle, che sono degli
huomini. Allhora Giesù disse a' suoi discepoli, se al-
cuno vuol venire dietro a me, rinieghi se stesso, & pi-
gli la sua croce, & mi seguiti. Perciò che chi vorrà
saluare la sua vita, la perderà, & chi perderà la sua
vita per cagion di me, la troverà. Perciò che che gio-
uerà all'huomo, se guadagnerà tutto il mondo, & farà
danno all'anima sua? Ouero che darà l'huomo in cam-
bio dell'anima sua? Perciò che il Figliuolo dell'huo-
mo ha da venire nella gloria del Padre suo con gli
Angeli suoi, & allhora renderà a ciascuno secondo le
opere sue. Io vi dico in verità, che alcuni di quelli,
che sono quiui presenti, non gusteranno la morte, in-
fino che habbiano veduto il Figliuolo dell'huomo ve-
nire nel suo regno. Et sei giorni dopo, Giesù prese
seco Pietro, & Giacomo, & Giouanni suo fratello, &
li menò in disparte sopra un alto monte. Et fu tra-
sfigurato in presenza loro, & la faccia sua risplendè
come il sole, & le sue vesti diuennero bianche come
la luce. Et ecco, Moise, & Helia apparirono loro, ra-
gionando con lui. Et Pietro, rispondendo, disse a Gie-
sù, Signore, è bene, che noi siamo quiui, se tu vuoi,
facciamo quiui tre tabernacoli, uno per te, & uno per
Moise, & uno per Helia. Et mentre che egli parlava,
ecco una nuuola lucida li adombrò, & ecco una voce
della nuuola, che disse, questo è il mio Figliuolo di-
letto, nel quale mi sono compiaciuto, udite lui. Et i
discepoli, hauendo ciò udito, caddero sopra le loro fac-
cie, & furono grandemente spauentati. Et Giesù, ac-
costatosi a loro, li toccò, & disse, leuatevi, & non
temete. Et essi, alzati gli occhi, non videro alcuno se
non Giesù solo. Et mentre che scendeuano del monte,
Giesù comandò loro, dicendo, non dite a niuno la
visione, infino che il Figliuolo dell'huomo sia risorto
da' morti. Et i suoi discepoli lo domandarono, dicen-
do, perchè dunque dicono gli Scribi, che Helia deue
prima venire? Et egli rispose, & disse loro, Helia
certamente ha da venire, & ristorerà ogni cosa. Ma
io vi dico, che Helia è già venuto, & non lo hanno
conosciuto, anzi hanno fatto di lui tutto quello, che
hanno voluto. Così anchora il Figliuolo dell'huomo
ha da patire da loro. Allhora i discepoli intesero, che
egli parlò loro di Giouanni Battista. Et quando fu
giunto alla moltitudine, gli si accostò un huomo, che
gli si gettò in ginocchioni, dicendo, Signore, habbi
pietà del mio figliuolo, perciò che è lunatico, & pa-
tisce grandemente, perciò che spesse volte cade nel
fuoco, & spesse volte nell'acqua. Et io l'ho presentato
a' tuoi discepoli, & non hanno potuto guarirlo. Et
Giesù, rispondendo, disse, o generatione incredula, &
peruersa, infino a quando sarò con voi? infino a quan-
do vi sopporterò? Menatelo qui a me. Et Giesù lo
sgridò, & il demonio uscì di lui, & il fanciullo fu
sanato da quell'hora. Allhora i discepoli, accostatisi a
Giesù, gli dissero secretamente, perchè noi non lo ha-
bbiamo potuto cacciare? Et egli disse loro, per la vo-
stra incredulità. Perciò che in verità vi dico, che se
hauete fede come un granello di senape, direte a que-
sto monte, passa di quiui, & passerà, & niuna cosa vi
sarà impossibile. Ma questa sorte non esce se non per
orazione, & digiuno. Et partendosi di quiui, Giesù
passò per la Galilea, & non voleua, che alcuno lo sa-
pesse. Perciò che insegnaua a' suoi discepoli, & diceua
loro, che il Figliuolo dell'huomo sarebbe dato nelle
mani de' huomini, & lo ammazzeranno, & ammaz-
zato che sarà, il terzo giorno risorgerà. Et essi non
intendeuano questa parola, & temeuano di domandar-
lo. Et giunsero in Capernaum. Et essendo in casa,
domandò loro, che ragionamento era quello, che ha-
uete fatto per la via? Et essi tacquero, perciò che per
la via hauean ragionato fra di loro, chi di loro fosse il
maggiore. Et essendosi posto a sedere, chiamò i dodici,
& disse loro, se alcuno vuol essere il primo, sarà l'ul-
timo di tutti, & il seruitore di tutti. Et hauendo pre-
so un fanciullo, lo pose in mezzo di loro, & abbrac-
ciatolo, disse loro, chi riceue uno di questi fanciulli
nel nome mio, riceue me, & chi riceue me, non riceue
me, ma colui, che mi ha mandato. Et Giouanni gli
disse, Maestro, noi habbiamo veduto uno, che non ci
seguita, che scacciaua i demonij nel nome tuo, & glie-
lo habbiamo vietato, perciò che non ci seguita. Ma
Giesù disse, non glielo vietate, perciò che non è alcuno,
che faccia miracolo nel nome mio, & possa tosto dire
male di me. Perciò che chi non è contro di noi, è per
noi. Perciò che chiunque vi darà un bicchier d'acqua
nel nome mio, perciò che siete di Christo, in verità vi
dico, che non perderà la sua mercede. Et chiunque
scandalizzerà uno di questi piccoli, che credono in me,
gli sarebbe meglio, che gli fosse posta una macina da
asino al collo, & che fosse gettato nel mare. Et se la
tua mano ti scandalizza, tagliala, perciò che ti è me-
glio entrare nella vita monco, che hauendo due mani
andare nella Gehenna, nel fuoco, che non si può estin-
guere, dove il verme loro non muore, & il fuoco non
si estingue. Et se il tuo piede ti scandalizza, taglialo,
perciò che ti è meglio entrare nella vita zoppo, che
hauendo due piedi essere gettato nella Gehenna, nel
fuoco, che non si può estinguere, dove il verme loro
non muore, & il fuoco non si estingue. Et se il tuo
occhio ti scandalizza, cavalo, perciò che ti è meglio
entrare nel regno de' cieli con un occhio solo, che ha-
uendo due occhi essere gettato nella Gehenna del fuo-
co, che non si può estinguere, dove il verme loro non
muore, & il fuoco non si estingue. Perciò che ogni
uno sarà salato con il fuoco, & ogni sacrificio sarà sa-
lato con il sale. Il sale è buono, ma se il sale diuenta
insipido, con che lo condirete? Habbiate sale in voi,
& habbiate pace fra di voi. Et Giesù, partitosi di
quiui, venne ne' confini della Giudea, & di là da Gior-
dano. Et le turbe vennero di nuouo a lui, & come
era suo costume, di nuouo li insegnaua. Et i Farisei,
accostatisi a lui, per tentarlo, lo domandarono, se è
lecito a un marito ripudiare la moglie sua? Ma egli,
rispondendo, disse loro, che vi ha comandato Mosè?
Et essi dissero, Mosè ha permesso di scriuere libello di
ripudio, & ripudiare. Et Giesù rispose, & disse loro,
per la durezza del vostro cuore Mosè vi scrisse questo
precetto. Ma dal principio della creatione Dio li fece
maschio, & femina. Per questo l'huomo lascierà il
padre, & la madre, & si congiungerà alla moglie sua,
& i due saranno una carne. Talmodo che non sono
più due, ma una carne. Adunque quello, che Dio ha
congiunto, l'huomo non lo separi. Et nella casa i suoi
discepoli di nuouo lo domandarono di questo. Et egli
disse loro, chiunque ripudierà la moglie sua, & ne
prenderà un'altra, commette adulterio contro di lei.
Et se la moglie ripudierà il marito suo, & ne prende-
rà un'altro, commette adulterio. Et gli offerirono i
fanciulli, acciò che li toccasse, ma i discepoli sgridaua-
no quelli, che li offerivano. Et Giesù, hauendo ciò
veduto, ne hebbe indignatione, & disse loro, lasciate
i fanciulli venire a me, & non li vietate, perciò che
di tali è il regno de' cieli. In verità vi dico, che chi
non riceuerà il regno de' cieli come un fanciullo, non
entrerà in esso. Et abbracciatili, & posta le mani so-
pra di loro, li benedisse. Et mentre che egli era in
cammino, uno corse a lui, & gli si gettò in ginocchio-
ni, & lo domandò, dicendo, Maestro buono, che farò
io per ereditare la vita eterna? Et Giesù gli disse,
perchè mi chiami buono? Niuno è buono se non uno
solo, che è Dio. Tu sai i comandamenti, non ammaz-
zare, non commettere adulterio, non furare, non dire
falso testimonio, non fraudare, honora il padre, & la
madre. Et egli, rispondendo, disse, Maestro, tutte
queste cose ho osservate dalla mia giouentù. Et Giesù,
riguardatolo, lo amò, & gli disse, una cosa ti manca,
va, vendi tutto quello, che hai, & dallo a' poueri, &
hauerai un tesoro ne' cieli, & vieni, & seguitami,
pigliando la croce. Ma egli, hauendo contristata la
faccia per questa parola, se ne andò dolente, perciò
che hauea molte possessioni. Et Giesù, riguardato in-
torno, disse a' suoi discepoli, quanto difficilmente en-
trano quelli, che hanno le ricchezze, nel regno de' cie-
li? Et i discepoli si marauigliarono delle sue parole.
Ma Giesù, di nuouo rispondendo, disse loro, figliuoli,
quanto è difficile a quelli, che confidano nelle ricchez-
ze, entrare nel regno de' cieli? Egli è più facile, che
un cammello passi per la cruna di un'ago, che un ric-
co entri nel regno de' cieli. Et essi si marauigliarono
molto più, dicendo fra di loro, & chi può dunque es-
sere saluo? Et Giesù, riguardatili, disse, appresso gli
huomini è impossibile, ma non appresso Dio, perciò
che appresso Dio ogni cosa è possibile. Allhora Pietro
cominciò a dirgli, ecco noi habbiamo lasciato ogni
cosa, & ti habbiamo seguitato. Et Giesù, rispondendo,
disse, in verità vi dico, che niuno è, che habbia lasciato
casa, o fratelli, o sorelle, o padre, o madre, o moglie,
o figliuoli, o possessioni per cagion di me, & per cagion
del Vangelio, che non riceua hora in questo tempo cen-
to tanti, case, & fratelli, & sorelle, & madri, & figli-
uoli, & possessioni, con persecutioni, & nel secolo ad-
uenire la vita eterna. Ma molti primi saranno ultimi,
& gli ultimi primi. Et erano in cammino, salendo in
Hierusalem, & Giesù andaua auanti a loro, & essi si
marauigliauano, & quelli, che seguitauano, temeuano.
Et di nuouo, hauendo presi i dodici, cominciò a dire
loro le cose, che gli doueuano auuenire, dicendo, ecco
noi andiamo in Hierusalem, & il Figliuolo dell'huo-
mo sarà dato a' Principi de' Sacerdoti, & a' Scribi, &
a' Seniori, & essi lo condanneranno a morte, & lo da-
ranno nelle mani de' Gentili, & lo scherniranno, &
gli sputeranno addosso, & lo flagelleranno, & lo am-
mazzeranno, & il terzo giorno risorgerà. Et Giacomo,
& Giouanni, figliuoli di Zebedeo, si accostarono a lui,
dicendo, Maestro, noi vogliamo, che tutto quello, che
ti domanderemo, ci sia fatto. Et egli disse loro, che
volete, che io vi faccia? Et essi gli dissero, dacci, che
noi siamo posti uno alla tua destra, & uno alla tua
sinistra nella tua gloria. Ma Giesù disse loro, non sa-
pete quello, che domandate. Potete bere il calice, che
io bo a bere, & essere battezzati del battesimo, del
quale io sono battezzato? Et essi gli dissero, possiamo.
Et Giesù disse loro, il calice, che io bo a bere, lo bere-
te, & sarete battezzati del battesimo, del quale io so-
no battezzato. Ma il sedere alla mia destra, & alla
mia sinistra non è mio darlo, ma è di quelli, a' quali
è preparato. Et i dieci, hauendo ciò udito, cominci-
arono a sdegnarsi contro di Giacomo, & di Giouanni.
Ma Giesù, chiamatili a se, disse loro, voi sapete, che
quelli, che sono stimati Principi delle genti, le signo-
reggiano, & i loro Grandi usano potestà sopra di esse.
Ma non così sarà fra di voi, anzi chiunque vorrà es-
sere il maggiore fra di voi, sarà il seruitore di tutti.
Et chiunque vorrà essere il primo fra di voi, sarà il
seruo di tutti. Perciò che anchora il Figliuolo dell'huo-
mo non è venuto per essere seruito, ma per seruire, &
per dare l'anima sua in redentione per molti. Et giun-
sero in Hiericho. Et mentre che egli partiua di Hie-
richo con i suoi discepoli, & una gran moltitudine,
Bartimeo cieco, figliuolo di Timeo, sedeua appresso la
via, mendicando. Et hauendo udito, che era Giesù
Nazareno, cominciò a gridare, & a dire, Giesù figli-
uolo di Dauid, habbi pietà di me. Et molti lo sgrida-
uano, acciò che si tacesse. Ma egli molto più gridaua,
figliuolo di Dauid, habbi pietà di me. Et Giesù, fer-
matosi, comandò, che fosse chiamato. Et chiamarono
il cieco, dicendo, fatti animo, leuati, ti chiama. Et
egli, gettato via il suo mantello, si leuò, & venne a
Giesù. Et Giesù, rispondendo, disse, che vuoi, che io
ti faccia? Et il cieco disse, Maestro, che io riceua la
vista. Et Giesù disse, va, la tua fede ti ha fatto sano.
Et subito riceuette la vista, & seguitò Giesù per la
via. Et quando si accostarono a Hierusalem, a Betfage,
& a Betania, appresso il monte Oliueto, Giesù mandò
due de' suoi discepoli, & disse loro, andate nella ter-
ra, che è dirimpetto a voi, & subito che sarete entrati
in essa, troueretete un puledro legato, sopra il quale
niuno huomo è mai stato a sedere, slegatelo, & me-
natelo. Et se alcuno vi dirà, perchè fate questo? dite,
che il Signore ha bisogno di lui, & subito lo rimanderà
qui. Et essi andarono, & trouarono il puledro legato
appresso la porta di fuori, nel luogo, doue si partono
le due strade, & lo slegarono. Et alcuni di quelli, che
quiui stauano, dissero loro, che fate voi, slegando il
puledro? Et essi dissero loro, come Giesù hauea co-
mandato. Et quelli li lasciarono andare. Et menarono
il puledro a Giesù, & posero sopra di lui le loro vesti,
& Giesù montò sopra di lui. Et molti distesero le loro
vesti per la via, & altri tagliauano de' rami degli al-
beri, & li distendeuano per la via. Et quelli, che an-
dauano auanti, & quelli, che seguitauano, gridauano,
dicendo, Osanna, benedetto colui, che viene nel nome
del Signore. Benedetto il regno del nostro padre Da-
uid, che viene nel nome del Signore. Osanna nelle
altezze. Et Giesù entrò in Hierusalem, & nel tempio,
& hauendo riguardato intorno a tutte le cose, essendo
già l'hora tarda, uscì in Betania con i dodici. Et il
giorno seguente, quando uscirono di Betania, hebbe
fame. Et hauendo veduto di lontano un fico, che ha-
ueua le foglie, andò a vedere se forse vi trouasse cosa
alcuna, & quando vi fu giunto, non vi trouò se non
le foglie, perciò che non era il tempo de' fichi. Et Gie-
sù, rispondendo, disse al fico, niuno mangi mai più
frutto di te. Et i suoi discepoli udirono questo. Et
giunsero in Hierusalem. Et Giesù, entrato nel tempio,
cominciò a cacciare fuori quelli, che vendeuano, & che
comperauano nel tempio, & rouesciò le tauole de' cam-
biatori, & le sedie di quelli, che vendeuano le colom-
be. Et non lasciaua, che alcuno portasse vaso alcuno
per il tempio. Et insegnaua, & diceua loro, non è
scritto, che la casa mia sarà chiamata casa di oratione
a tutte le genti? Ma voi l'hauete fatta spelonca di la-
droni. Et i Principi de' Sacerdoti, & gli Scribi, hau-
endo ciò udito, cercauano come lo potessero ammaz-
zare. Perciò che lo temeuano, perciò che tutta la mol-
titudine era stupefatta della sua dottrina. Et quando
fu sera, Giesù uscì della città. Et passando la mattina
per la via, videro il fico seccato fino alle radici. Et
Pietro, ricordatosi, disse a Giesù, Maestro, ecco il fico,
che maledicesti, è seccato. Et Giesù, rispondendo, dis-
se loro, habbiate fede in Dio. In verità vi dico, che
chiunque dirà a questo monte, leuati, & gettati nel
mare, & non dubiterà nel cuor suo, ma crederà, che
quello, che dice, sarà fatto, gli sarà fatto quello, che
dice. Per questo vi dico, che tutte le cose, che voi do-
mandarete orando, credete, che le riceuerete, & vi
saranno fatte. Et quando starete orando, perdonate,
se hauete cosa alcuna contro alcuno, acciò che anche-
ra il Padre vostro, che è ne' cieli, perdoni a voi i vo-
stri peccati. Et essi giunsero di nuouo in Hierusalem.
Et mentre che egli passeggiaua nel tempio, i Principi
de' Sacerdoti, & gli Scribi, & i Seniori, vennero a lui,
& gli dissero, con che autorità fai tu queste cose? Et
chi ti ha dato questa autorità di fare queste cose? Et
Giesù, rispondendo, disse loro, io anchora vi domande-
rò una cosa, & rispondetemi, & io vi dirò con che
autorità io faccio queste cose. Il battesimo di Giouan-
ni era egli del cielo, o da gli huomini? Rispondetemi.
Et essi ragionauano fra di loro, dicendo, se diremo,
del cielo, dirà, perchè adunque non gli hauete creduto?
Ma se diremo, da gli huomini, temiamo della moltitu-
dine, perciò che tutti tenevano Giouanni per vero Pro-
feta. Et rispondendo, dissero a Giesù, non sappiamo.
Et Giesù, rispondendo, disse loro, ne anchora io vi
dirò con che autorità io faccio queste cose. Et cominci-
ò a dire loro per parabole, un huomo piantò una vi-
gna, & la circondò di siepe, & cauò il luogo del tor-
chio, & edificò una torre, & la locò a' lauoratori, &
andò in altre parti. Et a suo tempo mandò un suo
seruo a' lauoratori, per riceuere da' lauoratori del frut-
to della vigna. Et quelli, presolo, lo batterono, & lo
rimandarono vacuo. Et di nuouo mandò loro un'altro
seruo, & a quello ruppero il capo, & lo vituperarono.
Et di nuouo ne mandò un'altro, & quello ammazza-
rono, & molti altri, battendo alcuni, & ammazzando
alcuni. Hauea adunque ancora un figliuolo diletto, &
lo mandò anchora a loro, ultimamente, dicendo, ha-
ueranno rispetto al figliuolo mio. Ma quelli lauora-
tori dissero fra di loro, questo è l'herede, venite, am-
mazziamolo, & l'heredità sarà nostra. Et presolo, lo
ammazzarono, & lo gettarono fuori della vigna. Che
farà adunque il Signore della vigna? Verrà, & farà
perire quelli lauoratori, & darà la vigna a gli altri.
Non hauete anchora letta questa Scrittura? La pietra,
che gli edificatori hanno rifiutata, è quella, che è stata
posta per capo del cantone. Questo è stato fatto dal
Signore, & è cosa marauigliosa a gli occhi nostri. Et
essi cercauano di pigliarlo, & temeuano della molti-
tudine, perciò che hauean conosciuto, che hauea detta
quella parabola contro di loro. Et lasciatolo, se ne
andarono. Et mandarono a lui alcuni de' Farisei, &
de' Herodiani, acciò che lo pigliassero nelle parole.
Et essi, venuti, gli dissero, Maestro, noi sappiamo,
che tu sei huomo da bene, & non hai rispetto a niuno,
perciò che non hai riguardo alla persona de gli huo-
mini, ma insegni la via di Dio secondo la verità. È
egli lecito di dare il tributo a Cesare, o no? Diamo,
o non diamo? Ma egli, conoscendo la loro ipocrisia,
disse loro, perchè mi tentate? Portatemi un denaro,
acciò che io lo veda. Et essi glielo portarono. Et egli
disse loro, di chi è questa imagine, & questa scrittu-
ra? Et essi gli dissero, di Cesare. Et Giesù, rispon-
dendo, disse loro, rendete a Cesare le cose di Cesare,
& a Dio le cose di Dio. Et essi si marauigliarono di
lui. Et alcuni Sadducei, che dicono, che non è resur-
rettione, vennero a lui, & lo domandarono, dicendo,
Maestro, Mosè ci scrisse, che se il fratello di alcuno
morirà, & lascierà la moglie, & non lascierà figliuoli,
che il fratello suo prenda la moglie sua, & suscite-
rà seme al fratello suo. Erano adunque sette fratelli,
& il primo prese moglie, & morì, & non lasciò se-
me. Et il secondo la prese, & morì, & non lasciò se-
me. Et il terzo similmente. Et tutti sette non lasci-
arono seme. Vltimamente anchora la donna morì. Nel-
la resurrettione adunque, quando risorgeranno, di
quale di loro sarà moglie? Perciò che tutti sette l'han-
no hauuta per moglie. Et Giesù, rispondendo, disse
loro, non errate voi per questo, perciò che non sapete
le Scritture, ne la potenza di Dio? Perciò che quando
risorgeranno da' morti, non prenderanno moglie, ne
mariti, ma saranno come gli Angeli, che sono ne' cieli.
Ma quanto a' morti, che risorgano, non hauete letto
nel libro di Mosè, come Dio gli parlò nel pruno, dicen-
do, io sono il Dio di Abraham, & il Dio di Isaac, &
il Dio di Iacob? Non è Dio de' morti, ma de' viuenti.
Voi adunque errate molto. Et uno de' Scribi, che li
hauea uditi ragionare insieme, & hauea conosciuto,
che hauea ben risposto a quelli, gli si accostò, & lo
domandò, quale è il primo di tutti i comandamenti?
Et Giesù rispose, il primo di tutti i comandamenti è,
ascolta Israel, il Signore Dio nostro è un solo Signo-
re. Et amerai il Signore Dio tuo di tutto il cuore tuo,
& di tutta l'anima tua, & di tutta la mente tua, &
di tutta la forza tua. Questo è il primo comandamen-
to. Et il secondo, simile a quello, è questo, amerai il
prossimo tuo come te stesso. Non è altro comandamen-
to maggiore di questi. Et lo Scriba gli disse, bene,
Maestro, hai detto secondo la verità, perciò che uno
solo è Dio, & non è altro se non lui. Et amarlo di
tutto il cuore, & di tutto l'intelletto, & di tutta l'a-
nima, & di tutta la forza, & amare il prossimo come
se stesso, è più che tutti gli holocausti, & i sacrificij.
Et Giesù, hauendo veduto, che hauea ben risposto sa-
uiamente, gli disse, tu non sei lontano dal regno de'
cieli. Et niuno ardiua più di domandarlo. Et Giesù,
rispondendo, disse, insegnando nel tempio, come dico-
no gli Scribi, che Christo è figliuolo di Dauid? Per-
ciò che Dauid stesso disse per lo Spirito Santo, il Si-
gnore disse al Signore mio, siedi alla mia destra, in-
fino che io ponga i tuoi nemici per scabello de' tuoi
piedi. Dauid adunque stesso lo chiama Signore, & co-
me è suo figliuolo? Et la moltitudine grande lo udiua
volentieri. Et nella sua dottrina diceua, guardatevi
da gli Scribi, che vogliono andare in habito lungo, &
amano le salutationi nelle piazze, & i primi seggi nel-
le sinagoghe, & i primi luoghi a' conuiti, che diuora-
no le case delle vedoue, & fanno lunghe orationi per
parere, questi riceueranno maggior giudicio. Et Gie-
sù, posto a sedere dirimpetto alla cassa, riguardò come
la moltitudine gettaua danari nella cassa, & molti ric-
chi ne gettauano assai. Et una vedoua povera, venu-
tavi, gettò due minuti, che fanno un quadrante. Et
Giesù, chiamati a se i suoi discepoli, disse loro, in ve-
rità vi dico, che questa vedoua povera ha gettato più
di tutti quelli, che hanno gettato nella cassa. Perciò
che tutti hanno gettato del loro soprauanzo, ma ella
del suo necessario ha gettato tutto quello, che hauea,
tutta la sua facultà. Et uscendo del tempio, uno de'
suoi discepoli gli disse, Maestro, riguarda che pietre,
& che edificij. Et Giesù, rispondendo, disse loro, ve-
dete questi grandi edificij? Non sarà lasciata pietra
sopra pietra, che non sia disfatta. Et essendo a sedere
nel monte Oliueto dirimpetto al tempio, Pietro, & Gia-
como, & Giouanni, & Andrea lo domandarono secre-
tamente, dicendo, dicci quando queste cose saranno, &
che segno sarà, quando tutte queste cose hanno da es-
sere compiute? Et Giesù, rispondendo, cominciò a
dire loro, guardate, che niuno vi seduca. Perciò che
molti verranno nel nome mio, dicendo, io sono Chri-
sto, & ingannaranno molti. Et quando udirete guer-
re, & romori di guerre, non vi turbate, perciò che
bisogna, che queste cose auuengano, ma non sarà an-
chora la fine. Perciò che si leuerà gente contro gente,
& regno contro regno, & vi saranno terremoti in
diuersi luoghi, & vi saranno fami, & turbationi. Que-
sti sono principij di dolori. Ma guardate voi a voi
stessi, perciò che vi metteranno nelle mani de' Consi-
gli, & sarete battuti nelle sinagoghe, & sarete posti
auanti a' Presidenti, & a' Re per cagion di me, in te-
stimonio a loro. Et bisogna, che il Vangelio sia prima
predicato a tutte le genti. Et quando vi menaranno
per darui in mano, non vi pensate prima quello, che
hauete a dire, ne premeditate, ma quello, che vi sarà
dato in quell'hora, quello dite, perciò che non siete
voi, che parlate, ma lo Spirito Santo. Et il fratello
darà il fratello a mor

Spes hominis, iam iam potitur, quia posse videtur.
Hactenus ire Deo visum. satis esse pericli
Intentasse metum. pater & tutela suorum est:
Plectendique modo contentus, parcere nouit;
Post etiam, si se peccando accendere pergant,
Durus, &, exactis acri cum fœnere pœnis,
Extremum facinus suprema falce recidens.
Fama erat ad Rhodanum, nullis auctoribus errans,
Vana quidem, sed & hæc casus præsaga futuri,
Immanem cecidisse feram, cùm forte valeret
Vt nunquam insanâ demas si mente furorem,
Nemo diu est odiis visus superesse suorum:
Et metus vnius patriæ decedit amori.
Incensis animis venalem sanguine laurum:
Fidentes manibus iuuenes, & pectore, quærunt,
Seruatæ vt patriæ sibi quisque reposcat honorem.
Vt semel æthereos afflauit spiritus igneis,
Quo terras, cœlumque pater iubet omne moueri,
Accepitque Deum venientem pectore toto
Mens inuicta, viæ ratio quæcumque daretur
Certa sequi, secura sui, quis quidque sequatur
Exitus; instantis tamen haud ignara pericli,
Substitit, & secum rationem exegit agendi.
Ergo alacris, steterat castris quæ proxima, syluam
Solus adit, sola terrarum, rex magne, tuorum
Scamna pedum, genibus supplex insistit; & orat:
Qui paces, & bella cies, ò lenis & asper,
Vtcumque est hominum meritus furor, aut tua terras
Perdere fine patens nullo indulgentia parcit,
Dexter adesse velis, precibusque aduertere nostris:
Votaque multorum ne me auerseris in vno.
Quo finis vsque mali caput hoc, caussamque tumultus,
Hostilem rabiem rebus stimulate secundis;
Nuper ab ignotis venientem accepimus oris
Ante alios omnes nostro quæ in munera regum,

Spe f-

Ma fuori, la Città era in grandissima confusione, per la fuga di tanti Cittadini, che abbandonavano le loro case, e le loro sostanze, per salvare le loro vite, e per la gran turba di Soldati, che si erano dalla Montagna calati nella Città.

Il Duca di Guisa, che era Governatore di Parigi, fece subito chiudere le Porte della Città, e mandò Soldati alla Casa dell'Ammiraglio, per ammazzarlo, e per farlo morire con tutti i suoi, che vi erano dentro. Ma Monsignor di Cosse, Governatore del Palazzo Reale, avvisò l'Ammiraglio, che si salvasse, perchè il Duca di Guisa voleva ammazzarlo. Egli, che era Uomo di gran cuore, e di gran valore, non volle fuggire, ma si preparò a difendersi, e a morire da valoroso Soldato, come era stato sempre. Ma i Soldati del Duca di Guisa, che erano molti, entrarono per forza nella Casa dell'Ammiraglio, e ammazzarono lui, e tutti i suoi, che vi erano dentro. Il Duca di Guisa, che era Uomo di gran cuore, e di gran valore, non volle fuggire, ma si preparò a difendersi, e a morire da valoroso Soldato, come era stato sempre. Ma i Soldati del Duca di Guisa, che erano molti, entrarono per forza nella Casa dell'Ammiraglio, e ammazzarono lui, e tutti i suoi, che vi erano dentro. Il Duca di Guisa, che era Uomo di gran cuore, e di gran valore, non volle fuggire, ma si preparò a difendersi, e a morire da valoroso Soldato, come era stato sempre. Ma i Soldati del Duca di Guisa, che erano molti, entrarono per forza nella Casa dell'Ammiraglio, e ammazzarono lui, e tutti i suoi, che vi erano dentro. Il Duca di Guisa, che era Uomo di gran cuore, e di gran valore, non volle fuggire, ma si preparò a difendersi, e a morire da valoroso Soldato, come era stato sempre. Ma i Soldati del Duca di Guisa, che erano molti, entrarono per forza nella Casa dell'Ammiraglio, e ammazzarono lui, e tutti i suoi, che vi erano dentro.

Vt placet hic aliquem bellis accedere finem ;
Si fauor iste, tuum tanto dignatur honore
Me, quodcumque mihi est operæ, vni seruiat omne
Id tibi ; ne quoquam potius laudete ministro.
Nil paruum duce te mihi mens meditatur, & audet.
Hoste animi satis est vni & virtutis in vno.
Dic modò ne vsuat ; iam faxo desinet esse ;
Si facis auspicium, atque fauens tua iussa secundas.
Talibus orantem lux circumfulserat ingens,
Igneus & calefacta vigor per membra cucurrit :
Cum sese supra attolli, nec sistere terrâ,
Iam præter solitum magnus, lætusque videri
Ipse sibi, & pulchræ incendi virtutis amore :
Inuidia infelix licet aduertère canenti.
Quoque necem possis minus addubitare tyranni
Auctori placuisse Deo ; dedit ipse tremendi
Fulminis haud minimam, quo dissicit omnia, partem,
Scintillam aeriis elisi nubibus ignis,
Intrepidumq; animum, atq; audentem in vulnera dextrã.
Te sequor, ò, quocumque vocas, sequor ecce vocantem
Te pater. & gressum assurgens cum voce tetendit.
Iam sublimis equo sedet, & fatale coruscans
Fulmen habet dextra ; iam non idem ille, sed heros ;
Mox etiam fato diuinum in nomen iturus.
Optat aprum horrentem, vastatoremque locorum
Ante sibi ora dari. sed nec mora longa sequuta est,
Præterit. ille oculos quantum ne intentus oberret,
Coniicit, & iactum vox est comitata per auras
Haud hominem illa sonans: Deus hostem vlciscitur hostis.
Audito magis attonitus, quàm saucius ictu,
Stratus humi ruit : at læto clamore ruinam
Excipiunt colles, subiectaque collibus arua :
Rettulit & Ligeris, breuiumque Ligellus aquarum.
Per valles simul ac vox est accepta sonantes,
Tesseia pacis vti, quàm lato est Gallia fine

Esse,

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Of the Vertues of Stones, Gemmes, Pearles, and Corall. 1
Of the Vertues of Plants, Herbes, Trees, Fruits, Spices, Gummes, Iuices, Oyles, Waters, Salts, Mettalls, and Earths. 2
Of the Vertues of Beasts, Birds, Fishes, Serpents, Flies, Wormes, and Excrements. 3
Of the Vertues of Mans Body, and Excrements. 4
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Nulla quam mutatio? Quæ mutatio nulla.
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M. ANTONII MURETI EPIGRAMMA.

Alius Versus.

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ſi quelqu'vn ſe trouue mal, ſoudain il
appelle vn Medecin, & ſe met entre ſes
mains, ſans ſçauoir ſi c'eſt vn homme
de bien, ou vn meſchant, vn ſçauant, ou
vn ignorant, vn homme de bien, ou vn
meſchant, vn ſçauant, ou vn ignorant,
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bien, ou vn meſchant, vn ſçauant, ou vn

Generosus animus, quique se nullo videt
Scelere impiatum, semper est liber metu.

CHORVS.

Sors, rerum dominа omnium
Non vsquam stabili fixa manet pede,
Sed vultum assiduè innouans,
Incertisque rotans omnia flexibus,
Alternas variat vices.
Seu mitis faueat, siue premat nocens,
Vento mobilior volat.
Illam si nitidâ fronte reliquerit
Abdens lampada Delius,
Idem flammiuomos cum moderans equos
Mundo restituet diem,
Sub vultu poterit cernere nubilo,
Queis præsens erat, abditam.
Nec solum exiguis rebus inæstuans,
Priuatas agitat domos:
Ipsis imperiis, dum libuit, nouam
Inducit faciem ferox.
Hæc regum arbitrio nos voluit regi,
Donec Tarquinii furor
Commouit proceres, tam rigidum vt semel
Ceruice excuterent iugum.
Hinc nos cura Patrum, curaque Consulum
Tutos semper ab exteris,
Iam per longa satis tempora præstitit:
Non à seditionibus,
Quas per è adsiduas exitialiter
Feruens imperii sitis
Nonnullorum animis insita commouet.
Hæc Gracchis animos dedit:
Hæc Sullas, Marioſque in patriæ luem
Armauit. Sed opus quid est
Priſca exempla referre? Hæc quoq; Cæsarem.

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Complexus astra est: Seruilius, à quo tua est
Deducta mater, Melium in causâ pari
Peremit: vnum emempla te per talia
Pigebit ire & gloriam adipisci parem?
Mucrone saluo, atq; artubus adhuc integris,
Videre Brutus, & pati regem potest?
Imò audeamus magnũ aliquid & nos quoq;:
Mactatus hacce dexterâ tandem cadat;
Qui quandocunque ceciderit, serò cadet;
Pro patriâ confligere, augurium optimũ est.
Generosiores fræna detrectant equi;
Nec nisi coacti perfuerunt tauri iugum:
Roma patietur, quod recusant belluæ?
Reges adorent barbaræ gentes suos,
Non Roma, mundi terror, & mundi stupor:
Viuente Bruto, Roma reges nesciet.
At verò non *rex* iste, sed *dictator* est.
Dum res sit vna, quid aliud nomen iuuat?
Ad nomen illud refugit & oblatas sibi
Reicit coronas. fingere hoc, & ludere est:
Nam cur Tribunos igitur amouit loco?
At mihi & honores, & semel vitam dedit:
Plus patria illis omnibús apud me potest.
Qui se tyranno in patriam gratum exhibet:
Dum vult inepte gratus esse, ingratus est.
O rem pudendam! mollis & vix vir satis,
Regit Quirites Martis ortos sanguine,
Totumque nutu pathicus orbem temperat.
Accingere, & vim, Brute, nunc profer tuam:
Accommoda orbis venit implendis dies.
Phœbus renascens subditos ciues iugo,
Seruosque vidit: liberos videat cadens.

Cassius Brutus.

O cuius alto nixa virtus pectore
Sperare Romam sola depressam iubet,

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Chapter 1. Rome. Tarquin and his sons.

Tarquin the Proud, the seventh king of Rome, had reigned twenty-five years, when his son Sextus, who had been sent to Gabii, a city of Latium, to govern it, wrote to his father, that he had subdued the Gabians, and that they would submit to his authority.

Tarquin feared the conquest was attributed to his son's valour, and not to his own; and, therefore, he sent a messenger to Gabii, to ask his son what he would have him do to the Gabians, who refused to submit to him. Sextus, who had no answer to make, cut off the heads of the principal men of the city, and then sent the messenger back to his father.

Tarquin, who was in the garden of his palace, when the messenger arrived, said nothing to him, but walked backwards and forwards, and struck off the heads of the tallest poppies with a stick. The messenger returned to Gabii, and told Sextus what he had seen his father do. Sextus understood his father's meaning, and put to death all the principal men of Gabii, and then delivered up the city to the Romans.

Tarquin, who had no children but Sextus and Titus, sent his youngest son, Titus, to Delphi, to consult the oracle of Apollo. Titus, before he went, left his brother Sextus to govern Rome in his absence.

Titus, when he arrived at Delphi, asked the oracle, which of the two brothers should succeed their father in the government of Rome? The oracle answered, that the first who kissed his mother should succeed.

Titus, on his return to Rome, pretended to have forgotten the answer of the oracle, and, therefore, he kept it a secret from his brother Sextus.

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Cum Cæsare ipso censeas Antonium.
BRV. Iam sæpe dixi id esse consilium mihi,
Si quis perimere ciuibus tyrannida.
CASS. Perimatur ergo ab infimis radicibus
Ne quando posthac cæsa rursum pullulet.
BRV. Latet sub vno tota radix corpore.
CASS. Itan' videtur? amplius nil proloquar.
Tibi pareatur: te sequimur omnes ducem.
Ide modo.vt, cùm opus erit, adsis. BRV. videro.
CASS. Ego interim meque & meos parauero.

CHORVS.

Quicunque forti pectore, patriam
Præferre vitæ non dubitat suæ,
Vt vel per ensis, propter illam,
Oppositosque feratur ignes:
Non summus illi rerum opifex Deus
Frigore reuinxit pectora frigore;
Sed spiritus cessit superbos,
Indomitamque timore mentem:
Et bullienti plurima sanguine
Cœlestis auræ semina condidit,
Et dixit I, plebem prementes
Contere, nil veritus, tyrannos.
Hac arte præstans Harmodius, suos
Ornauit. vno nixus amiculo:
Nunc vtriusque excelsa florent
Nomina non tribuenda seruis.
Nos si ociosos tuta sequens timor
Sorte auocasset rebus ab arduis:
Qui mortuos consumpsit ignis,
Nomina non minus obruisset.
Caret seuerus crimine Carnabas,
Et laude dignus creditur, haud probro;
Quamuis ferocem cæde dextram
Tingere nil veritus paternâ.

MENEZ.

Eglen ou Eglentine, Rose,
Qui de ton nom fais toute chose,
Rose, qui rends tout odorant,
Rose, dont Venus se pourvoit
Quand Mars son amy va trouver,
Rose, qui fais rougir l'Aurore,
Rose, qui fais honteux encore
Le teint qu'on peint à l'Orient,
Rose, qui fais honteux celuy
Qui pour te cueillir se hazarde
Parmy les pointes de ta garde

téſtne flendum quippiam contingere
ptæ viro, qui pene fortunam regit?
A L. Dilecta nutrix, quid mihi inſtet, neſcio:
d me miſellam mirus inuaſit timor.
VPT. conceptus vnde? CAL. Nil tibi, vel ſi velim,
elare poſſim. viſa noctis proximæ
le terruerunt: victa nam poſtquam dies
eſterna ceſſit, noxque nigro tegmine,
uoluit omnem cæca telluris globum,
nplexa blandum Cæſaris collum mei,
acidâ quiete vix reſolui cœperam,
um mihi repente viſus. heu nutrix mea,
etine labantem. NVT. Alumna habeto animū bonum.
opor timores ſæpè vanos obiicit.
Narrare perge cuncta, velut occœperas.
CAL. Cæſar meus, nutrix mea heu, Cæſar meus,
Meus ille Cæſar, quo mea innixa eſt ſalus,
Mihi viſus vlnas inter effuſus meas,
acére multo ſanguine, & tabo fluens,
Multiſque plagis pulchra foſſus pectora,
Tum mihi quietem ſubitus excuſſit timor.
Miſera arctius repente compl[illegible]or virum,
Pectuſque tento, quæque ſomnus finxerat,
Vix falſa credo: vix habeo manibus fidem.
Heu! quid Deorum, talibus viſis, mihi
Minatur ira, quidve portendit mali?
NVT. Omitte queſtus, néve nondum vrgens malum
Celerare perge. qui malum timet imminens,
Geminat timendo. ſiue nil inſtat mali,
Fallaxque mentem imago turbauit tuam,
Cur vana veros cauſſa producet metus?
Seu (quod repellant ſancta Diuûm numina)
Mutata Romæ fata quid grauius parant,
Tamen haud timendum eſt. Rite conceptis Deos
Mollire votis, thuraque aris omnibus

Quod si quis ex Ecclesiasticis, aut Regularibus, ad Ecclesiam, aut Monasterium, ubi Ordinarius, aut Superior Regularis residet, non accesserit, ut Ordinario, aut Superiori Regulari, ad quem spectat, Sacramentum Confirmationis ministrare valeat, ipse Ordinarius, aut Superior Regularis, ad quem spectat, ipsum

ſſit antiquos celebrare ritus:
uta ſed veſtro aſſiduè perennet
oma fauore.
Nil in humanis ſtabile eſt putandum:
pe ſecuros inimica luſus
orrido turbat Nemeſis flagello:
rataque in luctus, gemituſque amaros
audia vertit.
bſtine ô denſa ſata nocte virgo,
irgo, quæ voces reprimis ſuperbas,
t feris ſceptro nimium potenti
agna locutos.
Komuli te gens colit, & veretur:
ur premas, qui te venerantur & qui
ebito addicti tua proſequuntur
umina cultu?

Actus Quartus.

CÆSAR. CALPVRNIA. DECIMUS BRUTUS.

Ne deprecare: turpe me fractum metu
eſiſtere eſſet. CAL. tam nihil apud te valent
xoris (eheu!) pene iam exanimis preces?
ÆS. quid? ſomniis me credere tuis poſtulas?
AL. Non. ſed timori vt nonnihil tribuas meo.
ÆS. At iſte ſolis nititur ſomniis timor.
AL. Finge eſſe vanum: tribuito aliquid coniugi.
ÆS. Etiam petenti, quod decus lædat meum?
AL. Non: ſed petenti quod caput ſeruet tuum.
ÆS. Deſine timere. CAL. Audere deſine tu prius,
uæque ſi adeo ſpernis vxoris metum.
ouere vatum oraculis minacibus,
ericuloſam qui tibi hanc lucem admonent.
i ſpectra, ſi te auſpicia, ſi fibræ monent
auere, & hunc meum timorem comprobant,

Quid

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Ne ſi ſouuiene vn Cauallier ſi fier
Ne ſi ſouuiene vn Cauallier ſi gent
Ne ſi ſouuiene vn Cauallier ſi vaillant
Ne ſi ſouuiene vn Cauallier ſi ſachant
Ne ſi ſouuiene vn Cauallier ſi cortois
Ne ſi ſouuiene vn Cauallier ſi courtois
Ne ſi ſouuiene vn Cauallier ſi preus
Ne ſi ſouuiene vn Cauallier ſi hardis
Ne ſi ſouuiene vn Cauallier ſi ſages
Ne ſi ſouuiene vn Cauallier ſi loiaus
Ne ſi ſouuiene vn Cauallier ſi larges
Ne ſi ſouuiene vn Cauallier ſi ſenez
Ne ſi ſouuiene vn Cauallier ſi honnorez
Ne ſi ſouuiene vn Cauallier ſi honneſtes
Ne ſi ſouuiene vn Cauallier ſi ſeruiables
Ne ſi ſouuiene vn Cauallier ſi ſeruiteurs
Ne ſi ſouuiene vn Cauallier ſi ſeruans
Ne ſi ſouuiene vn Cauallier ſi ſeruiſans
Ne ſi ſouuiene vn Cauallier ſi ſeruiſables
Ne ſi ſouuiene vn Cauallier ſi ſeruiſeurs

c me hinc tuæ, Calpurnia, inflectunt preces,
ınc dicta Bruti: ſed tamen quando ſemel
el cadere præſtat, quàm metu longo premi:
on ſi trecentis vocibus vatum anocet,
on ſi ipſe voce propriâ præſens Deus
oneat pericli, atque hic manendum ſuadeat,
e continebo. Deſine, vxor, conqueri.
amus: omnis iacta nobis alea eſt.
AL. Abiit, mea nil dicta moratus.
i. qui Romæ geritis curam,
uo vos fas eſt cunque vocari
omine, ſi vos manibus puris,
ſenteque caſtâ ſemper colui,
eruate meo in Cæſare Romam.

CHORVS.

reditur vulgus muliebre, nunquam
Conſilii micam dare profuturi;
ed rapi affectu, penituſque ſanâ
Mente carere:
Sed tamen ſi quis bonus æſtimator
Rem putet rectâ ratione totam;
Dicet in multis micuiſſe magnam
Conſilii vim.
Ilion nunquam cecidiſſet olim,
Imo adhuc arces Priami manerent,
Si Deo plenæ Paris audiiſſet
Dicta ſorôris.
Illa, cùm læta tumidus rapinâ
Raptor ad ſedes patrias rediret,
Dicitur totam, reſoluta crines,
Iſſe per orbem,
Clamitans; turpem procul ire mœcham
Cogite, ô Teucri, gerit illa ſecum
Mœnibus veſtris, Phrygiæque fata
Vltima pubi.

Que Scapin. Tu vois comme
Que Scapin. Tu vois comme
Que Scapin. Tu vois comme

Ou bien encore, pour le faire plus court, on peut dire:

Le Cheval a la tête, le chanfrein, le front, les oreilles, les yeux, les naseaux, les lèvres, la bouche, les barres, le palais, la langue, les dents, le gosier, l'auge, la gourmette, le mufle, le menton, la barbe, le bout de la tête, le toupet, la crinière, le garrot, le dos, les reins, la croupe, la queue, le fondement, les parties honteuses, les testicules, le fourreau, le ventre, les côtes, les flancs, les hanches, les cuisses, les jambes, les genoux, les jarrets, les canons, les boulets, les paturons, les couronnes, les pieds, les talons, les quartiers, les soles, les fourchettes, les glomes, les ergots, les poils, la robe, les marques, les taches, les balzanes, les étoiles, les malandres, les solandres, les molettes, les éparvins, les courbes, les suros, les jardons, les formes, les vessigons, les capelets, les tares, les fics, les poireaux, les verrues, les crapaudines, les crevasses, les seimes, les javarts, les fourbures, les atteintes, les forbures, les encastelures, les clous de rue, les seimes, les crapaudines, les crevasses, les javarts, les fourbures, les atteintes, les forbures, les encastelures, les clous de rue, les seimes, les crapaudines, les crevasses, les javarts, les fourbures, les atteintes, les forbures, les encastelures, les clous de rue.

Ou bien encore, pour le faire plus court, on peut dire:

Le Cheval a la tête, le chanfrein, le front, les oreilles, les yeux, les naseaux, les lèvres, la bouche, les barres, le palais, la langue, les dents, le gosier, l'auge, la gourmette, le mufle, le menton, la barbe, le bout de la tête, le toupet, la crinière, le garrot, le dos, les reins, la croupe, la queue, le fondement, les parties honteuses, les testicules, le fourreau, le ventre, les côtes, les flancs, les hanches, les cuisses, les jambes, les genoux, les jarrets, les canons, les boulets, les paturons, les couronnes, les pieds, les talons, les quartiers, les soles, les fourchettes, les glomes, les ergots, les poils, la robe, les marques, les taches, les balzanes, les étoiles, les malandres, les solandres, les molettes, les éparvins, les courbes, les suros, les jardons, les formes, les vessigons, les capelets, les tares, les fics, les poireaux, les verrues, les crapaudines, les crevasses, les seimes, les javarts, les fourbures, les atteintes, les forbures, les encastelures, les clous de rue, les seimes, les crapaudines, les crevasses, les javarts, les fourbures, les atteintes, les forbures, les encastelures, les clous de rue.

Quo tanta rabies? Quo tanta insania mentes
Cæcas inuasit? Quo tanta licentia? Quo
Tam præceps furor? Vt nec sua fata timeant,
Nec Deum, nec ius, nec fas? Quæ
Tam dira libido? Quæ tam
Immanis cupido? Quæ tam
Crudelis fames? Quæ tam
Insatiabilis auaritia? Quæ tam
Effrenata ambitio? Quæ tam
Pertinax pertinacia? Quæ tam
Inexplebilis gloriæ sitis? Quæ tam
Inexorabilis inuidia? Quæ tam
Ardens, atrox, & horrida ira?
Quæ tam dira, & horrenda bella?
Quæ tam multa, & tam varia mortis genera?
Quæ tam multa, & tam diuersa
Crudelitatis, & impietatis monstra?
Quæ tam multa, & tam grauia
Scelera, & facinora?
Quæ tam multa, & tam horrenda
Parricidia, & sacrilegia?
Quæ tam multa, & tam atrocia
Nefandorum, & execrandorum
Facinorum exempla?
Quæ tam multa, & tam horrenda
Prodigia, & portenta?
Quæ tam multa, & tam
Horrida, & immania
Monstra?
Hæ (ô lux tota quam cæca)
Hæ (ô mentes
Cæcutientes)
Hæ (ô cæcitatis
Cæcitatem)
Hæ (ô cæcitatis
Cæcitatis)
Hæ (ô cæcitatis
Cæcitatis)

obis tellus. vobis æther,
obis deneget vnda quietem,
s vltrices agitent furiæ:
a cruentis agitet flagris,
ra tetro coquat igne genas,
ites alia obiiciat colubras,
æ se vestro sanguine pascant:
gia donec sede receptos
net rostro vultur adunco,
xet iniquum Æolidæ pondus,
pplicii quicquid acerbi
leratos exagitat manes.
tu nostri causſa doloris,
ltum flete, & multum flende,
bone planctus accipe, Cæsar.

CÆSAR

id cœlitum me fletis adiunctum choro?
luridi me stagna Cocyti tenent,
templa cœli: non malignæ me furor
git cohorti. ipsa iam genitrix manu
collocarat inter astrorum globos:
lacra tantum nuda dilaniata sunt.
ipse cecidit: vmbra cecidit tantum mea.
ite flere: lacrymæ miseros decent.
me furenti (vera prædoneo, indiges)
animo adorti, non inultum illud ferent.
s meæ virtutis, vt sceptri mei,
s sororis, arbitratu pro suo
s reposcet: ponite modum luctibus.
d alta cœli tecta stellantis feror.

CALPVRNIA.

de quæso, vox ad aures ista peruênit meas?
num, marite, dulcem vocis agnosco tuæ,
niqua te peremit parricidarum manus:

Ad Quintium Hortalum.

Horatius Flaccus.

Quintium, quem recreat Sabinus,
quem Tiburis umidum gelidi
rivus prætervolat, amne lenis,
crescentes medicatus herbas,
Flaccus, si tibi cura quæritare,
Plotium, Varium, Maecenatem,
quos inter nihil est secundus, adde,
Quintium, quid agat, rogas, in metello
Scriptorum chorus omnium
Foedis exanimat lymphis miserque
Cogitat infelix operum suorum
Naenias, nec verbum potest emittere
Sanius, quam modo tussiens,
Et trita medico nocentia mollit
Cum multa gravitate frangit.
Ne sis parcus eris diuque labentem
Respicies patrium mare,
Et Stabilem capies securus annum.
Non te Penelopen difficilem procis
Non Lalagen tulerit tibi
Quæ te cum fugiens, quæsitum reflectat
Virgo, et signa tuens timidis oculis,
Matri non sine vile gaudet
Mollibus inretire myrtis.

Ad Lydiam.

Horatius Flaccus.

Donec gratus eram tibi
nec quisquam potior brachia candidæ
cervici iuvenis dabat,
Persarum vigui rege beatior.
Donec non alia magis
arsisti neque erat Lydia post Chloen,
multi Lydia nominis
Romana vigui clarior Ilia.

Ex quarto decimo Versibus. Ab hoc in Versus.
Ex quinto decimo Versibus. Ab hoc in Versus.
Ex sexto decimo Versibus. Ab hoc in Versus.
Ex septimo decimo Versibus. Ab hoc in Versus.
Ex octauo decimo Versibus. Ab hoc in Versus.
Ex nono decimo Versibus. Ab hoc in Versus.
Ex uicesimo Versibus. Ab hoc in Versus.

Ex his omnibus Versibus. Ab hoc in Versus.

Quos Versus Sibylla Cumana Tarquinio Superbo Regi Romanorum dedit, quos ille in Capitolio in Templo Iouis Optimi Maximi in Arca lapidea reposuit, quos Augustus Caesar Romam reportauit, & in Templo Apollinis Palatini reposuit.

Quos

Ce Cantique, à l'exemple de celui de Moïse, fait
Après la victoire, contient deux parties.
Dans la première, le Prophète, après avoir invité
Les Cieux et la Terre à écouter ses paroles,
Commence par célébrer la grandeur et la puissance
De Dieu, qui, dans sa colère, punit les crimes
Des hommes, et, dans sa miséricorde, les pardonne
Après leur repentir. Il rappelle ensuite
Les bienfaits dont Dieu a comblé son peuple,
Et les châtiments qu'il a infligés à ses ennemis.
Dans la seconde partie, il prédit
Le retour de Jacob dans la Terre promise,
Et la ruine de Babylone, dont il annonce
Les malheurs, et la chute prochaine.
Il termine par une exhortation
Aux peuples de chanter dans ce jour
Les louanges de Dieu, qui, après avoir
Puni son peuple, le rétablira
Dans la Terre promise, et punira
Les nations qui l'auront opprimé.
Ce Cantique, qui est un des plus beaux
Morceaux de la poésie hébraïque,
Est rempli de sublimes images,
Et de traits d'une énergie admirable.
Il a été souvent cité par les auteurs
Du Nouveau Testament.

Le Cantique de Moïse, qui est le plus ancien
Monument de la poésie hébraïque,
Est rapporté dans le Deutéronome, chapitre
XXXII, versets 1 à 43.
Il a été composé par Moïse, après la victoire
Que Dieu remporta sur Pharaon et son armée,
Et qui délivra les Israélites de la servitude
Des Égyptiens.
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Hugo de Sancto Caro, 1250.
Hugo de Sancto Victore, 1140.
Hugo Ripelinus, 1459.
Humbertus de Romanis, 1277.
Humbertus Burgundus, 1463.
Humbertus Sanctus Bertini, 1200.
Humbertus Sanctus Romani, 1090.
Hymnarium Ecclesiæ Parisiensis, 1736.
Hymnarium Ecclesiæ Sarisburiensis, 1851.
Hymni Ecclesiæ, 1736-1851.
Hymni Ecclesiæ Parisiensis, 1736.
Hymni Ecclesiæ Sarisburiensis, 1851.
Hymni Sancti Ambrosii, 386.
Hymni Sancti Hilarii, 368.
Hymnis (Ecclesiæ Parisiensis), Commentarius in, 1736.
Hymnis (Ecclesiæ Sarisburiensis), Commentarius in, 1851.
Hymnis, Expositio in, 1736-1851.
Hymnis, Glossæ in, 1736-1851.
Hymnis, Notæ in, 1736-1851.
Hymnis, Scholia in, 1736-1851.
Hymnis, Variæ lectiones in, 1736-1851.
Hymnographi Latini, 1736-1851.
Hymnographia Latina, 1736-1851.
Hymnographia Latina, Commentarius in, 1736-1851.
Hymnographia Latina, Expositio in, 1736-1851.
Hymnographia Latina, Glossæ in, 1736-1851.
Hymnographia Latina, Notæ in, 1736-1851.
Hymnographia Latina, Scholia in, 1736-1851.
Hymnographia Latina, Variæ lectiones in, 1736-1851.
Hymnographus Latinus, 1736-1851.
Hymnographus Latinus, Commentarius in, 1736-1851.
Hymnographus Latinus, Expositio in, 1736-1851.
Hymnographus Latinus, Glossæ in, 1736-1851.
Hymnographus Latinus, Notæ in, 1736-1851.
Hymnographus Latinus, Scholia in, 1736-1851.
Hymnographus Latinus, Variæ lectiones in, 1736-1851.

Ad Ioannem Ioannis Vrbinatem.

Ecce tibi Ioannes Vrbinas, Ioannis Vrbinatis

TABLE.
Sabbath-breaking, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

Mercurius Rex Deus Deorum omnium.
Mercurius quare primo locutus dicatur.
Mercurius quare Trismegistus dictus sit.
Mercurius quare Hermes dictus sit.
Mercurius quare Logius dictus sit.
Mercurius quare Psychopompus dictus sit.
Mercurius quare Cyllenius dictus sit.
Mercurius quare Caduceum habeat.
Mercurius quare Talaria habeat.
Mercurius quare Petasum habeat.
Mercurius quare Gallum habeat.
Mercurius quare Tortoisam habeat.
Mercurius quare Lyram habeat.
Mercurius quare Furum Deus dicatur.
Mercurius quare Mercatorum Deus dicatur.
Mercurius quare Nuntius Deorum dicatur.
Mercurius quare Deus Eloquentiæ dicatur.
Mercurius quare Deus Palæstræ dicatur.
Mercurius quare Deus Viarum dicatur.
Mercurius quare Deus Lucri dicatur.
Mercurius quare Deus Mercium dicatur.
Mercurius quare Deus Commerciorum dicatur.
Mercurius quare Deus Mercatorum dicatur.
Mercurius quare Deus Pecuniæ dicatur.
Mercurius quare Deus Ludorum dicatur.
Mercurius quare Deus Pacis dicatur.
Mercurius quare Deus Fœderum dicatur.
Mercurius quare Deus Fœderatorum dicatur.
Mercurius quare Deus Fœderatorum dicatur.
Mercurius quare Deus Fœderator

Quæ tibi, lector, hic offero, ea ex Ioannis Ferrarii Mediolanensis
Medici, & Philosophi, ac Mathematici clarissimi, Commentariis
desumpta sunt. Is enim, cum Mediolani, ac Patauij, Philosophiam,
& Medicinam, per annos plurimos, publice profiteretur, ac
Mathematicas disciplinas, præsertim Astronomiam, & Geographiam,
diligentissime excoluisset, has ipsas, quas nunc tibi offero, Tabulas
Geographicas, ad Ptolemæi, Strabonis, & Plinij, ac aliorum
Geographorum, & Historicorum, ac Poetarum, quorum in
Geographia fides, & auctoritas maxima est, normam, ac regulam,
diligentissime, & accuratissime, ut ex ipsis Commentariis facile
cognoscere licet, delineauit, ac descripsit. Quas ego, cum
Mediolani, ante annos aliquot, apud Ioannem Antonium Castellionum
Typographum, ac Bibliopolam, in ædibus Ioannis Iacobi Antiquæ
Cisalpinæ Curiæ Senatoris, ac Regij Quæstoris, Mæcenatis mei
colendissimi, essem, ab eodem Castellionum, ut in lucem ederentur,
impetrauit. Quas tibi, lector

Quæ Cæsar Pompeio dixerit, quæ Pompeius Cæsari.

Non Pol Rufum nominavit Cicero?
Non Rufum, sed Rufulum, ut opinor, Marce.
Quid? Rufulum? Ita dicebat? Ita, Marce.
Quid? Ita dicebat? Ita, Marce.
Quid? Ita dicebat? Ita, Marce.
Quid

Sanctorum Ecclesiæ Catholicæ Ordinarium, Missale, Breviarium, & Pontificale Romanum. 1570.
Missale Romanum. 1570.
Missale Romanum. 1570.
Miss

Regis, ut ipsa Regina Mariæ Scotorum Reginæ
Ioannes Episcopus Rossensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Dunkeldensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Vintoniensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Glasguensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Abredonensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Candidæ Casæ, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Dunblanensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Brechinensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Dunensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Argathelensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Insularum, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Aquensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Ardmachanus, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Leuitanus, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Cathanensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Orcadensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Ardensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Dromorensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Connorensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Dunensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Rapotensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Clonfertensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Elphinensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Corcagiensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Limericensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Ossoriensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Waterfordensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Lismorensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Kildarensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Midensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Leighlinensis, Legatus Mariæ Scotorum Reginæ
Ioannes Episcopus Fern

Artemidore Daldian, Grec, Philosophe, Auteur de cinq Livres de l'Interpretation des Songes, qui ont été traduits en François par Vincent Belloy, Gentilhomme Picard, & imprimés à Paris en 1603. Il y a aussi un Artemidore Ephesien, Grammairien, qui a écrit de la Geographie, dont Strabon fait mention.

Artemidore Gnidien, Medecin, qui a écrit de la Medecine, dont Galien fait mention.

Artemidore Tarsien, Stoïcien, qui a écrit de la Morale, dont Strabon fait mention.

Artemidore Thalusien, Grammairien, qui a écrit de la Grammaire, dont Strabon fait mention.

ARTEMISE, Reine de Carie, femme & sœur de Mausole, qui lui fit dresser un superbe Tombeau, qui a été mis au nombre des sept merveilles du monde. Elle mourut deux ans après son mari, & fut ensevelie dans le même Tombeau. Elle vivoit l'an 353 avant J. C.

ARTEMISE, Reine de Carie, femme de Lygdamis, qui vivoit l'an 480 avant J. C. Elle accompagna son mari à la guerre contre Xerxès, & se signala par sa valeur & par sa conduite. Elle fut si heureuse, que Xerxès dit, que ses hommes étoient devenus des femmes, & ses femmes des hommes.

ARTEMISIE, Ville de Sicile, dans le Val de Mazara, entre Salemi & Calatafimi.

ARTEMISIE, Ville de Sicile, dans le Val de Noto, entre Augusta & Syracuse

[illegible] Regula Falsi, [illegible]

[illegible] Regula Falsi, [illegible] Regula Falsi, [illegible] Regula Falsi, [

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alijs eſſe arbitretur, ſiquis ſe ſapientiorem, ſiquis ſe
doctiorem alijs eſſe exiſtimet, ſiquis ſe ſcientiorem, ſiquis
ſe diſertiorem alijs eſſe credat, ſiquis ſe ſolum ſcire, ſolum
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Le Chevalier d'Eon de Beaumont, dans l'exil
Ne pouvant plus servir son Roi, sa Patrie,
Sa famille, ses amis, ses Dames, ses Maîtresses,
Ses Duels, ses Bonnes fortunes, ses Intrigues,
Ses Ambassades, ses Missions secrètes,
Ses Travestissements, ses Escrimes,
Ses Gazettes, ses Pamphlets, ses Mémoires,
Ses Lettres, ses Ecrits, ses Livres,
Ses Procès, ses Démêlés, ses Querelles,
Ses Disputes, ses Batailles, ses Victoires,
Ses Blessures, ses Cicatrices, ses Infirmités,
Ses Misères, ses Chagrins, ses Peines,
Ses Douleurs, ses Larmes, ses Regrets,
Ses Espérances, ses Désirs, ses Vœux,
Ses Prières, ses Oraisons, ses Litanies,
Ses Psaumes, ses Cantiques, ses Hymnes,
Ses Messes, ses Vêpres, ses Matines,
Ses Heures, ses Rosaires, ses Chapelets,
Ses Jeûnes, ses Abstinences, ses Pénitences,
Ses Mortifications, ses Macérations, ses Flagellations,
Ses Cilices, ses Haires, ses Disciplines,
Ses Pèlerinages, ses Voyages, ses Courses,
Ses Fatigues, ses Lassitudes, ses Repos,
Ses Sommeils, ses Rêves, ses Songes,
Ses Visions, ses Extases, ses Ravissements,
Ses Miracles, ses Prodiges, ses Merveilles,
Ses Apparitions, ses Révélations, ses Prophéties,
Ses Pressentiments, ses Pronostics, ses Augures,
Ses Présages, ses Signes, ses Symptômes,
Ses Maladies, ses Fièvres, ses Convulsions,
Ses Agonies, ses Morts, ses Funérailles,
Ses Obsèques, ses Tombeaux, ses Epitaphes,
Ses Cendres, ses Ossements, ses Reliques,
Ses Résurrections, ses Apothéoses, ses Immortalités,
Ses Gloires, ses Triomphes, ses Couronnes,
Ses Palmes, ses Lauriers, ses Trophées,
Ses Statues, ses Médailles, ses Monuments,
Ses Portraits, ses Images, ses Peintures,
Ses Dessins, ses Gravures, ses Estampes,
Ses Lithographies, ses Photographies, ses Cartes,
Ses Plans, ses Cadastres, ses Atlas,
Ses Mappemondes, ses Globes, ses Sphères,
Ses Astrolabes, ses Boussoles, ses Compas,
Ses Quadrants, ses Sextants, ses Octants,
Ses Lunettes, ses Télescopes, ses Microscopes,
Ses Verres, ses Lentilles, ses Miroirs,
Ses Prismes, ses Spectres, ses Arcs-en-ciel,
Ses Météores, ses Comètes, ses Etoiles,
Ses Planètes, ses Satellites, ses Nébuleuses,
Ses Constellations, ses Zodiaques, ses Ecliptiques,
Ses Equinoxes, ses Solstices, ses Tropiques,
Ses Pôles, ses Axes, ses Méridiens,
Ses Parallèles, ses Latitudes, ses Longitudes,
Ses Degrés, ses Minutes, ses Secondes,
Ses Tierces, ses Quartes, ses Quintes,
Ses Sixtes, ses Septimes, ses Octaves,
Ses Nones, ses Dixmes, ses Onzièmes,
Ses Douzièmes, ses Treizièmes, ses Quatorzièmes,
Ses Quinzièmes, ses Seizièmes, ses Dix-septièmes,
Ses Dix-huitièmes, ses Dix-neuvièmes, ses Vingtièmes,
Ses Vingt-et-unièmes, ses Vingt-deuxièmes, ses Vingt-troisièmes,
Ses Vingt-quatrièmes, ses Vingt-cinquièmes, ses Vingt-sixièmes,
Ses Vingt-septièmes, ses Vingt-huitièmes, ses Vingt-neuvièmes,
Ses Trentièmes, ses Trente-et-unièmes, ses Trente-deuxièmes,
Ses Trente-troisièmes, ses Trente-quatrièmes, ses Trente-cinquièmes,
Ses Trente-sixièmes, ses Trente-septièmes, ses Trente-huitièmes,
Ses Trente-neuvièmes, ses Quarantièmes, ses Quarante-et-unièmes,
Ses Quarante-deuxièmes, ses Quarante-troisièmes, ses Quarante-quatrièmes,
Ses Quarante-cinquièmes, ses Quarante-sixièmes, ses Quarante-septièmes,
Ses Quarante-huitièmes, ses Quarante-neuvièmes, ses Cinquantièmes,
Ses Cinquante-et-unièmes, ses Cinquante-deuxièmes, ses Cinquante-troisièmes,
Ses Cinquante-quatrièmes, ses Cinquante-cinquièmes, ses Cinquante-sixièmes,
Ses Cinquante-septièmes, ses Cinquante-huitièmes, ses Cinquante-neuvièmes,
Ses Soixantièmes, ses Soixante-et-unièmes, ses Soixante-deuxièmes,
Ses Soixante-troisièmes, ses Soixante-quatrièmes, ses Soixante-cinquièmes,
Ses Soixante-sixièmes, ses Soixante-septièmes, ses Soixante-huitièmes,
Ses Soixante-neuvièmes, ses Septantièmes, ses Septante-et-unièmes,
Ses Septante-deuxièmes, ses Septante-troisièmes, ses Septante-quatrièmes,
Ses Septante-cinquièmes, ses Septante-sixièmes, ses Septante-septièmes,
Ses Septante-huitièmes, ses Septante-neuvièmes, ses Octantièmes,
Ses Octante-et-unièmes, ses Octante-deuxièmes, ses Octante-troisièmes,
Ses Octante-quatrièmes, ses Octante-cinquièmes, ses Octante-sixièmes,
Ses Octante-septièmes, ses Octante-huitièmes, ses Octante-neuvièmes,
Ses Nonantièmes, ses Nonante-et-unièmes, ses Nonante-deuxièmes,
Ses Nonante-troisièmes, ses Nonante-quatrièmes, ses Nonante-cinquièmes,
Ses Nonante-sixièmes, ses Nonante-septièmes, ses Nonante-huitièmes,
Ses Nonante-neuvièmes, ses Centièmes, ses Cent-et-unièmes,
Ses Cent-deuxièmes, ses Cent-troisièmes, ses Cent-quatrièmes,
Ses Cent-cinquièmes, ses Cent-sixièmes, ses Cent-septièmes,
Ses Cent-huitièmes, ses Cent-neuvièmes, ses Centièmes,
Ses Cent-et-unièmes, ses Cent-deuxièmes, ses Cent-troisièmes,
Ses Cent-quatrièmes, ses Cent-cinquièmes, ses Cent-sixièmes,
Ses Cent-septièmes, ses Cent-huitièmes, ses Cent-neuvièmes,
Ses Centièmes, ses Cent-et-unièmes, ses Cent-deuxièmes,
Ses Cent-troisièmes, ses Cent-quatrièmes, ses Cent-cinquièmes,
Ses Cent-sixièmes, ses Cent-septièmes, ses Cent-huitièmes,
Ses Cent

Pharaoh, &c. Ex. xiv. 24, 25.

If ye shall indeed diligently hearken unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil. Deut. xi. 13, 14.

Then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. Levit. xxvi. 4.

Then will I send rain upon your land in due season, that you may gather in your corn, and your wine, and your oil. Jer. v. 24.

The prophets of Baal cried from morning even until noon, saying, O Baal, hear us. But there was neither voice nor hearing. 1 Kings xviii. 26.

Elijah said unto Ahab, Get up, eat and drink, for there is a sound of abundance of rain. 1 Kings xviii. 41.

Elijah prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. James v. 17.

Elijah prayed again, and the heaven gave rain, and the earth brought forth her fruit. James v. 18.

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know. Acts ii. 22.

Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my father giveth you the true bread from heaven. John vi. 32.

He, &c. shall send Jesus Christ, which before was preached unto you. Acts iii. 20.

Jesus Christ, whom the heaven must receive. Acts iii. 21.

I know whom I believe. 2 Tim. i. 12.

Pollicis quo gestu ea uti soleant.

Quæ Romani ad Pollicem premendum, aut vertendum, Ho-
ratio Cocle, Mutio Scævola, Manlio Torquato, Valerio Corvino,
ac cæteris Romanis ea de re celebratis fuerint usurpata, cum
Pollicis gestu, tum Digitorum, quibus Pollex premitur, aut
vertitur, ut Impudicus, Infamis, Turpis, Ignominiosus, Ne-
quam, Malus, Improbus, Scelestus, Impius, Nefarius, Parricida,
Sacrilegus, Proditor, Transfuga, Desertor, Fugitivus, Latro,
Prædo, Piratus, Grassator, Fur, Sicarius, Veneficus, Homicida,
Quæstum de corpore suo facientes, Lenones, Meretrices, Scorta
Nefanda, Stupratores, Cinædi, Pathici, Exoleti, Mollitiem
Corporis affectantes.

Cum de variis gestibus Pollicis agit, quos Romani ad
Pollicem premendum, aut vertendum, Horatio Cocle, Mutio
Scævola, Manlio Torquato, Valerio Corvino, ac cæteris Ro-
manis ea de re celebratis fuerint usurpati, cum Pollicis gestu,
tum Digitorum, quibus Pollex premitur, aut vertitur, ut Im-
pudicus, Infamis, Turpis, Ignominiosus, Nequam, Malus, Im-
probus, Scelestus, Impius, Nefarius, Parricida, Sacrilegus,
Proditor, Transfuga, Desertor, Fugitivus, Latro, Prædo, Pira-
tus, Grassator, Fur, Sicarius, Veneficus, Homicida, Quæstum
de corpore suo facientes, Lenones, Meretrices, Scorta Nefanda,
Stupratores, Cinædi, Pathici, Exoleti, Mollitiem Corporis affec-
tantes. Hæc Pollicis gestus, quos Romani ad Pollicem premen-
dum, aut vertendum, Horatio Cocle, Mutio Scævola, Manlio
Torquato, Valerio Corvino, ac cæteris Romanis ea de re cele-
bratis fuerint usurpati, cum Pollicis gestu, tum Digitorum,
quibus Pollex premitur, aut vertitur, ut Impudicus, Infamis,
Turpis, Ignominiosus, Nequam, Malus, Improbus, Scelestus,
Impius, Nefarius, Parricida, Sacrilegus, Proditor, Transfuga,
Desertor, Fugitivus, Latro, Prædo, Piratus, Grassator, Fur,
Sicarius, Veneficus, Homicida, Quæstum de corpore suo facien-
tes, Lenones, Meretrices, Scorta Nefanda, Stupratores, Cinædi,
Pathici, Exoleti, Mollitiem Corporis affectantes.

Ecclesiæ pollens, pietate, ardua Martha,
Tu quæ Christum hospitio excepisti, & fratrem ab orco
Tu quæ Christum hospitio excepisti, & fratrem ab orco
Tu quæ Christum hospitio excepisti, & fratrem ab orco

Quisquis ad extremi tam non properabat honores,
Quam qui Pontificis sceptra sacrata petit.
Ille quidem Regum, Regumque ad limina cursu
Ibat, & ad Reges ire videbat iter.
Ille tamen

Ecclesiasticæ pacis, atque concordiæ
Ut Ecclesiæ Dei, quæ per totum orbem
Terrarum diffusa est, tranquillo, pacato,
Et quieto statu, ab omnibus malis
Perturbationibus, & scandalis defensa,
Pastores in omnes regionis orbis
Terrarum, qui Ecclesiæ præsunt, ut fidei,
Et veritatis Evangelicæ, quam populus
Christianus profitetur, integritatem
Conservent, & gregi sibi commisso
Pascua salutis præbeant.

Congregationi S. Officii
Ut errores omnes, & hæreses, quæ
Per totum orbem exortæ sunt, ad
Romanam Ecclesiam, & Catholicam
Fidem, ejusque pastorem
Supremum pertinentes, & a fidelibus
Plerumque hauriri solitos, ab ipsorum
Animis, & ab universa Ecclesia
Christi Domini, ejusque Sponsæ
Immaculatæ, sub Dei auxilio, & favore
Procul pellantur, & ad veritatis
Catholicæ lucem reducantur.

Pro Congregatione Indicis librorum
Ut libri omnes, qui contra
Sanctam Fidem, & bonos mores
Quocumque in loco, & quocumque
Idiomate conscripti, aut impressi
Fuerunt, ubique terrarum
Proscribantur, & ab omnibus
Christi fidelibus fugiantur.

Pro Congregatione Concilii Tridentini
Ut Decreta sacri concilii Tridentini
Restituantur in omnibus, ubi opportunum
Fuerit, & ab omnibus Christi fidelibus
Observentur, ut Ecclesia Dei
Sanctorum Patrum

Tertiarum, Vulcanalia, Matralia Matutina,
Portunalia, Fortunæ Virilis, Fortunæ Muliebris,
Servii Tullii, Carmentalia, Lupercalia, Quirinalia,
Feralia, Terminalia, Regifugium. Sequitur
Consualia, Opalia, Saturnalia, Sigillaria, Larentalia.

Ad Tertium.

Hæc, inquit, ultima. Quid? Natalis Urbis, quem
dies natalis Solis, quem Parilia, quem Agonalia,
quem Compitalia, quem Augustalia, quem Neptunalia,
quem Volcanalia, quem Opalia putamus? Habes
Romanum annum, ut Græcum Hecatombæon.

Ad Quartum.

Quid? Ludos Apollinares, Megalenses, Florales,
Victoriæ, Cereales, Romanos, Plebeios, Victoriæ
Virginis, Ludos Circenses, Ludos Scenicos, Ludos
Gladiatorios, Ludos Taurios, Ludos Troianos, Ludos
Compitalicios, Ludos Saliares, Ludos Capitolinos,
Ludos Iuvenales, Ludos Seculares, Ludos Victoriæ
Sullanæ, Ludos Victoriæ Cæsaris, Ludos Martiales,
Ludos Victoriæ Cæsaris Genetricis, Ludos Victoriæ
Cæsaris Parentis, Ludos Victoriæ Cæsaris Heredis,
Ludos Victoriæ Cæsaris Salutaris, Ludos Victoriæ
Cæsaris Clementiæ, Ludos Victoriæ Cæsaris Fortunæ
Reducis, Ludos Victoriæ Cæsaris Fortunæ Reducis
ad Senatum, Ludos Victoriæ Cæsaris Fortunæ Reducis
ad Forum Iulium, Ludos Victoriæ Cæsaris Fortunæ
Reducis ad Forum Iulium Senatumque, Ludos Victoriæ
Cæsaris Fortunæ Reducis ad Forum Iulium Senatumque
Quirinalem, Ludos Victoriæ Cæsaris Fortunæ Reducis
ad Forum Iulium Senatumque Quirinalem Martialem,
Ludos Victoriæ Cæsaris Fortunæ Reducis ad Forum
Iulium Senatumque Quirinalem Martialem Augustalem,
Ludos Victoriæ Cæsaris Fortunæ Reducis ad Forum
Iulium Senatumque Quirinalem Martialem Augustalem
Genium, Ludos Victoriæ Cæsaris Fortunæ Reducis ad
Forum Iulium Senatumque Quirinalem Martialem
Augustalem Genium Cæsaris, Ludos Victoriæ Cæsaris
Fortunæ Reducis ad Forum Iulium Senatumque
Quirinalem Martialem Augustalem Genium Cæsaris
Principis Iuventutis, Ludos Victoriæ Cæsaris Fortunæ
Reducis ad Forum Iulium Senatumque Quirinalem
Martialem Augustalem Genium Cæsaris Principis
Iuventutis Ludos Victoriæ Cæsaris Fortunæ Reducis
ad Forum Iulium Senatumque Quirinalem Martialem
Augustalem Genium Cæsaris Principis Iuventutis
Ludos Victoriæ Cæsaris Fortunæ Reducis ad Forum
Iulium Senatumque Quirinalem Martialem Augustalem
Genium Cæsaris Principis Iuventutis Ludos Victoriæ
Cæsaris Fortunæ Reducis ad Forum Iulium Senatumque
Quirinalem Martialem Augustalem Genium Cæsaris
Principis Iuventutis

Pour vn Roy, qui ne veut point de guerre.

Ie veux, ie veux, ô Dieu, ie veux chanter la Paix,
Ie veux, ô Dieu, ie veux chanter la Paix,
Ie veux, ô Dieu, ie veux chanter la Paix,
Ie veux, ô Dieu, ie veux chanter la Paix.

Ie veux chanter la Paix

Tartarum, Ditisque domos, & Styga horrendum.

Cras mane ad Lunam, Sextilis mensis in horis
Tertia, Tarquinius Superbus, Romulus alter,
Exigit ultricem Lucretiæ Mucius iram.

Ecce Capys, & quæ Stygia vectatur in alno
Regnator Manium, & saxum sub quo sedet Ixion,
Infernique lacus, Styx & noctis dea sæva.

Ite, viri, citius, Manes, & Tartara quærite,
Ite, citi, Manes, & Tartara quærite, viri.
Ite, viri, citius, Manes, & Tartara quærite,
Ite, citi, Manes, & Tartara quærite, viri.

Ignoratis verbis Turca perterritus hæret.
Vos, quibus hæc nostra barbaries non sordet, adeste,
Et quibus Ausonia cordi est pulcherrima lingua.

Ego Mercurius, Deorum nuncius fidus
Interpresque Jovis, Dis æquo fœdere adsum,
Cyllenique patres genuit quem Atlantide Maia.
Hic virgam, hic pedibus rapidum subtalaria gessi,
Hic galeam, hic clipeum, & valida cum dextera pilum.
Hæc ego dum Superis Manibusque utroque Minister
Pendentem Stygia celsum de puppe saluto,
Sic ait, Æacidæ Stygii custodia regni,
Tergeminusque pater, janitor Orcus adest.
Ille, ubi fata quis horrenda, & quæ Tartara sortis
Suscipiat, sanctis legibus omne vetat.
Ergo ubi Lucretiæ Mucique exacta facessit
Ira, & Tarquinii pœna superbi erit,
Ad Styga, ad infernum fluvium descendite regem,
Descendite ad Manes, descendite ad Tartara, mortes.

Pertransiuit benefaciendo, & sanando omnes oppressos a diabolo: quoniam Deus erat cum illo.

Ps. Laudate pueri Dominum: laudate nomen Domini.

℣. Benedictum sit nomen Domini ex hoc nunc & usque in sæculum.

℟. Ab ortu solis usque ad occasum laudabile nomen Domini.

℣. Excelsus super omnes gentes Dominus: & super cœlos gloria eius.

℟. Quis sicut Dominus Deus noster, qui in altis habitat: & humilia respicit in cœlo & in terra?

℣. Suscitans a terra inopem: & de stercore erigens pauperem.

℟. Ut collocet eum cum principibus, cum principibus populi sui.

℣. Qui habitare facit sterilem in domo, matrem filiorum lætantem.

℟. Gloria Patri, & Filio, & Spiritui Sancto.

℣. Sicut erat in principio, & nunc, & semper: & in sæcula sæculorum.

℟. Amen. Alleluia.

℣. Ora pro nobis Sancta Dei Genitrix.

℟. Ut digni efficiamur promissionibus Christi.

Oremus.

Omnipotens sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus & animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante præparasti: da, ut cuius commemoratione lætamur, eius pia intercessione ab instantibus malis, & a morte perpetua liberemur. Per eundem Christum Dominum nostrum.

℟. Amen.

Sanctus Deus, Sanctus Fortis,
Sanctus Immortalis, miserere nobis.
Sanctus Deus, Sanctus Fortis,
Sanctus Immortalis, miserere nobis.
Agios, O Theos Agios Ischyros Agios Athanatos
eleison imas.

Gloria Patri, & Filio, & Spiritui Sancto.
Sicut erat in principio, & nunc, & semper, &
in sæcula sæculorum. Amen. Kyrie eleison.
Christe eleison. Kyrie eleison.

Pater noster, qui es in cœlis, sanctificetur nomen tuum,
adveniat regnum tuum, fiat voluntas tua,
sicut in cœlo, & in terra.
Panem nostrum supersubstantialem da nobis hodie,
& dimitte nobis debita nostra,
sicut & nos dimittimus debitoribus nostris.
Et ne nos inducas in tentationem.
Sed libera nos a malo.

Quia tuum est regnum, & potestas, & gloria
in sæcula sæculorum. Amen.

Dominus vobiscum. Et cum spiritu tuo.
Oremus. Flectamus genua. Levate.

Deus, qui humanæ substantiæ dignitatem mirabiliter
condidisti, & mirabilius reformasti:
da nobis per hujus aquæ & vini mysterium,
ejus divinitatis esse consortes,
qui humanitatis nostræ fieri dignatus est participes,
Jesus Christus Filius tuus Dominus noster.
Qui tecum vivit & regnat in unitate Spiritus Sancti
Deus per omnia sæcula sæculorum. Amen.

Dominus vobiscum. Et cum spiritu tuo.
Sursum corda. Habemus ad Dominum.
Gratias agamus Domino Deo nostro. Dignum & justum est.

Vere dignum & justum est, æquum & salutare,
nos tibi semper, & ubique gratias agere:
Domine sancte, Pater omnipotens, æterne Deus:
per Christum Dominum nostrum.
Per quem majestatem tuam laudant Angeli,
adorant Dominationes, tremunt Potestates.
Cœli cœlorumque Virtutes, ac beata Seraphim
socia exultatione concelebrant.
Cum quibus & nostras voces ut admitti jubeas,
deprecamur, supplici confessione dicentes.

EPIGRAMMA.

Cur tibi sacrari Phœbo, Lucrine, placebat
Sacrum? Nam sacrum te quoque Phœbus habet.
Nec Pegasæ tibi sunt, nec Castalides undæ,
Nec Parnassi ingens vertice nixa domus.
Sed tua Pieriis Musis, Phœbique Latonæ
Insula, Phœbeo nomine, sacra fuit.
Hinc tibi Phœbeum nomen, Phœbique sacrari
Cura fuit, Phœbo nec minus ipse sacer.
Nec tibi Phœbeum nomen, Phœbique sacrari
Cura fuit, Phœbo nec minus ipse sacer.

EPIGRAMMA.

Quæris Bellona, quamnam tibi Virgilius ob?
Ob Musas, Musis Virgilius quia sacer.

EPIGRAMMA.

Quæris Bellona, quamnam tibi Virgilius ob?
Ob Musas, Musis Virgilius quia sacer.

EPIGRAMMA.

Quæris Bellona, quamnam tibi Virgilius ob?
Ob Musas, Musis Virgilius quia sacer.

EPIGRAMMA.

Quæris Bellona, quamnam tibi Virgilius ob?
Ob Musas, Musis Virgilius quia sacer.

Laudem hic Tyro Dominus habet.
Hic Dominus Tyro, Dominus hic Tyro, Dominus hic
Hic Dominus Tyro, Dominus hic Tyro, Dominus hic
Hic Dominus Tyro, Dominus hic Tyro, Dominus hic
Hic Dominus Tyro, Dominus hic Tyro, Dominus hic

Si quando pars in duas partes secetur, quæ ex
tremis partibus æquales sunt, inter se æquales
erunt, & quæ ex mediis similiter. Quare quæ
ex extremis, quæ ex mediis æquales erunt.
Quare quæ ex extremis, quæ ex mediis æqua-
les erunt.

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Quare quæ ex extremis, quæ ex mediis æqua-
les erunt.

In Lygdum.

Cur tibi cauta dedit corpus natura puſillum?
Viderat hoc ipſo plus ſatis eſſe mali.

De monacho quodam.

Cordigerum obiecto deprendit forte cucullo
Hoſpita non ſegnem, nec ſine mente virum,
Cui tota interior (velut omnia plena dolorum)
Serica ſub vili tegmine veſtis erat:
Hoſpita quod mirata, quid ò pater optime, nunquid
Veſtis, ait, ſorti conuenit iſta tuæ?
Ille nihil cunctatus, eho, quidnam vetat? inquit?
Quippe meo ſunt hæc parta labore mihi:
Quoque magis credas (grandi mutone retecto)
Hoc mihi, ait, fuſum talia nere ſolet.

In conuiuatorem nimium prolixum.

Quonam ſcriblitas, quonam iſta ſophiſmata plenis?
Vis bene conuiuas paſcere? pone famem.

Annæ Ogeriæ Neapolitanæ.

Aurea Cæſariem, prædulci argentea voce;
Hei mihi, cur duro ferrea corde manes?

Iohanni Deliano.

Si ſacer ætherio furor excitat igne poetas,
Eoſdemque aſſiduâ lampade torret Amor,
Miraris, ſolidos curnam exhaurire trientes,
Donaque Lenæi ſumere patris ament?
Ante diem geminus miſeros extingueret ardor,
Ni daret aſſiduus frigora grata latex.

Stephano Aliſio Burdigalenſi.

Si mea ſe faciles dederint in vota camœnæ,
Vt per plura meum ſecula carmen eat,
Tu pariter mecum memori celebraberis æuo,
Et tibi ſcripta vetus per mea nomen erit.
Sin (ſed enim verbis & pondus & omen abeſto)
Non ſeneant domino longius illa ſuo,
Non tamen idcirco tibi diſplicitura putabam

Quæ Deus ipse Deo genuit, quæ Spiritus almus
Spiritus ipse parit, Trinitas una, duo.
Quæ Pater, & Natus, Natus, & Spiritus almus
Spiritus, & Pater, Trinitas una, duo.
Quæ Pater, & Spiritus almus, Natus, & Pater, &
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Ad Lectorem Epigramma.

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Dominicanæ, Cisterciensis, Præmonstratensis, Benedictinæ, Carthusianæ, Augustinianæ, Carmelitanæ, Minoritarum, Franciscanæ, Capuccinæ, Clarissarum, Augustinianarum, Carmelitanarum, Ursulinarum, Visitationis, Sacramentinarum, Annunciatarum, Cruciferarum, Theatinarum, Barnabitarum, Oratorii, Societatis Jesu, Scholarum Piarum, Congregationis Missionis, Fratrum Hospitalariorum, Sororum Hospitalariarum, Fratrum Misericordiæ, Sororum Misericordiæ, Fratrum Charitatis, Sororum Charitatis, Fratrum Pœnitentiæ, Sororum Pœnitentiæ, Fratrum Bonifratrum, Sororum Bonifratrum, Fratrum Trinitariorum, Sororum Trinitariarum, Fratrum Redemptionis Captivorum, Sororum Redemptionis Captivorum, Fratrum Mercedariorum, Sororum Mercedariarum, Fratrum Servorum Mariæ, Sororum Servarum Mariæ, Fratrum Servorum Infirmorum, Sororum Servarum Infirmorum, Fratrum Paulinorum, Sororum Paulinarum, Fratrum Camillianorum, Sororum Camillianarum, Fratrum Minimorum, Sororum Minimarum, Fratrum Ordinis Cruciferi, Sororum Ordinis Cruciferi, Fratrum Ordinis Sancti Spiritus, Sororum Ordinis Sancti Spiritus, Fratrum Ordinis Sancti Antonii, Sororum Ordinis Sancti Antonii, Fratrum Ordinis Sancti Joannis Dei, Sororum Ordinis Sancti Joannis Dei, Fratrum Ordinis Sancti Joannis Baptistæ, Sororum Ordinis Sancti Joannis Baptistæ, Fratrum Ordinis Sancti Joannis Evangelistæ, Sororum Ordinis Sancti Joannis Evangelistæ, Fratrum Ordinis Sancti Joannis Hierosolymitani, Sororum Ordinis Sancti Joannis Hierosolymitani, Fratrum Ordinis Sancti Joannis Decollati, Sororum Ordinis Sancti Joannis Decollati, Fratrum Ordinis Sancti Joannis Cantii, Sororum Ordinis Sancti Joannis Cantii, Fratrum Ordinis Sancti Joannis Nepomuceni, Sororum Ordinis Sancti Joannis Nepomuceni, Fratrum Ordinis Sancti Joannis Capistrani, Sororum Ordinis Sancti Joannis Capistrani, Fratrum Ordinis Sancti Joannis Francisci Regis, Sororum Ordinis Sancti Joannis Francisci Regis, Fratrum Ordinis Sancti Joannis Francisci Xaverii, Sororum Ordinis Sancti Joannis Francisci Xaverii, Fratrum Ordinis Sancti Joannis Francisci Salesii, Sororum Ordinis Sancti Joannis Francisci Salesii, Fratrum Ordinis Sancti Joannis Francisci Solani, Sororum Ordinis Sancti Joannis Francisci Solani, Fratrum Ordinis Sancti Joannis Francisci Borgiæ, Sororum Ordinis Sancti Joannis Francisci Borgiæ, Fratrum Ordinis Sancti Joannis Francisci Caracciolo, Sororum Ordinis Sancti Joannis Francisci Caracciolo, Fratrum Ordinis Sancti Joannis Francisci Regis, Sororum Ordinis Sancti Joannis Francisci Regis, Fratrum Ordinis Sancti Joannis Francisci Xaverii, Sororum Ordinis Sancti Joannis Francisci Xaverii, Fratrum Ordinis Sancti Joannis Francisci Salesii, Sororum Ordinis Sancti Joannis Francisci Salesii, Fratrum Ordinis Sancti Joannis Francisci Solani, Sororum Ordinis Sancti Joannis Francisci Solani, Fratrum Ordinis Sancti Joannis Francisci Borgiæ, Sororum Ordinis Sancti Joannis Francisci Borgiæ, Fratrum Ordinis Sancti Joannis Francisci Caracciolo, Sororum Ordinis Sancti Joannis Francisci Caracciolo,

Et addere, & ex eis, vel ex vna quamlibet
Quantitatem, quæ ad ipsas proportionem habeat
Datam, vel ad quamlibet ipsarum, vel ad
Quantitatem ipsis compositam, vel ab ipsis
Compositam, vel ab ipsis ablatam.

Capitulum 2. Propositio 2.

Rectangulum sub duabus quantitatibus
Datum, & vna ipsarum quadratum datum,
Altera ipsarum data erit.

Capitulum 3. Propositio 3.

Duarum quantitatum datarum, & vnius
Ipsarum quadrati dati, altera ipsarum data erit.

Capitulum 4. Propositio 4.

Quadratum quantitatis datæ, & quadratum
Quantitatis ipsi compositæ, vel ab ipsa compositæ,
Vel ab ipsa ablatæ, vel quadratum quantitatis
Compositæ ex ipsa, & ex alia, vel ablatæ ab ipsa,
Vel quadratum quantitatis ablatæ ab ipsa,
Vel ex alia, vel ablatæ ab ipsa, & ex alia,
Quarum quælibet ipsi datæ proportionem habet datam,
Quælibet ipsarum data erit.

Capitulum 5. Propositio 5.

Quadratum quantitatis datæ, & quadratum
Quantitatis ipsi compositæ, vel ab ipsa compositæ,
Vel ab ipsa ablatæ, vel quadratum quantitatis
Compositæ ex ipsa, & ex alia, vel ablatæ ab ipsa,
Vel quadratum quantitatis ablatæ ab ipsa,
Vel ex alia, vel ablatæ ab ipsa, & ex alia,
Quarum quælibet ipsi datæ proportionem habet datam,
Quælibet ipsarum data erit.

Ludentes Deo, lugentes Deo.
Ludentes Deo, quia lugentes Deo.
Ludentes Deo, quia lugentes Deo.
Ludentes Deo, quia lugentes Deo.
Ludentes Deo, quia lugentes Deo.
Ludentes Deo, quia lugentes Deo.

Et mutatis quæ in quæ sunt, quæ quibus,
Ludentes Deo, quia lugentes Deo.

Ludentes Deo, quia

Des Oyseaux de la grande espece des Aigles. 8
Des Oyseaux de proye de la moyenne espece. 9
Des Oyseaux de proye de la petite espece. 10
Des Oyseaux de proye qui ne volent que de nuict. 11
Des Oyseaux qui ne vivent que de charongne. 12
Des Oyseaux qui ne vivent que de poisson. 13
Des Oyseaux qui ne vivent que de fruicts. 14
Des Oyseaux qui ne vivent que de grains. 15
Des Oyseaux qui ne vivent que de vers. 16
Des Oyseaux qui ne vivent que de mouches. 17
Des Oyseaux qui ne vivent que de fourmis. 18
Des Oyseaux qui ne vivent que de bestes. 19
Des Oyseaux qui ne vivent que de bestes. 20
Des Oyseaux qui ne vivent que de bestes. 21
Des Oyseaux qui ne vivent que de bestes.

Ego Regina Sabinorum pulcherrima matrum
Hippodamia fui, Pirithoique fuit.
Raptor uterque suis, sed me Lapithes habebat,
Centauros ipsos Thessala turba dabat.
Ille meo raptus Centaurus amore peremit
Bellatorem alium, bellatorem alium.
Pugnat Atrides pro Menelao, Troia pro Alexandro,
Pugnat Achilles pro Briseide, Troia pro Hectore.
Ille meo raptus Centaurus amore peremit
Bellatorem alium, bellatorem alium.
Quam Deus in Stygias Proserpina rapta tenebras
Dum Deus in Stygias Proserpina rapta tenebras
Ille meo raptus Centaurus amore peremit
Bellatorem alium, bellatorem alium.
Quam Deus in Stygias Proserpina rapta tenebras
Dum Deus in Stygias Proserpina rapta tenebras
Ille meo raptus Centaurus amore peremit
Bellatorem alium, bellatorem alium.
Quam Deus in Stygias Proserpina rapta tenebras
Dum Deus in Stygias Proserpina rapta tenebras
Ille meo raptus Centaurus amore peremit
Bellatorem alium, bellatorem alium.

Intereà attingit libros, vt vina catelli,
Et queritur ſeſe diſcere poſſe nihil.

Patiè parendum.

Obſequitor fatis: ducent te fata volentem:
Sin minus, inuitum te tamen illa trahent.

De Pompilii Naſo.

Pompilio eſt naſus cubitos tres longus, & vnum
Latus, & hunc murus cingit vtrinque triplex:
Adſunt & turres, Bacchus quas condidit ipſe,
Et minio tinctas vique rubere dedit.
Huic etiam naſo vis admiranda tributa eſt:
Nam calices ſiccos illius vmbra facit:
Imâ etiam longè diſtans ſi ſenſerit vſquam,
Vt magnes ferrum, ſic trahit iſte merum.
Nuper eram in menſa, ſitiens potare paratus:
Pompilius clauſas adſtitit ante fores:
(Mira canam, ſed vera) merum mihi forte paratum
Attraxit naſo protinus ille ſuo.

In Pauli naſum.

Exiguum ſi quis naſum vidiſſe laborat,
Paullum adeat, Paullo ſi modo naſus ineſt:
Non etenim eſt naſus, ſed parscentelima naſi,
Et quo quis viſo dicere poſſit, vbi eſt?
Talis ineſt naſus muſcis, ſed & his quoque maior,
Et melius naſi nomine dignus ineſt.
Quàm quæ per radios volitant corpuſcula ſolis,
Maiorem naſum vix puto, Paulus habet.

Sub exortum diei.

Roſcida purpureos efferit Aurora iugales,
Et nitidum Soli præuia ſternit iter:
Noctis aues dudum rupere ſilentia cantu,
Nullaque iam cœlo rara vel aſtra micant.
Exit flammituomo Phœbus ſpectabilis ore,
Et tenebras denſæ noctis abire iubet.
Chriſte, patris ſplendor, vero me lumine reple,

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Quæ tibi non ſolum
Mœnia ſublimes, ſed dant Capitolia Reges.
Et Mauſolæi ſpectant te Regia Tecta,
Quæ Regina ſuo ſtruxit Artemiſia Conjugi.
Et Pharos, & Memphis, & Nili Cornua ſeptem
Te Regem, & Dominam Gentes, Populique fatentur.
Te Babylon, Te Roma Deam, Te Pergama Matrem
Dicunt, & Troiæ Te Penetralia Sacra.
Te Cybeles Phrygiæ Templum, Te Delphica Phœbi
Ædes, & Ephesiæ Te Templum Dianæ.
Te Cererem Siculi, Te Cretes Junonem,
Te Cypri Venerem, Te Thraces Martem,
Te Mercurium Arcades, Te Jovem Cuncta Tonantem
Dicunt, & Te Solem Gentes, Te Phœbum Apollinem.
Te Lunam Ephesii, Te Lucinam Parcam Te
Dicunt, & Te Hecaten Te Proſerpinam Te
Dicunt, & Te Nemeſim Te Fortunam Te
Dicunt, & Te Nymphas Te Dryadas Te
Dicunt, & Te Faunos Te Satyros Te
Dicunt, & Te Divos Te Deos Te
Dicunt, & Te Manes Te Furias Te
Dicunt, & Te Parcas Te Deas Te
Dicunt, & Te Ditem Te Plutonem Te
Dicunt, & Te Orcum Te Tartara Te
Dicunt, & Te Lethen Te Styga Te
Dicunt, & Te Chaos Te Cocytum Te
Dicunt, & Te Ceres Te Bacchus Te
Dicunt, & Te Pales Te Pomona Te
Dicunt, & Te Flora Te Vertumnus Te
Dicunt, & Te Vulcanum Te Neptunum Te
Dicunt, & Te Tritonem Te Nereidas Te
Dicunt, & Te Glaucum Te Palæmonem Te
Dicunt, & Te Portunum Te Phorcum Te
Dicunt, & Te Thetin Te Doridem Te
Dicunt, & Te Proteum Te Ægeona Te
Dicunt, & Te Ino Te Melicertam Te
Dicunt, & Te Triton Te Naiades Te
Dicunt, & Te Nereus Te Amphitrite Te
Dicunt, & Te Thaumas Te Electram Te
Dicunt, & Te Iris Te Harpyias Te
Dicunt, & Te Aurora Te Cephalum Te
Dicunt, & Te Eos Te Memnona Te
Dicunt, & Te Hesperus Te Atlantem Te
Dicunt, & Te Pallas Te Victoriam Te
Dicunt, & Te Bellona Te Pacem Te
Dicunt, & Te Themis Te Astræam Te
Dicunt, & Te Nemeſis Te Pudicitiam Te
Dicunt, & Te Hebe Te Iuventam Te
Dicunt, & Te Clio Te Melpomenen Te
Dicunt, & Te Thalia Te Terpſichoren Te
Dicunt, & Te Erato Te Polymniam Te
Dicunt, & Te Urania Te Calliopen Te
Dicunt, & Te Euterpe Te Musas Te
Dicunt, & Te Apollo Te Hymenæum Te
Dicunt, & Te Hymen Te Gratias Te
Dicunt, & Te Aglaia Te Thaliam Te
Dicunt, & Te Euphroſyne Te Pandoram Te
Dicunt, & Te Prometheus Te Epimetheum Te
Dicunt, & Te Pandora Te Deucalionem Te
Dicunt, & Te Pyrrha Te Hellenem Te
Dicunt, & Te Amphictyon Te Dorum Te
Dicunt, & Te Æolus Te Achæum Te
Dicunt, & Te Ion Te Xuthum Te
Dicunt, & Te Achæus Te Ionem Te
Dicunt, & Te Dorus Te Æolum Te
Dicunt, & Te Hellen Te Æacum Te
Dicunt, & Te Minos Te Rhadamanthum Te
Dicunt, & Te Sarpedon Te Gortynum Te
Dicunt, & Te Lycaſtus Te Cydonem Te
Dicunt, & Te Miletus Te Caunum Te
Dicunt, & Te Byblis Te Lycum Te
Dicunt, & Te Tragasæus Te Pisidam Te
Dicunt, & Te Termerus Te Solymum Te
Dicunt, & Te Lycia Te Chimæram Te
Dicunt, & Te Bellerophon Te Hippolochum Te
Dicunt, & Te Glaucus Te Sarpedonem Te
Dicunt, & Te Laodamia Te Evandrum Te
Dicunt, & Te Sylvius Te Æneam Te
Dicunt, & Te Lavinia Te Latinum Te
Dicunt, & Te Faunus Te Picum Te
Dicunt, & Te Canens Te Circen Te
Dicunt, & Te Helios Te Perſen Te
Dicunt, & Te Aſteria Te Hecaten Te
Dicunt, & Te Aſteria Te Latonam Te
Dicunt, & Te Phœbe Te Dianam Te
Dicunt, & Te Hippolytus Te Virbium Te
Dicunt, & Te Aricia Te Nemus Te
Dicunt, & Te Egeria Te Numam Te
Dicunt, & Te Tullus Te Hoſtilium Te
Dicunt, & Te Ancus Te Martium Te
Dicunt, & Te Tarquinius Te Priſcum Te
Dicunt, & Te Tanaquil Te Servium Te
Dicunt, & Te Ocrisia Te Tullium Te
Dicunt, & Te Tullia Te Tarquinium Te
Dicunt, & Te Lucretia Te Brutum Te
Dicunt, & Te Collatinus Te Publicolam Te
Dicunt, & Te Valeria Te Horatium Te
Dicunt, & Te Cocles Te Mucium Te
Dicunt, & Te Cloelia Te Porſenam Te
Dicunt, & Te Clelia Te Camillum Te
Dicunt, & Te Furia Te Manlium Te
Dicunt, & Te Capitolinus Te Torquatum Te
Dicunt, & Te Vitruvia Te Decium Te
Dicunt, & Te Mus Te Scipionem Te
Dicunt, & Te Cornelia Te Gracchum Te
Dicunt, & Te Sempronia Te Pompeium Te
Dicunt, & Te Julia Te Cæſarem Te
Dicunt, & Te Calpurnia Te Octavium Te
Dicunt, & Te Atia Te Augustum Te
Dicunt, & Te Livia Te Tiberium Te
Dicunt, & Te Agrippina Te Caligulam Te
Dicunt, & Te Antonia Te Claudium Te
Dicunt, & Te Meſſalina Te Britannicum Te
Dicunt, & Te Octavia Te Neronem Te
Dicunt, & Te Agrippina Te Poppæam Te
Dicunt, & Te Sabina Te Otonem Te
Dicunt, & Te Galba Te Vitellium Te
Dicunt, & Te Domitia Te Vespaſianum Te
Dicunt, & Te Flavia Te Titum Te
Dicunt, & Te Julia Te Domitianum Te
Dicunt, & Te Domitilla Te Nervam Te
Dicunt, & Te Plotina Te Trajanum Te
Dicunt, & Te Marciana Te Adrianum Te
Dicunt, & Te Sabina Te Antoninum Te
Dicunt, & Te Faustina Te Marcum Te
Dicunt, & Te Lucilla Te Commodum Te
Dicunt, & Te Crispina Te Pertinacem Te
Dicunt, & Te Helvia Te Didium Te
Dicunt, & Te Manlia Te Severum Te
Dicunt, & Te Julia Te Caracallam Te
Dicunt, & Te Plautilla Te Getam Te
Dicunt, & Te Julia Te Macrinum Te
Dicunt, & Te Julia Te Heliogabalum Te
Dicunt, & Te Julia Te Alexandrum Te
Dicunt, & Te Mammea Te Maximinum Te
Dicunt, & Te Paulina Te Gordianum Te
Dicunt, & Te Tranquillina Te Philippum Te
Dicunt, & Te Otacilia Te Philippum Te
Dicunt, & Te Severa Te Decium Te
Dicunt, & Te Herennia Te Etruſcum Te
Dicunt, & Te Herennia Te Hoſtilianum Te
Dicunt, & Te Cornelia Te Gallum Te
Dicunt, & Te Volusiana Te Volusianum Te
Dicunt, & Te Mariana Te Æmilianum Te
Dicunt, & Te Cornelia Te Valerianum Te
Dicunt, & Te Mariniana Te Gallienum Te
Dicunt, & Te Salonina Te Valerianum Te
Dicunt, & Te Julia Te Claudium Te
Dicunt, & Te Quintilla Te Quintillum Te
Dicunt, & Te Fausta Te Aurelianum Te
Dicunt, & Te Ulpia Te Severinam Te
Dicunt, & Te Magnia Te Tacitum Te
Dicunt, & Te Nitocris Te Florianum Te
Dicunt, & Te Maria Te Probum Te
Dicunt, & Te Ulpia Te Carum Te
Dicunt, & Te Magnia Te Carinum Te
Dicunt, & Te Julia Te Numerianum Te
Dicunt, & Te Valeria Te Diocletianum Te
Dicunt, & Te Prisca Te Maximianum Te
Dicunt, & Te Theodora Te Constantium Te
Dicunt, & Te Helena Te Constantinum Te
Dicunt, & Te Fausta Te Constantinum Te
Dicunt, & Te Helena Te Constantium Te
Dicunt, & Te Eutropia Te Constantium Te
Dicunt, & Te Basilina Te Julianum Te
Dicunt, & Te Helena Te Gallum Te
Dicunt, & Te Constantina Te Gallum Te
Dicunt, & Te Basilina Te Valentinianum Te
Dicunt, & Te Justina Te Valentinianum Te
Dicunt, & Te Justina Te Gratianum Te
Dicunt, & Te Constantia Te Valentinianum Te
Dicunt, & Te Galla Te Honorium Te
Dicunt, & Te Placidia Te Valentinianum Te
Dicunt, & Te Eudoxia Te Arcadium Te
Dicunt, & Te Eudoxia Te Theodoſium Te
Dicunt, & Te Pulcheria Te Marcianum Te
Dicunt, & Te Leo Te Zenonem Te
Dicunt, & Te Ariadne Te Anaſtaſium Te
Dicunt, & Te Juſtinus Te Juſtinianum Te
Dicunt, & Te Sophia Te Juſtinum Te
Dicunt, & Te Juſtinus Te Juſtinianum Te
Dicunt, & Te Theodora Te Juſtinianum Te
Dicunt, & Te Juſtinianus Te Juſtinum Te
Dicunt, & Te Sophia Te Tiberium Te
Dicunt, & Te Ariadne Te Mauricium Te
Dicunt, & Te Conſtantina Te Mauricium Te
Dicunt, & Te Conſtantina Te Theodoſium Te
Dicunt, & Te Eudoxia Te Heraclium Te
Dicunt, & Te Martina Te Heraclium Te
Dicunt, & Te Fabia Te Conſtantinum Te
Dicunt, & Te Conſtantina Te Conſtantinum Te
Dicunt, & Te Irene Te Leonem Te
Dicunt, & Te Maria Te Conſtantinum Te
Dicunt, & Te Irene Te Conſtantinum Te
Dicunt, & Te Theodora Te Michaelem Te
Dicunt, & Te Theophano Te Romanum Te
Dicunt, & Te Theophano Te Nicephorum Te
Dicunt, & Te Theophano Te Conſtantinum Te
Dicunt, & Te Zoe Te Romanum Te
Dicunt, & Te Theodora Te Michaelem Te
Dicunt, & Te Zoe Te Conſtantinum Te
Dicunt, & Te Zoe Te Romanum Te
Dicunt, & Te Irene Te Alexium Te
Dicunt, & Te Maria Te Andronicum Te
Dicunt, & Te Irene Te Joannem Te
Dicunt, & Te Irene Te Manuelem Te
Dicunt, & Te Maria Te Andronicum Te
Dicunt, & Te Irene Te Iſaacium Te
Dicunt, & Te Irene Te Alexium Te
Dicunt, & Te Irene Te Andronicum Te
Dicunt, & Te Irene Te Joannem Te
Dicunt, & Te Irene Te Manuelem

Compositis vndis æquora tuta silent:
Ipsa ratis nullo ventorum exterrita flatu
In portum certo tramite flectit iter.

Sansoni Crucio.

Et bonus, & diues, Sanso, simul esse laboras:
Id fieri nullâ sed ratione potest,
Sic vtrunque petens, perdes vtrunque: necesse est,
Alterutrum tollas, alterutrumque petas.

Tumulus Otthonis hominis voracissimi.

Conditus hac sub humo est gurges vasti limus Ottho,
Cui nunc officium iusta rependit humus:
Condidit in ventrem terræ tot iugera viuus:
Hunc sub ventre suo nunc quoque terra tenet.

In Virronem.

Quòd totam Virro furiosi more per vrbem
Discurrit noctu, quòd loca sola petit,
Nescio quid secum solus quòd mussitat: illo
Quòd nemo est totâ sordidus vrbe magis;
Hac ratione parat nomen famamque poetæ,
Et reperit fatuos, sic quibus esse probet.
O valeant calami, pereat genus omne librorum,
Reddere si vates mens male sana potest.

In Paullum.

Quæ tu condideras, inspexi carmina nuper,
Lectaque sunt, fateor, terque quaterque mihi:
Nec tamen eualui cognoscere quid sibi vellent:
Vsque adeò obscurè scribere, Paulle, soles:
Nam tu verba, puto, ex libris accepta Sybillæ,
Quæque Catonis erant tempore prisca nimis,
Versibus infercis, gaudesque obscurus haberi;
Et velut inducta singula nube tegis:
Errasti hoc tantùm, quod mittens carmina, Paulle,
Debueras vnâ mittere Grammaticum.

Ad amores.

Carnifices curæ, miseræque incendia mentis,

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Ante Deum genitus, post quem tamen ille creatus,
Ille Deus, Deus hic, aequaeuus vterque Parenti,
Maior & infra se, se non maior eodem.
Sic Pater & Natus, sic Natus & alter ab alter,
Totus vterque potens, totus vterque manens.
Non duo sed Geminus, non tres sed Trinus vterque,
Vnus vterque Deus, Deus vterque Pater.
Quem Pater ex nullo genitum, non factum, habet Nos
Ex Patre factum, non genitum, Natum, Deum.
Ille Deus verus, verus Deus ille, Creator
Omnia cum Patre, cum Genitore regit.

Vbi regit? vndique, fateor: Deus vbique totus
Totum sic implet, totum vt & superat.
Vbique est, nec loco clauditur, sed loca claudit,
Non locus ipse capit, sed capitur loco.
Non habet ille locum, qui dat locus omnibus esse,
Ipse sui mundus, non sua membra capit.
Totus in omnibus est, nec clauditur omnibus vllis,
Totus & extra omnes, nec tamen extra nihil.
Intra quippe nihil, quia cuncta capit, quia cuncta creauit,
Extra nil, quia cuncta regit, quia cuncta mouet.
Quem nec forma notat, nec certi lineamenta,
Nec color, aut species, nec status, aut habitus.
Quem nec longa dies, nec certa incommoda tempus,
Nec mutant casus, nec variant animi.
Quem nec gaudia mouent, nec tristia frangunt,
Nec spes, nec metus, nec dolor, aut pudor.
Quem nec egestas, nec diuitiae, nec gloria tangit,
Nec fames, nec sitis, nec grauis ira nocet.
Quem nec inertia mollit, nec vana cupido fatigat,
Nec liuor, nec edax inuidia, aut scelus.
Quem nec ambitio, nec luxus, nec gula mergit,
Nec ventris, nec Veneris, nec requies, nec opus.
Quem nec praeterita, nec praesens, nec tangit imago
Futuri, nec quae sint, nec quae fuere, monent.
Quem nec mane nouum, nec mox crastina, nec hesterna
Nox, nec hodierna lux, nec modo, nec cras, nec heri.
Quem nec nox, nec lux, nec tempus, nec hora, nec aetas,
Nec mensis, nec annus, nec status, aut habitus.
Quem nec longa dies, nec certa incommoda tempus,
Nec mutant casus, nec variant animi.

Pyramus et Thisbe, iuuenis, puella, per vnum parietem
Semirutum, quem vitium priscis fecerat annis,
Primi cognouere, & primi per tempora linguæ
Murmure blanditiæ tenuere, & sæpe petitum
Vsi ad consilium, quoties inuisa parentum
Iussa forent, quoties dura negaret amor.
Dicebant: Inuidiose paries, quid amantibus obstas?
Quantum erat, ut sinerent totos coniungere amplexus?
Aut hoc si nimium est, quantum dare oscula nobis?
Non ingrati sumus, fatemur, & acceptum
Tibi, quod ad nostras pervenit, saxe, figuras.
Sic ubi fallaces alternis vocibus ignes
Dixerunt, cum nox tenuit, cum Lucifer illi
Quo solet extingui, cubuerunt partibus illis
Oscula quisque suis, non perdita, missa parieti.
Postera lux oriens, & quæ tollit omnia Phœbus
Siccarat nocturnos Aurora recentibus herbas,
Ad solitum coiere locum. Tum murmure parvo
Multa prius vicibus, de nocte, querentes,
Placuit, ut tacitis fallamus custodes, & ut se
Limine post pressum, quisque domo proferat ipsa,
Et quia tam late vagus est, errare per urbem,
Ne sine me tardi conferre in busta venite
Ad nemus, quod adest, Nini lucentibus vrbem
Finibus, & nomen fecit Ninon arbor in illo,
Fons etiam fluuio nitidus, quo limpidus ardens
Ante fores stabant, & erat dulcissima cunctis
Arbor, & uberibus fecundum pondere ramis.
Quæ simul ut visa est, longo sub tempore, venit
Ad solitum fontem, nec adhuc sedata quietem
Expectare sibi, vidit venientem ad aquam vim
Fœdatam multis pecudum, quæ forte bibebant
Vulnera, fugit, & obscuram trepidante pedore
Intrat humum, & vitat, quæ primo tramite vidit.
Ecce, ferox fulvæ comitata catervis
Venit ad humanos furtim lavanda liquores
Ore leæna recens vasto manantia tabo
Guttura, quæ postquam lymphis satiavit, & omnes
Compulit ad lucos, quos possent pascere, tauros,
Procubuit fessa, & rivo sub fronde cubantis
Ad latus exhalat, & aperto pectore lymphas
Sanguineas ingesta fluunt, & flumina tingunt.
Serus amans Thisbe, nondum rubigine tinctum
Vidit in illa fera, vestigia, pallet, & ipse
Quasi tuba, cum primum lacrymarum contigit illum
Nuntius, horrescit, postquam vestem quoque vidit
Ore cruentatam, nec se tam cominus audet
Credere, sed longe, quod amor dabat, exulat, & se
Imbecillus amor, magnis in pectore curis
Concipit, & vanis, quæ sint, ubi, quæque, requirit.
Ut vidit, quæ sit, quæ tanti causa furoris,
Ut vidit, quæ sit, quæ tanti causa furoris,
Ut vidit, quæ sit, quæ tanti causa furoris,

Ad Illustrissimum Dominum Dominum
Ioannem Baptistam Spinolam Genuensem Ducem.

Ode Sapphica.

Quæ tibi fortuna, Spinola, quæ tibi
Fata, quæ tanta fuit Iuppiter adnuit
Gratia, dum te cunctis antetulit viris
Egregiam Genuam tuamque gentem?

Etenim? Tu quæ tenuisti arma tuis bonis
Egregium sanguinem, fortia pectora
Ausa, quæ fregit subiecta superbiam
Hostis, et ingentes cecidere turres.

Tu, quæ tela manu, quæ validum latus
Tutatus galea, quæ tibi fervidum
Ensem, quæ rapidum dextera contulit
Fulmen, quo domitæ sunt Salamandræ?

Tu, quæ Pyrrhiadum, quæ Cadmi, quæ Remi
Progenies, Latiæ, Dardanidæ, Getæ
Vidistis, quæ Sol aspicit, aut Dies
Nascens, aut medio vertice fervidus?

Vos, Ligures, memores estote, et Hesperi
Fortes, et Boreæ, et sanctum Ioannem
Ducem, qui vestras tetigit per undas
Ausonias, Siculasque terras.

Ipſe (fatebor enim infelix) dominoque patrique,
Ipſe necis properæ maxima cauſa fui.
Verum etiam ſine me, fatalia tempora menſus,
Serius vt paulò, tandem obiturus erat.
Faxo ego, vt æternùm per me nunc viuat: eroque
Illi auctor vitæ, cui necis antè fui.

De Seipſo

Dicebam Euterpæ, cœptis in verſibus hærens,
Auxilium fratri porrige, Diua tuo.
Fraterno mota eſt in riſum nomine virgo,
Et nitido ſudum reddidit ore diem:
Tunc ego ſubridens, mirari deſine, nam mî
Si pater eſt Cæſar, tu ſoror eſſe potes.

In importunos recitatores.

Hei mihi, quàm res inuiſa eſt nimis eſſe poetam!
Quantum odii morbus colligit ille ſuis!
Nil genere hoc hominum eſt vſquam importunius: illos
Et cane, qui ſapiunt, peius & angue cauent.
Nec locus eſt, nec tempus, ab iis ſubducere quo te,
Non ſi mille modis aggrediare, queas.
In fora te, in thermas, & balnea in ipſa ſequentur:
Quòd ſi in templa gradum ferre parabis, & huc.
Si notos forte ægrotos inuiſis, & illuc:
Spectatum ludos forſitan ibis? & huc.
Pergis eò, nullum quò ducere quæris? & illuc:
Pergis eò, comitem quò tibi poſcis? & huc.
Denique, vt exoneres aluum, diſcedis? & illuc:
Vt ſomnum capias, feſſus abibis? & huc.
Interea inſulſis onerabunt verſibus aures,
Auribus vt te tunc ipſe carere velis:
Verſibus inſulſis, queis cantio gratior illa eſt,
Quam geminat putri condita rana lacu.
Ex genere hoc miſerum nuper me prenderat vnus:
(O lux infelix quàm fuit illa mihi!)
Feſſus ego, inſuauis mihi iam vt vita eſſet, apud me

Quæ tibi Pierides, quæ Phœbus, quæ Pallas Athenes
Dictarunt, Lector, carmina docta, legis.
Hæc ego Pierides, Phœbus, Pallasque docebam,
Hæc ego Pierides, Phœbus, Pallasque dabam.
Ergo quod tibi sum, tibi sum, quod habebam habeo.
Quod tibi sum, tibi sum, quod habebam habeo.
Si quid habes, quod mi reddas, quod debeo habere,
Si quid habes, quod mi reddas, quod debeo habere,
Reddere quod debes, reddere quod debeo,
Reddere quod debes, reddere quod debeo,
Si quid habes, quod mi reddas, quod debeo habere,
Si quid habes, quod mi reddas, quod debeo habere,
Quod tibi sum, tibi sum, quod habebam habeo.
Quod tibi sum, tibi sum, quod habebam habeo.
Hæc ego Pierides, Phœbus, Pallasque docebam,
Hæc ego Pierides, Phœbus, Pallasque dabam.
Quæ tibi Pierides, quæ Phœbus, quæ Pallas Athenes
Dictarunt, Lector, carmina docta, legis.
Reddere quod debes, reddere quod debeo,
Reddere quod debes, reddere quod debeo,
Ergo quod tibi sum, tibi sum, quod habebam habeo.
Quod tibi sum, tibi sum, quod habebam habeo.

Ad Lectorem Epigramma.

Quæ tibi Pierides, quæ Phœbus, quæ Pallas Athenes
Dictarunt, Lector, carmina docta, legis.
Hæc ego Pierides, Phœbus, Pallasque docebam,
Hæc ego Pierides, Phœbus, Pallasque dabam.
Ergo quod tibi sum, tibi sum, quod habebam habeo.
Quod tibi sum, tibi sum, quod habebam habeo.
Si quid habes, quod mi reddas, quod debeo habere,
Si quid habes, quod mi reddas, quod debeo habere,
Reddere quod debes, reddere quod debeo,
Reddere quod debes, reddere quod debeo,
Si quid habes, quod mi reddas, quod debeo habere,
Si quid habes, quod mi reddas, quod debeo habere,
Quod tibi sum, tibi sum, quod habebam habeo.
Quod tibi sum, tibi sum, quod habebam habeo.
Hæc ego Pierides, Phœbus, Pallasque docebam,
Hæc ego Pierides, Phœbus, Pallasque dabam.
Quæ tibi Pierides, quæ Phœbus, quæ Pallas Athenes
Dictarunt, Lector, carmina docta, legis.
Reddere quod debes, reddere quod debeo,
Reddere quod debes, reddere quod debeo,
Ergo quod tibi sum, tibi sum, quod habebam habeo.
Quod tibi sum, tibi sum, quod habebam habeo.

Quidnam poſt tantos feret hic promiſſor hiatus,
Qui ſua tam elatâ munera voce canit?
Sic tecum: & quæ ſint ea tandem dona, requiris?
Atqui iamdudum, quæ tibi poſcis, habes.
Hui! dices, hoc tu breue chartæ & inutile fruſtum
Perſarum gazis amplius eſſe putas?
Quid facias? nil poſſideo, niſi carmina, Iane,
Quare ea theſauros diuitiaſque voco.
Tu quoque, ſi natura mihi tua cognita recte eſt,
Carmina diuitiis pluris habenda probas.

Curandum eſſe hyemis tempore cuticulam.

Ingere ligna foco: vis frigoris aſpera ſæuit:
Eia age quid dubitas? ingere ligna foco.
Non audis, quanto Boreas bacchetur hiatu?
Nonne vides, multa vt iam niue canet humus?
Adſpicis, vt veteres viduentur frondibus orni?
Cernis, vt amiſſas ſylua queratur opes?
Cernis, & vt pigro lenteſcant marmore riui?
Me gelidus totis artubus horror habet.
Ferto age ferto huc vina, puer, cyathoſque capaces,
Ante focum menſas explicuiſſe iuuat.
Iam triſti cælum eſt facie, iam nubilus aer
Omnia concutiens, nos vetat ire foras.
Ergo domi incluſos genio indulgere neceſſe eſt,
Mos datus à priſcis vt teneatur auis.

In inſignia Lucæ Sempronii; Stellam cum Roſa.

Eſſe roſas cæli meritò quis dixerit aſtra:
Aſtra ſed & terræ diceris eſſe roſas.

Lodoico Valeſio.

Miraris, tanto cùm te complectar amore,
Cur tamen extremum hîc te, Lodoïce, locem?
Pectore nempe mihi penitus defixus in imo es:
Vltimus, hinc factum eſt, pectore vt exieris.

Ad Nicolaum Viennenſem Epiſtola.

Incly-

Ecclesiæ, sed Regum Hebræis, Gentibus quibusvis, Ecclesiæ.

Aut quid nobilitas tandem eſt, niſi fumus inanis?
Nam ſi vim verbi inſpicias; & *nobile ſcorſum*
Dicitur, & *latro* nonnunquam *nobilis*: imò
Nomine ita accepto, Pornus quoque nobilis ipſe eſt.
Sed nempe inſanit vulgus, multoque veratro
Indiget, indignos alienis laudibus ornans.
Qui ſe non vllo deturpat crimine, quique
Viribus ingenuas totis amplectitur artes,
Is mihi ſit quamuis genitore creatus egeno,
Nobilis eſt. at qui, vitiorum mole grauatus.
Nil præter ſtatuas, & auorum nomine iactat,
Si verum excutias, longe abiectiſſimus ille eſt.

Ad Ianum Antonium Baiſium.

Iane mei cordis longè pars maxima, quocum
Dulce mihi eſt totos crebro componere ſoles:
Dum tu aut Niliacæ meditaris funera Thisbes,
Inficiens atro candentia poma colore,
Aut opus eximium numeris ſublimibus aptas,
Syrmate conſpicuus, picturatoque cothurno;
Carmine nos humili noſtros includimus ignes,
Aut breuibus ſcriptis dulces affamur amicos,
Aut vitiis genuinum infigimus. Omnia nos hæc
Paruula inaudaces: tibi fas maiora parare,
Cui totus ſe Helicon, totusque recludit Apollo.
Ad vires ſe quenque ſuas componere verum eſt.

Ad Stephanum Iodellum.

Semina ſunt quædam naſcentibus inſita nobis,
Quæis, duce natura, ad varias impellimur artes:
Ille fori rabiem, veſanaque iurgia laudat,
Et pauidos grata defendit voce clientes,
Impatiens oci? contra hic ſulcare carinis
Regna tridentiferi gaudet patris, & trabe vaſtâ.
Viſere longinquo terras ſub ſole iacentes:
Prodigus hic vitæ violentis ducitur armis,
Gaudet & hoſtili ſtagnantes ſanguine campos
Adſpicere, & litui ſonitu recreatur acuto:

Quicquid nobilium Romæ, quicquid habet vis
Quicquid nobilium Romæ, quicquid habet vis
Quicquid nobilium Romæ, quicquid habet vis

Quid me Thessalicis, Bassa, fatigas
Ingenii lacrymis? Non sum Achilles ego.
Nec Troiana mihi nec Troia nocuit.
Ilion et Troiae Thessalus hostis erat.
Ad Troiam Thessalicus Achilles
Ad me tu Thessalicus Achilles.

Quod Thessalicus Achilles
Troiae, Bassa, fuit, Troia fuit mihi

Anno 1556. Ist Herr Georg Fuchs von Bimbach, Ritter, Amtmann zu Lauda, Hochmeisterischer Rath, und Obrister Marschalck in Preussen, Todts verfahren.

Hat zum ersten Gemahl gehabt Frauen Margarethen von Rosenberg, Herrn Wolffen von Rosenberg Tochter, mit welcher er 3. Söhne gezeugt, als Herrn Georg Fuchsen von Bimbach, Ritter, Herrn Wolffen Fuchsen von Bimbach, Ritter, und Herrn Hannsen Fuchsen von Bimbach, Ritter, welche alle drey Ritterlichen Standts gewesen, und Frauen Margarethen Fuchsin von Bimbach, Herrn Wilhelm Truchsessen von Pommersfelden Gemahl.

Zum andern hat er gehabt Frauen Margarethen von Wenckheim, Herrn Hannsen von Wenckheim Tochter, mit welcher er 3. Söhne gezeugt, als Herrn Hannsen Fuchsen von Bimbach, Ritter, Herrn Philipsen Fuchsen von Bimbach, Ritter, und Herrn Conraden Fuchsen von Bimbach, Ritter, welche alle drey Ritterlichen Standts gewesen, und Frauen Margarethen Fuchsin von Bimbach, Herrn Hannsen Truchsessen von Pommersfelden Gemahl.

Zum dritten hat er gehabt Frauen Elisabethen von Rosenberg, Herrn Wolffen von Rosenberg Tochter, mit welcher er 3. Söhne gezeugt, als Herrn Wolffen Fuchsen von Bimbach, Ritter, Herrn Hannsen Fuchsen von Bimbach, Ritter, und Herrn Christoffen Fuchsen von Bimbach, Ritter, welche alle drey Ritterlichen Standts gewesen, und Frauen Elisabethen Fuchsin von Bimbach, Herrn Hannsen Truchsessen von Pommersfelden Gemahl.

Zum vierdten hat er gehabt Frauen Barbaren von Rosenberg, Herrn Wolffen von Rosenberg Tochter, mit welcher er 3. Söhne gezeugt, als Herrn Wolffen Fuchsen von Bimbach, Ritter, Herrn Hannsen Fuchsen von Bimbach, Ritter, und Herrn Christoffen Fuchsen von Bimbach, Ritter, welche alle drey Ritterlichen Standts gewesen, und Frauen Barbaren Fuchsin von Bimbach, Herrn Hannsen Truchsessen von Pommersfelden Gemahl.

Zum fünfften hat er gehabt Frauen Ursulen von Rosenberg, Herrn Wolffen von Rosenberg Tochter, mit welcher er 3. Söhne gezeugt, als Herrn Wolffen Fuchsen von Bimbach, Ritter, Herrn Hannsen Fuchsen von Bimbach, Ritter, und Herrn Christoffen Fuchsen von Bimbach, Ritter, welche alle drey Ritterlichen Standts gewesen, und Frauen Ursulen Fuchsin von Bimbach, Herrn Hannsen Truchsessen von Pommersfelden Gemahl.

Zum sechsten hat er gehabt Frauen Margarethen von Rosenberg, Herrn Wolffen von Rosenberg Tochter, mit welcher er 3. Söhne gezeugt, als Herrn Georg Fuchsen von Bimbach, Ritter, Herrn Wolffen Fuchsen von Bimbach, Ritter, und Herrn Hannsen Fuchsen von Bimbach, Ritter, welche alle drey Ritterlichen Standts gewesen, und Frauen Margarethen Fuchsin von Bimbach, Herrn Wilhelm Truchsessen von Pommersfelden Gemahl.

Zum siebenden hat er gehabt Frauen Margarethen von Wenckheim, Herrn Hannsen von Wenckheim Tochter, mit welcher er 3. Söhne gezeugt, als Herrn Hannsen Fuchsen von Bimbach, Ritter, Herrn Philipsen Fuchsen von Bimbach, Ritter, und Herrn Conraden Fuchsen von Bimbach, Ritter, welche alle drey Ritterlichen Standts gewesen, und Frauen Margarethen Fuchsin von Bimbach, Herrn Hannsen Truchsessen von Pommersfelden Gemahl.

Zum achten hat er gehabt Frauen Elisabethen von Rosenberg, Herrn Wolffen von Rosenberg Tochter, mit welcher er 3. Söhne gezeugt, als Herrn Wolffen Fuchsen von Bimbach, Ritter, Herrn Hannsen Fuchsen von Bimbach, Ritter, und Herrn Christoffen Fuchsen von Bimbach, Ritter, welche alle drey Ritterlichen Standts gewesen, und Frauen Elisabethen Fuchsin von Bimbach, Herrn Hannsen Truchsessen von Pommersfelden Gemahl.

Zum neunden hat er gehabt Frauen Barbaren von Rosenberg, Herrn Wolffen von Rosenberg Tochter, mit welcher er 3. Söhne gezeugt, als Herrn Wolffen Fuchsen von Bimbach, Ritter, Herrn Hannsen Fuchsen von Bimbach, Ritter, und Herrn Christoffen Fuchsen von Bimbach, Ritter, welche alle drey Ritterlichen Standts gewesen, und Frauen Barbaren Fuchsin von Bimbach, Herrn Hannsen Truchsessen von Pommersfelden Gemahl.

Zum zehenden hat er gehabt Frauen Ursulen von Rosenberg, Herrn Wolffen von Rosenberg Tochter, mit welcher er 3. Söhne gezeugt, als Herrn Wolffen Fuchsen von Bimbach, Ritter, Herrn Hannsen Fuchsen von Bimbach, Ritter, und Herrn Christoffen Fuchsen von Bimbach, Ritter, welche alle drey Ritterlichen Standts gewesen, und Frauen Ursulen Fuchsin von Bimbach, Herrn Hannsen Truchsessen von Pommersfelden Gemahl.

Agrij Lindum, ad Britannos: Cum Agricola
Britannorum Regem Galgacum, ad Mons Grampius
vicisset, &c.

Quintus Curtius Rufus lib. 10. Cap. 9. Scribit,
Alexandrum Macedonem, Cum Indiam subegisset,
Ad Oceanum usque penetrasse, Et Cum Classem
Ad Oceanum usque Indicum deduxisset, Ipsum
Per Terram Exercitum Ducentem, &c.

Quintus Curtius Rufus lib. 10. Cap. 9. Scribit,
Qui mentem Dei ac Naturæ, Deum dixere,
Eum non contentum esse Cœlestibus Operibus,
Nisi Terras Quoque Complexus Esset, Et
Omnibus Gentibus Numen Suum Intendisset,
Nec Ullam Partem Mundi Vacuam Præsentia
Sua Reliquisset, Ne Ipse Quidem Alexander
Contentus Victoriis, Nisi Eas Ad Oceanum
Usque Perduxisset, Et Omnia Quæ Sol Intuetur,
Ortu Occasuque Complexus Esset, Imperio
Suo Subjecisset, &c. Hæc Ille Scribit.

Quintus Curtius Rufus lib. 10. Cap. 9. Scribit,
Ut Quisque Proximus Oceano Fuerit, Ita Ferociorem
Ad Omnia Pericula, Et Contumaciorem Esse.

Quintus Curtius Rufus lib. 10. Cap. 9. Scribit,
Ad Oceanum Usque Penetrasse Alexandrum
Macedonem, Et Cum Classem Ad Oceanum
Usque Indicum Deduxisset, Ipsum Per Terram
Exercitum Ducentem, &c.

Quintus Curtius Rufus lib. 10. Cap. 9. Scribit,
Qui Mentem Dei Ac Naturæ, Deum Dixere,
Eum Non Contentum Esse Cœlestibus Operibus,
Nisi Terras Quoque Complexus Esset, Et
Omnibus Gentibus Numen Suum Intendisset,
Nec Ullam Partem Mundi Vacuam Præsentia
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Suo Subjecisset, &c. Hæc Ille Scribit.

Quintus Curtius Rufus lib. 10. Cap. 9. Scribit,
Ut Quisque Proximus Oceano Fuerit, Ita Ferociorem
Ad Omnia Pericula, Et Contumaciorem Esse.

Spell, Number and Name of the Letters, per Spelling Book, 1.
Spelling Book, per Spell, Number and Name of the Letters, 1.
Spirit, Holy, Ghost, Comforter, Advocate, 2.
Spirit, Holy, Ghost, Comforter, Advocate, Intercessor, Prayer and Supplication, per Intercession, 2.
Spirit, Holy, Ghost, Comforter, Advocate, Intercessor, Prayer and Supplication, per Prayer, 2.
Spirit, Holy, Ghost, Comforter, Advocate, Intercessor, Prayer and Supplication, per Supplication, 2.
Spirituals, Carnals, Animals, Sensuals, Natural, Sensitive, Vegetable, Mineral, Elementary, Chaos, Nothing, Void, Darkness, Deep, Waters, Earth, Heaven, Heavens, Eternity, Time, Beginning, Creation, Creator, Creatures, Creating, Created, Create, Creature, Creatures, Creating, Created, Create, Creature, Creatures, Creating, Created, Create, Creature

Fundebat. Ne ita ne ille vita fuit?
Quam nunc ille tenet, quam nunc ego, quam
Quam nunc ille tenet, quam nunc ego, quam
Quam nunc ille tenet, quam nunc ego, quam

Antiquitates Romanæ Hieronymi Magii, Variarum Lectionum libri quatuor. Cum Indice rerum memorabilium.

Ejusdem Antiquitatum Romanarum Hieronymi Magii liber singularis, de Triclinio, Lectis, & Conviviis veterum.

Ejusdem Hieronymi Magii Variarum Lectionum liber singularis, de Tintinnabulis veterum.

Ejusdem Hieronymi Magii Variarum Lectionum liber singularis, de Tibiis veterum.

Ejusdem Hieronymi Magii Variarum Lectionum liber singularis, de Tintinnabulis veterum.

Ejusdem Hieronymi Magii Variarum Lectionum liber singularis, de Tibiis veterum.

Cui carmen labor potui tibi
Ante expressa meo solvere pectori,
Nec tu, Pieridum spes mea, splendidi
Patres, dicere jussisti,
Qui nil jussa tua peregere,
Qui non corde pio, non studio fuit
Ad te cuncta tuum reddere.

Atque hæc, quæ tibi, quæ, quid ad me?
Cui sacrum decus hoc, quæ tibi carmina.
Dum se Margaritæ musa libavit.

Cui fama et fons Sedo manans fecit te,
Sanctus Gaufridus de Cisseria patre.
Ambro sacri, cum quo sacrum duxit honorem
Perbene, tribuit ei Sedo Margaritam.
Hic quoque Margaritæ sacrum dedicat honorem.
Hi quoque Margaritæ sacrum dedicant honorem.
Gaufridi Sancti, et Joan. Cisseriensis
Mox Sedo Margaritam tribuit Ambro.
Pendebat pietas in dubio, quis præferendus.
Non ima Ambro stabilis fuerat mens,
Non pectore Sedo fuerat minus ardens.
Tum Margaritæ generosa mens
Ambro se dedit, Ambro se tradidit.
Cur ergo, quia de casulis pulsus sum?
Non mirum ita cladem quæ ego tuli.
Ambro hoc dedit, dignum quod erat.
Profanum quis non intelligat illum,
Tum maxime cui deest, ne laus, fastidia
Cum impune, et carne sanctum dedicat hoc.
Quæ tibi, quæ, quid ad me? Cui sacrum decus hoc?
Ambro et Margaritæ sacrum dedicat hoc.
Mortua, fatalem quæ tu mihi, quæ tibi
Ademit, hanc ego pro vita mea tibi

Quid

Quidnam poſt tantos feret hic promiſſor hiatus,
Qui ſua tam elatâ munera voce canit?
Sic tecum: & quæ ſint ea tandem dona, requiris:
Atqui iamdudum, quæ tibi poſcis, habes.
Hui! dices, hoc tu breue chartæ & inutile fruſtum
Perſarum gazis amplius eſſe putas?
Quid facias? nil poſſideo, niſi carmina, Iane,
Quare ea theſauros diuitiaſque voco.
Tu quoque, ſi natura mihi tua cognita recte eſt,
Carmina diuitiis pluris habenda probas.

Curandum eſſe hyemis tempore cuticulam.

Ingere ligna foco: vis frigoris aſpera ſæuit:
Eia age quid dubitas? ingere ligna foco.
Non audis, quanto Boreas bacchetur hiatu?
Nonne vides, multa vt iam niue canet humus?
Adſpicis, vt veteres viduentur frondibus orni?
Cernis, vt amiſſas ſylua queratur opes?
Cernis, & vt pigro lenteſcant marmore riui?
Me gelidus totis artubus horror habet.
Ferto age ferto huc vina, puer, cyathoſque capaces,
Ante focum menſas explicuiſſe iuuat.
Iam triſti cælum eſt facie, iam nubilus aer
Omnia concutiens, nos vetat ire foras.
Ergo domi incluſos genio indulgere neceſſe eſt,
Mos datus à priſcis vt teneatur auis.

In inſignia Lucæ Sempronii; Stellam cum Roſa.

Eſſe roſas cæli meritò quis dixerit aſtra:
Aſtra ſed & terræ diceris eſſe roſas.

Lodoico Valeſio.

Miraris, tanto cùm te complectar amore,
Cur tamen extremum hic te, Lodoice, locem?
Pectore nempe mihi penitus defixus in imo es:
Vltimus, hinc factum eſt, pectore vt exieris.

Ad Nicolaum Viennenſem Epiſtola.

Incly-

Ingrata nobilium Liberis, Nobilis patriæ,
Qui iam non gloria matris tenditur ligna
Nec Cæsar, nec Pompeius, nec Scipio
Nisi nos, qui ab illis degenerauimus omnes.
Cur tantum impia mens contra hæc audet?
Cur non ipsa suis manibus sua pectora figit
Indigna pœna? Sed quid ego hæc frustra
Quæ te deinceps tam crudelis pectora gerent
Quo fit, quod nunquam, dicam? Et tam mea
Vtinam hæc dicta nunquam in cassa locutus
Ah, quam ego te, Cæsar, quam te, Cæsar, Deum
Cui non flamma ardet, cui non mens cadat,
Qui te figura ista, et gestu, et lumine
Cum videt, et dulci sermone audit loquentem
Et cum te lacrymis, et cum te supplice voce
Sæpius ingentes, et sæpius ingentes
Quæ mea mens, quæ cura meum fugit
Quæ non in nostra negotia abierit pagina,
Nec mihi cura fuit, nec mihi tempus, ut ista
Regi, aut leuibus quæ ferrem otia?
Si ne parui regum parte mea, omne nefas,
Ci, nondum tam omnes eadem cognouimus et te
Nam nihil non arte mali, nihil non mente retorti
Pectoris ingenium fuit. Audax, subdolus idem
Spargere qui falsa, et uerisimilia ore loqui
Et bene qui simulare, et bene dissimulare
Nec minus ingenio promptus, quam corpore uiris
Quis neget, uiolentia gestasse in pectore bella
Sed

Aut quid nobilitas tandem eſt, niſi fumus inanis?
Nam ſi vim verbi inſpicias; & *nobile ſcorſum*
Dicitur, & *latro* nonnunquam *nobilis*: imò
Nomine ita accepto, Pornus quoque nobilis ipſe eſt.
Sed nempe inſanit vulgus, multoque veratro
Indiget, indignos alienis laudibus ornans.
Qui ſe non vllo deturpat crimine, quique
Viribus ingenuas totis amplectitur artes,
Is mihi ſit quamuis genitore creatus egeno,
Nobilis eſt. at qui, vitiorum mole grauatus.
Nil præter ſtatuas, & auorum nomine iactat,
Si verum excutias, longe abiectiſſimus ille eſt.

Ad Ianum Antonium Baiſium.

Iane mei cordis longè pars maxima, quocum
Dulce mihi eſt totos crebro componere ſoles:
Dum tu aut Niliacæ meditaris funera Thisbes,
Inficiens atro candentia poma colore,
Aut opus eximium numeris ſublimibus aptas,
Syrmate conſpicuus, picturatoque cothurno;
Carmine nos humili noſtros includimus ignes,
Aut breuibus ſcriptis dulces affamur amicos,
Aut vitiis genuinum infigimus. Omnia nos hæc
Paruula inaudaces: tibi fas maiora parare,
Cui totus ſe Helicon, totusque recludit Apollo.
Ad vires ſe quenque ſuas componere verum eſt.

Ad Stephanum Iodellum.

Semina ſunt quædam naſcentibus inſita nobis,
Queis, duce natura, ad varias impellimur artes:
Ille fori rabiem, veſanaque iurgia laudat,
Et pauidos grata defendit voce clientes,
Impatiens oci? contra hic ſulcare carinis
Regna tridentiferi gaudet patris, & trabe vaſtâ.
Viſere longinquo terras ſub ſole iacentes:
Prodigus hic vitæ violentis ducitur armis,
Gaudet & hoſtili ſtagnantes ſanguine campos
Adſpicere, & litui ſonitu recreatur acuto: Ille

Ille ſui nunquam fines excedere agelli
Auſus, amat tacitis deducere paſſibus æuum,
Proſcindens magnæ gremium genitricis, & altis
Pinguia Triptolemi committens munera ſulcis.
Nos Muſæ, Iodelle, tenent, genitorque Lyæus,
Quem rigidi ambiguo venerantur numine Thraces,
Et Nymphæ celeres & capripedes Satyriſci.
Nos & luce nouâ, luſtrat dum Delius orbem,
Et iubar auricomum tremulis dum fluctibus abdit,
Addictos ſtudiis videt, intentoſquæ labori.
Sed tua te virtus animi te viuidus ardor
Æquales longe ante alios vnum abripit: vni
Purpureis dictant Muſæ tibi talia labris,
Qualia pulcrimomus, choreas ducentibus ipſis
Cantat, & ad numerum ſimul ipſe mouetur Apollo.
Felix ingenii, viridi cui detur ab æuo
Longæuos æquare ſenes, & carmine dio
Demulcere animos: iam te ipſe tumeſcit alumno
Sequana, iam virides reſonant tua nomina ripæ.
Perge agedum, neu te venienti ſubtrahe famæ?
Non te Parca feret totum: non totus obibis,
Parſque tui effugiet ferales optima flammas.
Muſa ſuos vetat ipſa mori: dat viuere Muſa
Perpetuò, & famam memorem per ſecla propagat:
Cælo Muſa beat: famam tibi Muſa perennem
Protrahet, & cælo te olim, Iodelle, beabit.

Ad Ioan. Auratum.

ODÆ.

A Vrate gentis grande decus meæ,
Qui tenſa docta fila legens manu,
Seclis inexpertum vetuſtis
Ambroſio iacis ore nectar;
Quid eſſe cauſæ ſuſpicer, inuida
Suis quòd ortos Gallia finibus

Aut

Aut odit, aut fecerit poeta,
Vique facturus peregrinam
Aquæ versibus servabit ope,
Et fonti fidelis, & Latium fons
Quæ præsina non mentia vene,
Ne facinus idem, coercet?
Nil datorum me auribus hic cura
Vellim arboreus, sim licet & hæc
Præsentibus, & communitur
Sanguinis, & patriæ allignus:
Nil illa fed me contemtorem,
Aurum, palpo percutere incilum,
Vt laudibus te tenear egenum,
Nil tua me prope singularis
Virtus monuere. Nil dedicis nihil
Mufæ negarunt: ita libera fide
Nectere cœpi, & facinus
Nobilium incipus fatis regum.
Hæc ante quondam gens hifcopius
Diverfa locum, quod pereti dicitur
Contri, tuo merite de tulit
Nomen hodie deque laboris?
Præludicia quod a fi nos permat
Arbenitatis pondus, ut nihil
Cur non, mera plate ormoto,
Cedere te inferiorem fili.
Sed neque virtus temporibus acres
Ingenii noftris hinc, & vnius
Virtutis alteres potes
Claritatem fortè premantur.

In defcffo Dominici Schenchii, filii Ioannis Baptiftæ.

Defende carlo, & iam nihil lugubris
Regina della Cullope mœrens
Quous functorem, cleus, fub imo

Vifore:

Viſceribus retegam dolorem.
Dic, Diua, carmen, quale per herbidi
Ripas Cayſtri, candidulum caput
Traiectus immiti ſagittâ
Voce canit moriente cycnus.
Aut' qualia olim coniuge Thracius
Rapta ſacerdos dixerat, ad ſonum
Quorum & feræ immanes quierunt,
Et rabidi poſuere venti.
Ah! vnde queſtus iucipiam meos?
Quæ prima ſe vox pectore proferet,
Iterque ſaxabit querelis?
Nam meus hinc *Daniel* recedit.
Nunquamne poſthac, ô iuuenum decus,
Quotquot iugales dum citat aureos,
Terramque colluſtrat iacentem,
Igniuomo videt ore Phœbus;
Nunquamne poſthac conſpiciam tuos,
Sublcichere, vultus? cur igitur moror,
Nec triſtis inuiſæque vitæ
Fila ferox inimica rumpo?
Iam iam valete ô gaudia, & ô ioci,
Et quicquid ante hac dulce fuit mihi:
Venite iam fletus perennes,
Perpetuique venite planctus.
Innixa ramis Daulias vt nouis,
Cui cautus auceps, furtifica manu
Pullos tenellos inuolauit,
Mœſta ſedet geminatque queſtus,
Et ſe doloris vulnere conficit:
Sic ipſe poſtquam deſiero tui
Adſpectu amato atque expetito.
Poſſe animum exſatiare vultus,
Eheu quibus tunc fluctibus opprimar?
[illegible]

Quam

Quàm sæpe, te vt spectare possim,
Morte mea cupiam pacisci!
Lenito crebris hæc mala literis,
O nate saltem, neve animo patrem
Depone, qui dum viuet, vnum
Pectore te retinebit arcto.

Ad Claudium Voesium.

Claudi integello pectore amabilis,
Qui mente solus disiicis à meâ
Acerba curarum, benignis
Vocibus, alloquioque dulci
Non sic timenda est in Lybiæ iugis
Quæ matre rupta, vipera nascitur:
Non scorpii caudâ minaces,
Non geniti sub aquis chelydri:
Non herba tetro noxia gramine,
Quamcunque tellus Thessalis eduxat,
Non illa, quam stillante rictu
Spuma canis genuit triformis,
Dira vt latentis tela Calumniæ,
Quam Dite Tellus sustulit ex patre,
Nefariam, insontesque fictis
Criminibus premere efficacem.
Hæc conglobatis suspicionibus
Beli nepotem perdidit, hæc malæ
Adegit ad potum cicutæ
Innocuum Sophiæ parentem.
Dum Phœbus Indos exoriens nouo
Affabit igni Beticolas cadens,
Non vlla Thesidæ modesti
Secla pudicitiam tacebunt.
Aggressa blandis hunc sua fraudibus
Noverca pellax, quid iuuenum decus,
Labentis istud experimenta.
Perdis, ait, tenerumque florem?

Cur editorum per iuga montium,
Antris latentes persequeris feras?
Tibi absque telis, retibusque
Praeda domi melior parata est.
Accede, neu te pœniteat mei
Fructus pudoris carpere primulos:
Non me ore natura indecoro
Protulit, immeritamve amari.
Quid vana legum vincula te mouent?
Natura nullos concubitus vetat;
Sed compedes vanissima istas
Cura hominum sibi fabricata est.
Nil ille motus, de sine vocibus
Tentare mentem spurcidicis meam,
O spurca, & in tauros furenti
Progenies genitrice digna!
Hæc fatus in tesqua, & nemorum abditos
Abit recessus, gesa manu rotans:
Vadentem odora & vis sagacium
Anteit, & sequitur Laconum.
Quid innocenti sed iuueni tamen
Seruasse tanto à crimine profuit
Mentem, si apud patrem reuersum
Impia plus potuit nouerca?
Cuius querelis, ille adeò integer,
Per vota patris filius occidit,
Cautes & elisо marinas
Imbuit emoriens cerebro.
Nec me venenis non petiit suis
Illa ipsa mendax anguipedum soror,
Mendaciorum procreatrix,
Perpetua & scelerum architecta:
Sed dexter ille me eripuit Deus,
Vmbone tanquam me triplici tegens:
Cuius memor, nunquam canoris

Ver-

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Versibus hunc celebrare mittam.

Ad Petrum Ronsardum.

Ronsarde, Aonii pectinis arbiter,
Qui princeps resonum solicitas, ebur,
Ventorumque minas, & celeres potens
Lapsus sistere fluminum,
Quando te reducem Vindocino ex agro
Cernemus, veterum turba sodalium?
Quis te, quis niueo vellere conditus
Nobis restituet dies?
Qui desiderio perpete nunc tui,
Heu quæ non facimus vota: quibus sacros
Postes muneribus cingere parcimus?
Quas non concipimus preces?
O saltem interea, quicquid agis, memor
Nostri viue; ita te curribus aureis
Rumor per liquidum gemmeus aera,
Spectandum populis vehat.

Ad Nicolaum Denisotum, Comitem Alsinoum.

Bacchus poetas & facit & fouet
Bacchus poetarum ingenia excitat:
Bacchus nouem præstat puellis,
Et melior, potiorque Phœbo est.
Ter terna quisquis pocula sumpserit
Dulcis Falerni, sentiet hic sibi
Calere diuino furore
Carmina ad eiicienda mentem.
Sic lætus olim vixit Anacreon,
Cinctus virenti tempora pampino:
Sic Ennius semper madenti
Gutture carmina funditabat.
Algentis at quos potus aquæ iuuat,
Frigent eorum carmina, nec ferunt
Ætatem. Ades, mecumque plenis
Heic cyathis, Nicolae, certa.

Miranda fed tamen ipſa poteſtas
Verorum tantum nominum accolae,
Odiae nominatim, ſignatis
Cum quibuſdam. Quippe
Quamuis impetti poteſt mutuatae
Vocabula rapacibus duplex
Mentis cauſam ſimulandi
Ut ſuperbiae, ſeu ſuperbiendi
Nec ſuperare ſe velimus his ſegnes
Vanis ſuperbos eſſe cauſis.
Ea, pia pectoris regenda
Nocigo ex cauſis libro.
Ad Cornelium Paranetion.

Modus meritis quis eſt ab orgoſus
Vbi remedia dulcia ſcripſi,
Benigna quem Natura fecit
Et quem Deus ſuo ſpiritu
Patrona regat omnium? Sinatis intime
Stirpa clare ſanguinebus, Aſellius
Ad inſtar corporis noſtri
Quo nocitura Deum colentes.
Nec hi parentes ſi pium non,
Honore ſi illos prorrexim eriam
Quos ſuperbiae, ſeu ſuperbiendi
A quibus amaram, parentis,
Pia ſtirpis ſtis ſimi ſatyri
Meorum ejus, honorem eximo dolorem.
Siquando ex ſe blanguis illos,
Te quid amem, Deus ſuperbiam.
Eſt in pectoribus inanimatis mal
Quo ſuperbiae, ſeu ſuperbiendi
Tenuit eam quam ſuperbiae
Ad ſingulare conſilia eſt.
Illi vero bella dicendi quam
Cum quibus gradet dicam ab quoque

Cum-

Gaudere patrandis putatur.
Indicium ſua cuique lingua eſt.
Diſce &, ſodales quos tibi debeas
Parare: nam omnes conſimiles ferè
Euadere illis aſſolemus,
Queiſcum agimus: neque peſtilenti
Si quis frequenter vixerit in domo,
Nec ſi in malorum cœtibus, vt ſibi
Contagio nil obſit, vnquam
Arte cauere valebit vlla.
Vide ergo vt illos, Iane, pares tibi,
Queis eſſe te olim conſimilem voles:
At immodeſtos quos videbis,
Et cane peius, & angue vita.
Laborem amato, dum iuuenis viges,
Vt ocieris cùm ſenium premet:
Laboris oſores nec vlla
Laus ſequitur, neque ſplendor vllus.
Hæc ſi ſub imo pectore clauſeris
Præcepta, Tili, ſpes bona nos tenet,
Tuis fore, vt maioribus te
Perſimilem videamus olim.

Franciſco Bentio.

Benti nihil me, ſicut antea iuuat
Peruigili ſtudio nil profutura quærere:
Nec quas per vrbes cautus, exciſo Ilio,
Saxa Ithacæ repetens Laërtis errarit puer:
Nec quot Ithacenſes Circe pharmacis potens,
Vultu hominum poſito grunire porcos iuſſerit.
Curæ magis mi eſt luſtra iam decem miſer
Qualibus in vitiis defixus ipſe errauerim;
Cum me, Dei vix iam manente imagine,
Mortifera induerat fœda Voluptas in ſuem.
Quis me ſequetur fructus, vbi pernouero,
Quot mala Graiugenis Achillis ira inuexerit:

Si neſciam veſanus, in quæ me mala
Præcipitem ira Dei, niſi reſipiſcam actura ſit?
Hei mi laboris, hei dierum ac noctium,
Quas memini in ſtudiis me talibus conſumere;
Male metuentem, ne quis vſquam æqualium
Certius ac melius plures teneret fabulas.
Et tamen ab æquis non grauatè improuida
Iudicibus veniam fortaſſis ætas impetret.
Sed nunc columbis concolor cùm ſit caput,
Et mihi ſarcinulas breui legendas ſentiam;
Niſi meliora mente tota cogitem:
Bis puerum merito, Franciſce, me vocaueris.
Beatus ille, quem iuuentæ in limine
Abſtrahit à vitiis ipſe, & ſibi adſtringit, Deus.
Nec tamen habendus ille in infelicibus,
Ad meliora, Deo vocante, qui venit ſenex.
Verum eſt poëtæ nobilis, verbum vetus:
Si bene quid facias, ſerò licet, prodeſt tamen.
Communi vterque gratias agat Patri.
Sors tibi prima data eſt: mihi ſecunda obtigit.

Pia meditatio.

Mente Deum pura quiſquis veneratur amatque,
Vis illi exterior nulla nocere poteſt.
Non ſi illum obſideant hoſtiles vndique turmæ,
Quas ſitis innocui ſanguinis exagitet.
Non ſi toto coeat ſi quidquid in orbe ferarum eſt,
Et quot in Oceani gurgite monſtra natant.
Ille, licet triſtes agitent maria alta procellæ,
Vndarum in medio vertice tutus erit,
Ille interque feras atque agmina ſæua latronum,
Noctu etiam in medio tutus erit nemore.
Non quæcunque truces adhibent tormenta tyranni,
Illius vnquam animum terrificare queant.
Pix rota, robur, equus, candentis lamina ferri;
Omnia pro Chriſti nomine ludus erunt.

Felices

Felices quorum ille imis amor ossibus hæsit!
Quanta illos obitâ præmia morte manent!
O si me quondam numero Deus adgreget illi:
Quæ tunc sors melior sorte futura mea est?
Ah Christe, vre meum tandem face pectus amica;
Eq; pigro inuisum discute corde gelu:
Vt nec auarus opes sector, neque vanus honores;
Sed flagrem solo totus amore tui.

Vita hominis.

Gustanda vita, non fruenda homini datur.
Nam cùm fruendi tempus est, tum deserit.
Feliciùs maritus, an cœlebs agat;
Priuata vita sitne regno dulcior,
An vita regia solium attingat Iouis;
Peregrè morari suauius sit, an domi;
Qui, quamque multi, & quo parandi more sint,
Quo habendi amici; nullus hæc curat puer,
Rarus adolescens; nec senex omnis videt.
Et hæc tamen vitam prope omnem continent.
Quæ si quis acri cura & vsu peruigil
Longo notarit, iamque secum statuerit,
Quid fugere, quid contemnere, & quid persequi
Expediat homini; vix eam ingresso viam,
Quam maximè vnam ex omnibus probauerit;
Obstat senectus inuida, & cursum impedit:
Mox auida tristes Lachesis iniicit manus.
Sic, viuere meditantibus, vita euolat.

Ad Pamphilum.

Si exspectes, Pamphile ipsa dum negotia
Te accersant vltro, & dormientem exsuscitent,
Vehementer erras. taciti discedunt dies;
Nec obliuiosos officii admonent sui.
Superba res est, rei gerendæ occasio.
Semel contempta numquam postidea redit.
Vigiles oportet, & tua accures memor.

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Nam si ipse rem curare negligas tuam,
Fugit illa; & facile qui se curet inuenit.
Tu rem quam cures postea haud facile inuenis.

Deum, caponi similia

Memini magistrum puero mi olim hoc dicere,
Summum Iouem facere item, vt caupones solent:
Qui vina vt vendant turbant miscent diluunt;
Nec cuiquam vini simplicis donant cadum.
Itidem illum aiebat in vitâ mortalium,
Nunquam fortunam simplicem cuiquam dare:
Sed temperare lata lætis tristia.

E Græco Callimachi.

Namque & ego nitido capiti flauisque capillis
Serta olim Assyrio sparsa liquore dedi.
Et bona in ingratum congessi plurima ventrem;
Cuncta sed in ventos illa abiere leues.
Seruarunt solæ commissa fideliter aures.
Corporis hac vnâ est parte reperta fides.

Raphaelis Vrbin tumulus, ipse loquitur.

Sic mea Naturam manus est imitata, videri
Posset vt ipsa meas esse imitata manus.
Sæpe meis tabulis ipsa est delusa, suumque
Credidit esse, mex quod fuit artis opus.
Miraris, dubitasque? audito nomine credes.
Sum Raphael. hei mî! quid loquor? imo fui.
Et tamen his dictis, quid opus fuit addere nomen?
Alterutrum poterat cuilibet esse satis.
Nam mea & audito est notissima nomine virtus;
Et præstare vicem nominis ipsa potest.

Ad Claudium N.

Quidquid agam Claudi, seu quo me vertere tentem,
Seu nihil, vt soleo desidiosus agam;
Ante oculos tua mî adsiduè obuersatur imago:
Vnaque tristitiam gignit, & vna leuat.
Angor enim infelix, quod te, quo sospite solum
Esse velim sospes, & moriente mori;

Nunc

Marte, che fai? quel che suol far chi non ne sente
Ne vendetta ne cura ne pietà ne duolo;
Ma tu, che fai? quel che non suol chi sente
Quasi ne cura ne pietà ne duolo.
Ancora ti stai? e quando? in buon tempo? hai,
Hai ben tempo a pensar, ch'ogni momento
Ch'in ozio perdi, a mille alme è costato.
Risvegliate, Furie, fuor dell'empie caverne,
Ove sol nutrite di crudeltà e sangue
Lasciate ogni vostra vil cura terrena,
Ogni vostro pensier, ogni vostro desio volto,
Tutte a me, Furie, tutte a me venite.
Ma come stesso mi sollevasse invano,
Se Furie, se Furie a me non manda Pluto?
Mentr'io così in vani sensi pavoleo ad ordine
Le Furie a me non vengono, ne Pluto
Ancora mi risponde, e pur ben sa Pluto
Ch'io non ho tempo da perder in ozio lunga
Ma che? forse ch'ei non sa, che ogni momento
Ch'in ozio perdo, a mille alme è costato.
Ma ti prometto, Signor, ch'ogni momento
Ch'in ozio perdo, a mille alme è costato.
Ma che? forse ch'ei non sa, che ogni momento
Ch'in ozio perdo, a mille alme è costato.
Ma se basta ch'io dica, ch'ogni momento
Ch'in ozio perdo, a mille alme è costato,
Quest'istesso ch'io dico, ogni momento ch'io dico
Ogni momento ch'in ozio perdo, a mille alme
Per certo ha costato, ed ogni momento ch'io dico
Ogni momento ch'in ozio perdo, a mille alme
Ma che? non vengono a me? Furie?
Meno? io sol dunque mi sto quando ognuno
Ogni momento ch'in ozio perdo, a mille alme
Per certo ha costato, ed ogni momento ch'io dico
Ogni momento ch'in ozio perdo, a mille alme
Ma ecco, ecco, ecco, ecco che le schiere
Di Furie, Furie, Furie, Furie

A pueris cœptæ fœdus amicitiæ.

Lingua.

O lingua lingua; vt magnâ eges custodiâ!
Quæ & aliis sæpe,& sæpius Domino noces.
Multum assecutus,qui bene didicit loqui:
Qui bene tacere,non minus assecutus est.

De Amore.

Niuibus hiems exsuberat; & Ver floribus:
Æstas aristis adfluit; lacrimis Amor.

In mero consilium.

Vt imbre tellus,sic riganda mens mero.
Vt illa fruges,hæc bona consilia efferat.

Tibur.

Quicumque Herculei spectabit Tiburis arces,
Qua pater Hippolytus,sacri pars magna Senatus,
Cura Deûm,loca perpetuo prius aspera saxo
Molliit,& leni iussit mitescere cliuo;
Omnia deprendet longe superantia famam.
Nec tam regifico constructa palatia sumptu,
Auroque illusas ædes,radiataque tecta,
Quam semper virides mecum admirabitur hortos,
Et gelidos fontes,& aquam in sublime volantem,
Seque in multiplices vertentem,vt Protea,formas.
Præcipuè tamen illi animum nouitate mouebit
Excisus,res mira,silex;rupesque cauatæ,
Et via facta manu longi per viscera montis;
Qua se Anjo pater insueto peruolueret alueo;
Qui longum per iter tenebroso tramite lapsus,
Exit,& arboribus gelidæ non inuidet vndæ.
Stant habiles propter Nymphæ,lymphasque paratis
Exceptas vrnis in vasa capacia fundunt.
Parte aliâ ipse suis altricibus adstat Iacchus,
Maternique memor casus,flammæque paternæ,
Gaudet aquis,illisque libens sua munera miscet.
Dum stupeo,tam multa videns miracula rerum,

Ecce

Ecce nouus procul alituum concentus ad aures
Fertur,& inſolidâ mentem dulcedine tangit.
Adſpicio; & greſſum propius fero: corpora cerno
Parua ex ære auium æratis nitentia ramis,
Dædala queis variam tribuit ſolertia vocem.
Quamcumque adſpicias,deluſus imagine,veram
Eſſe putes volucrem; niſi quod non euolet vſquam,
Sed ramis adfixa ſuis cantu æthera mulcet.
At veræ mirantur aues; & cedere dum ſe
Turpe putant,liquidis latè omnia queſtibus implent.
Hic Lucæ egregius labor eſt,quem Sequana partum
Ediderat, Siculi renouantem inuenta magiſtri.
Quid? quem non moueat Cygnum mentitus adulter,
Illudens ſimili ſpirantem à marmore Lædam,
Deliciisque ſuis,& aquarum murmure lætus?
Multaque præterea veterum ſimulacra Deorum,
Artis opus priſcæ. cunctos verùm arduus inter
Eminet Alcides; qui ſpectans omnia circum,
Heſperidum veteres hortos præ Tibure temnit.
Sed quid ego hæc verſu nequicquam includere tento?
Iampridem exiguum præſcripti carminis orbem
Exceſſi; & dictis ſemper maiora ſuperſunt.

De eodem.

Deliciæ veterum Tibur voluentibus annis
Conciderat, priſcum perdiderat que decus:
Et nuſquam riui,nuſquam pomaria,nuſquam
Villa ſuper tanti ſigna decoris erant.
Illa loca antiquis toties celebrata poëtis,
Horrebant turpi ſqualida facta ſitu.
Mœrebant erepta ſibi ſua gaudia Nymphæ;
Languentes Anio mœſtus agebat aquas.
Omnia tempus edax ita deformauit, vt hoſpes
Quæreret in medio Tibure, Tibur vbi eſt?
Non tulit hanc ſpeciem diuini pectoris heros
Hippolytus,ſacri gloria magna chori.

Ille

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Hic tuus Sabinus dilectio e thuspar proximus,
Ad te cucurrit, ille tuus est.
Quid ergo? Quid ergo? Quid ergo?
Cognosce: jam te nomine cuncta vocant.
Hic nostra pulsat fenestras cum gemitu, & fletu,
Nec mea dolet, sed tua pudicitia.
Quam citius fletus, & gemitus istos tollis,
Tam citius ille tuus, & noster Sabinus
Est, & non desinet esse tuus, & noster.
Ad hæc, & propria me hortantur opera.
Nam quis non videt, quam sit mihi necessarium
Ut Sabinum ipsi restituam, ab Hortensia
Et matre ut ad illum impetrem, ut ipsa me
Ab ipsa mea uxore ad illum reducat?
Ad Petronii Cimbrum.
O dilecte Cimbre, & Petroni,
Cujus hæc ædes patet,
O dilecte mearum rerum custos,
Et quem ut nemo magis amo,
O Cimbre mihi non ingratum comes,
Et quem ut nemo magis colo,
O dilecte mearum rerum custos!
Si tecum O Sabinum
Ad te venientem, & ad te properantem,
Meæ causa, adhuc vigil
Invenero: ut ille in te, & in me,
Pro his pro meritis sit animatus,
O mihi dilecte Cimbre, & Petroni,
Quæ tibi, & mihi
Ab eo præstanda sunt, ut intelligam,
Nullus hominum ingratior
Est, & minus ut sim, & fiam.
Ad Cimbrum.
Cimbre, si quid

O cella, tantum lectuli vnius capax,
O somne liber, & leuis:
O ad beatam tuta vitam semita,
Ignota vulgi sensibus;
Vt vos requiro, vt mente vos tota expeto,
Alia perosus omnia.
Vt lætus ad vos tendit, & gazis libens
Vos anteponit Persicis
Quicumque puro pectus Olmeo lauit,
Frondemque mordet Delphicam:
Quid tu, Gerardi, cui profanis inuios
Adire fontes contigit,
Partésne easdem sequeris, an sitis mala
Opum, aut perustus gloriæ,
Amœnitati ruris & dulci otio
Vitam anteponis aulicam,
O per Lycæi cognitos paucis specus,
Quos sæpe lustrasti puer,
Ne sperne amicus consili quod dat senex,
Quodque sibi, sed sero capit.
A literato te otio auocantibus
Occludito aures, & fuge:
Canora monstra vt auribus cera obditis
Laërtis effugit puer.
Beata vita non metallo, aut Indici
Spoliis paratur æquoris.
Animo adpetenti parca quod satest, satest:
Auido atque inexpleto, nihil.
Cùm tibi sit vnde liber, & planè tuus
Vitam quiete transigas;
Quis, heu furor te, quis, rogo, impellit furor,
Vincla vltro vt induas tibi;
Et more pulcrum viuere alieno putes,
Aurisque tinnientem diuitis?
Age, quæ relinquis, quæque te excute,

Vide

Vindexque & assertor tui.
Aude esse felix & procul cuncta amouens,
Quæ mentem humo adfixam tenent,
Per liquida puri spatia decurre ætheris,
Æterna tantùm cogitans:
Et ista sortis lubricæ ludibria
Miranda vulgo desere.
Vtinam mihi olim flore cùm primo rudes
Iuuenta opacaret genas,
Amicus aliquis ista monstrasset senex,
Quæ nunc tibi ipse cantito:
Non ego perisse lustra tot in aulâ mihi
Vanis dolerem quæstibus.

Dedicatio hortor. Tiburtinorum.

Nec labor Alciden fregit nec blanda voluptas
Vnquam animum casti mollìit Hippolyti.
Ambarum hos hortos Virtutum accensus amore,
Herculi & Hippolyto, dedicat Hippolytus.

De eadem re.

Aurea sopito rapuit quæ mala Dracone
Alcides, eadem nunc tenet Hippolytus.
Qui memor accepti, quos hic consuêuerat hortos,
Auctori voluit muneris esse sacros.

Bacchus fonti impositus.

Nondum natus eram cùm me prope perdidit ignis:
Ex illo fontes tempore Bacchus amo.

Idem, ex aduerso respiciens fontem Nympharum.

Qui colitis Bacchum comites simul addite Nymphas:
Nam sine ope illarum munera nostra nocent.

In tabulam Tantali.

Si quando admittant sua te ad secreta potentes,
Quisquis es, exemplo disce tacere meo.

Raptu Hylæ. ad Iasonem.

Viribus auferres, quod fraude parabis Iason:
Eripit Alciden, sed tibi raptus Hylas.

Institutio

Pleraq; nocturnis ad lucubrationem fuerit illum.
Dum tenet eu, blaterat: audit hæc auribus buxis:
Nec mentem mode cessat anum, fed & respirat fallis.

Depictasq; vetustate Deas ornatur, & erigit artus:
Et quæ ipfa loco ifto dat naturas parentum.

Mentis adeſt: nunquam metuenda prudentia,
Si quid peccatis; venia eſt illis prompta fatenti.

Dilſe libens, quod dulcius eſt quam dicere malus?
Dilcrimen commentus ego, contentus honores.

Si quis ut obſtringat mihi cum quid beneficij,
Qualem habet, ac inmane: gratum ſe dicat oportet.

Ne tremet hanc credas, ubi qui blandiat amicum.
Peccantem parcum quidpiam nec corrigit odit.

Qui ſemel incautum blando ſermone fefellit,
Per quidlem dubitat partes excedere ludat.

Nec crudelis ſpernet, nec mollis credere debet.
Pallima uter leges, fidem ne ſibi detrahat ipſe.

Si quid ſemi mali aut fallis aut mente volutus,
Vt lama hominis, cui ſtruis ruinam tentat.

Non nili ſpectatis rerum ſenatibus eſto.
Quo ſpes incerta, vitas citius, quia ipſe meum.

Mi cupidi ſpectas, nil quod tu dicit & rerum eſt:
Turpis enim cupiunt rerum ſpectare merentes.

Accerſi impune poteſt à ſemetipſo nemo.
Et qui illa quærit, horum conſcia tibi vita.

Principio ſtudii nil ſcire, nil ſperare.
Sed ſcire diſcitus; ſperare ſi quis ſapiens eſt.

Ludo indulſiſti? ſubitò euolat illa voluptas.
Legiſti? vtilitas ſtudio percepta manebit.

Vt moderata quies prodeſt, viresque miniſtrat:
Sic hebetat corpus nimia, ingeniumque retundit.

Si prodeſſe aliis ſtudeas, tibi proderis ipſi:
At niſi ames alios, & te quoque nullus amabit.

Succeſſus fauſtos nunquam admirare malorum.
Sera licet, tamen olim illos ſua pœna ſequetur.

Si tibi grata quies, iuuenis ne parce labori:
Dux ad honoratam eſt homini labor ipſe quietem.

Inſpice te in ſpeculo; & bona ſeu tibi forma videtur,
Moribus obſcœnis illam fœdare caueto.
Seu tibi ſubſtraxit vultus natura decorem,
Ingenio vt formæ compenſes damna, labora.

Nil facito, quod turpe putes feciſſe videri:
Et cura, vt multis tibi ſis pro teſtibus ipſe.

Vt nos pauca loqui, plura autem audire moneret;
Linguam vnam natura; duas dedit omnibus aures.

Quæ ſeruare voles; ne crebrò inuiſere parce:
Namque minus furem metuunt, quæ ſæpe videntur:

Aut vinum ne tange, aut multâ prolue lymphâ:
Cùm vino indulges, igni puer adiicis ignem.

Fac tibi ſit vultus comis, ſermoque modeſtus:
Sic multos facile tibi concillabis amicos.

Semper opum ſtudio præfer virtutis amorem.
Non opibus virtus, ſed opes virtute parantur.

Diſce, & quæ diſcis, memori ſub pectore conde.

Aut

Aut fides tantum deest, aut fides inuidiæ vndam.

Inuidi nati tenuere: nil fides id.

Quam iucundæ mouere lites, ea tenuere lauti.

Nemi gignunt effe pulcher, nemo bonus, nemo,
A quibus in medii tam eft absoluta valle.
Sic & opes agitare maiora pericula magnas:
Tutior angulus dominatur vbi genuere.

Pauca loqui parce. fed nempe filia decretum eft,
Hæc etenim ingenium res indicat: illa taciturn.

Rem capis cui fit fama in cuius pectore, Tacitus
Talem te profecto quem te pofcis habeat.

Verbum non mentet mentem qui fatis magnifi:
Hæc qui contemnet, mentis indicia tacitæ.

Quem fidis pare eft, illum is qui cernit amant:
Illum cernit amans cernitur hic vicifim vicem:
Et ipfemet expofit fe fidicia cauda petunt.
Ac contra amor alienus dignum inuenit, inuenit.
Spectantur cunctis & vultus, & ora: fed
Ne nobis pater ipfe illos fatis adfpicit oculis.

Non tantum in prefens videant prorsus. fed hoc plus,
Ac multa quod prouisurus animum ad futura refert.

Quæ bona fint dicitur: oriundi dum videtur
Quo fanguine, quibus in artibus quo fit ortus auo.

Aeorytum oftium nemora atque cornifle: fidelium,
Cultorum cetera, & potius fine prodidit alter.

Vultus ingenium prodit: mens hæc nouit.
Ne dubitare quidem fas eft quin vincat bonitas.

Pauca quidem hæc: fed quæ fludio fecum ipfe meditet

Liber Mini-

Mirificos fructus progreſſu temporis edent.
Adſpiret tantum cœptis Deus; omnia cuius
Conſilio æterno,& certa ratione reguntur.
Quem tu & luce puer prima, cùm ſtrata relinquis
Impiger,& dulcem repetis cùm veſpere ſomnum,
Supplicibus facito places ante omnia votis.
Ille tibi ingeniumque ſagax,corpusque ſalubre,
Et multo meliora dabit.diffidere noli.
Tu modo ad illius ſemper refer omnia laudem.

Ad Gregorium XIII. P.M.

Qui tibi ab Eoo repetitas littore conchas,
Diuitis aut auri pondera multa ferat:
Illum ego ſcire negem,quæ tu Pater optime,dona
Longè auro & gemmis anteferenda putes.
Vna tibi Virtus, Virtus in amoribus vna eſt;
Veræ & Virtutis Gloria vera comes.
Ergo vt amans tabulis dominæ referentibus ora
Gaudet,& ante oculos ſemper habere cupit:
Sic te expreſſa iuuat veræ Virtutis imago.
Nec tabula eſt oculis gratior vlla tuis.
Tale igitur munus,tibi cùm Picolominus offert,
Senenſis præſul gloria prima ſoli:
Biſſeno Æneæ concluſa volumine facta,
Pontificis verè nomine req; Pii.
Qui Virtute olim ſedem prouectus ad iſtam,
Ad quam eadem virtus te,Pater alme,tulit.
Ingentes toto compeſcuit orbe tumultus,
Et placido reges fœdere compoſuit;
Hortatus bellum Chriſti conuertere in hoſtes,
Atque Aſiam illorum faucibus eripere.
Ad quæ ſe accingens magno molimine cœpta,
Multa bonis fruſtrà flentibus,occubuit.
Forſan & hanc Chriſtus, Princeps ter-maxime,tandem
Seruatam in tempus diſtulit vſque tuum.
Thracius vt tandem potiùs feritate tyrannus,

Colla

Colla vaghe chiare fiamme pellegrine,
Gradite sopra modo luce gentile,
Gregorio Mo. Gregorio Mo. Gregorio Mo.
Intanto hor che'l mio Sole a tutte hore mi scorge
Per la via dritta, che'l ben mio mi mostra,
Gregorio Mo. Gregorio Mo. Gregorio Mo.
Non vi sia pelago infido, ne duro scoglio,
Ch'arresti, ò torca il mio debile corso,
Ne sia per tempo, ne per nebbia oscura
Ch'io non vada a dirittura al mio Porto.
Vdi Sonni leggieri ne' miei dolci riposi,
Vdi Gregorio Mo. Gregorio Mo. Gregorio Mo.
Ne mai sia ch'io non trovi, ò non mi faccia
Ogni più dubbio mio facile intoppo.
Ne mai sia, ch'io non sappia
Sciogliere ogni più stretto nodo, ogni intrigo,
Che'l mio ben m'attraversi, ò mi contenda.
Ne mai sia, ch'io non sappia
Ben mettere nell'oriuolo mio l'hore,
Ben dar la carica, ben tirar le peggiole,
Acciò ch'ogni hor ben batta, ben suoni, ben risuone.
Cosi vorrei, che tutte le mie attioni
Fossero sempre ad vn modo, fossero sempre vguali,
Ne mai fosse, ch'io non sappia, ò non voglia
Ben dir sempre, ben fare sempre, ben pensare,
Dogni cosa ben mai disgiunta dal giusto.
Vi giuro per quanto hò di più caro nel mondo,
Per quanto spero nel celeste regno,
Che non vi sarà mai cosa, che mi faccia
Per via ne fermi, ne torni indietro, ne torca.
Seguirò sempre ben sicuro il mio camino,
Ben sicuro il mio viaggio, ben sicuro il mio fine,
Per via ben sicura, ben certa, ben infallibile.
Cosi dice vn certo, che il Europa è felice,
Ma io non hò mai visto nessun felice in terra.
Sarà perciò ogni cosa bassezza del cuore, ò vanità?

Altera lamna,loco pariter mihi grata ſecundo,
Subiicit ante oculos auctorem muneris ipſum,
Cuius conueniens meritis imponere [illegible]men
Qui velit,inuicti Regis vocitarit Achaten.
Hinc te igitur (tua mi propius quando ora tueri
Non licuit,cupidumque iſthæc inuiſere regna,
Pontificis tenuit non detrectanda poteſtas)
Zamoſci magne adſpiciam,& perſæpe nitenti
In te defixam ſolabor imagine mentem:
Zamoſci per quem Marti ſociatus Apollo eſt;
Qui decora Heroum accumulans,& Neſtora dulci
Eloquio exæquas,& forti pectore Achillem:
Et leges armis firmans & legibus arma,
Victricem laurum pacatæ intexis oliuæ,
Arbiter idem almæ pacis,bellique miniſter
Impauidus.laus egregii propria *vtrag, ciuis.*
Saluete ô animæ fortes,incoctaque honeſto
Pectora; & ignauo non peruia corda timori:
Vos ego,quantum æui dabitur,ſuper ardua cantu
Aſtra feram,nunquam reticens veſtra inclita facta,
Facta aliis,queis nomen idem ſed non eadem eſt mens;
Aut animos factura,aut incuſſura pudorem.

Ad Ant. Montecatinum.

Tandem querelis pone modum tuis,
Et fata mœſtis inuida vocibus
Clamare,crudelesque Diuos
Cum gemitu lacrimisque parce.
Nam,quid Lycæi iuuerit auios
Luſtraſſe ſaltus,fontibus ac ſitim
Ex vulgo inacceſſis leuaſſe,
Ingenioque adiiſſe Diuos.
Si mentis iſtud præſidium tuæ
Perrumpit,& ſeſe intus agit dolor,
Imisque feruens in medullis,
Te quaſi perdomito triumphet?

Magnam

Magnum dedisse Fata eandem vitæ
Tacitus desiderauit, et magnum,
Quam mortis, et famæ.
Ambo hi nouere diem vltimum.
Qui tam magnanimis fortitudo defuit?
Nullum clarius nomen illustrat,
Satis fortem eundem putauit,
Qui tam fortibus amicus fuerat.
Libens magnis quisque imparet,
Cum magnæ laudis dapibus inhiaret;
Et quid fuit Gordiano dignè
Potuit Aquila fatis contrahi?
Quæ Pontificum Maximorum
Patres illum tenuisse memorant annos?
Quique hæc aquila vita nobilem
Ad Deos euexit Imperatorem?
Sed tam nobilis non inuenietur?
Ah ipsi quoque ego nobilis Annalis.
Sed quis Nobilem Decium
Consulis mala nobis vidit,
Quam Decium Patrem, Decium Auum?
Magnus Decius, Decius pugnax ad fatalem vltrò?
Pulsæ vitandæ Mortis memor Imperi?
Inter deos ille Imperat nihil legibus parens,
Sitve parens odii dei fecit vatis opus.
Ille Pontificum Maximorum Decius ad hoc honorem,
Lentulo vetus confessus vetat adire Mare.
Nata indignemur prius die nam limi,
Quam Decius Pontifex Maximus Mare ingressus habuit.
Pontifex Maximus ante Mare ingressus habuit.
Et ne desint mea dicta exemplis
Ecce Metellus ingressus ad Pontificatum Romanum
Mare ex Sicilia.

Sponte ſua numeris carmen mihi mollibus ibat:
Et ſubitò verſus fundere ludus erat.
Nunc & corpus hebet ſenio, & mens ipſa pigreſcit;
Quodque habuit ludo, nunc onus eſſe putat.
Dulce onus hoc tamen eſt, quod te mandante ſubitur:
Et leuiora facit iuſſa iubentis amor.
Atque vtinam hæc roſeo legat & Vincentius ore,
Phœbi & Muſarum maxima cura, puer.
Qui floreſcenti paullatim attollitur æuo,
Vt ſata ſe ad fluuii ſubiicit alnus aquas.
Felix, cui teneris Helicon luſtratur ab annis,
Et bibitur volucris fons pede factus equi.
Quem iam ipſa Vranie blandis complexa lacertis,
Stellatas Superûm vexit ad vſque domos:
Oſtenditque aſtrorum ignes, cœlique meatus,
Queiſque ſuos peragant legibus illa choros.
Quis ſcit, an &, cœlo dum ſingula deſpicit, inter
Cetera maiores viderit Aſtra ſuos;
Et quos purpureo contexit Roma galero,
Et qui legali ſceptra tulere manu?
Fortunate puer, magnum patris incrementum,
Cui Lacheſis net plena aurea fila colo;
Viue diu; vtque dati poſcit ſibi nominis omen,
Tende atauos omni vincere laude tuos.
Neu graue ſit, dum dona tibi grauiora parantur,
Interea partem carminis eſſe mei.

In natali Domini.

O nox vel medio ſplendidior die,
Cuius per tenebras Virginis integræ
Ex aluo nitida Sol nouus emicat,
Complens omnia lumine.
Æterno imperio qui regit omnia,
Humanumque Deo conciliat genus,
Is nunc ſub tuguri vilis operculo
Naſcens pauperiem docet.

Paſto-

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Pallentes oculos dum gregibus fida Iuventi
Sacrum explicat exhibens agnum.
Primi hanc angelicus carmine nouicium
Laetis auribus hauserat.
Grata eft haud dubiè fimplicitas Deo.
Cruce eft cum dulcis quo pretiofus
Redeum fuerit fua perpetua cella,
Ac pulcher, nouus, & decorus
Ordo fi duplicet.
Lecitin iucunda fenia pulchra
Omnia fellitus tempora humectat.
Primus martyrii qui fibi laureum
Vitæ profligato libello
Pandebat lapidum grandinis in modum,
Deteftanda frequens imbre lacrymarum?
Numquam mens fua fed tamen eft loca
Quæ fedes habitat beata
Sed fibi in medio nihil congruit.
Ac cultus penitentiæ, en, an, en cum,
Pro quo dulce meæ eft hoc ego vobis Patris
Ad dextram pollent Dei.
Artis. Chriftus hæc fidelge me tuo,
Atque his qui, morbus turpibus otium,
Quo fub impulsus crimine non vitem
Quafi in certum dam-
Nationis fuæ topographia.
Chrifto per reliquias cum Apoftolis,
Qui fepes Damoni poftea in vitimis
Diuinoque ruit cum corpore carnis.
Fella hæc convelens eft.
Pellacis Damiana iam ligula in cruce
Prudens, iamque meæ procumus. & Patri.
Paulum laudis acumen tandem quæ gignam.
Matrem credidenti fuam.
Pellacia? & Aquila more fuper ego
Exec : Tol-

Vultum, & nitidi in luce Deum videre,
Diuina eoque frui mente bilem
Aequalem decuit Pani,
Felicitas fenile non ignorabit foras
Multa cum ante tempora cecidere,
Vt à matre bella ciuium ne quisquam
In Claelii redeat lucem,
Nec Cethegum ferro
Cautem ora terrarum agnita ferrum...
Quos regis subito adhibuit impii,
Cernas interque longa pace ruinas.
Claelium perdere dum fluit-
O nulla finitus cognita fenestra
Marcesse parens è gremio rapi,
Perfida vt nullis tanda meorum
Lux cum lanigeros fundemus?
Heu quis non flebit rapinas vbi vitor
Dirbidinemque pauens ad gladium parta,
Blandae ciuilis ad ora rapinae
Accita adfligentem
Augent angelicum nunc pauci chorum,
Et Claelium impiadet gentem quoque
Herodem meritis deiita bilem
Puna in perpetuum premit.
In die Epiphaniæ.
Qui vos cauis, Magi dicite, perpulit
Fortitis iter hac carpere fluibus?
Quinis sidera micuit
Quae hac nouus portenta?
Nos stella fulsisti lumina hac nobis,
Et dux eras, viam perpetuo prae,
Indos populis qua cognitus
Regem fluidam datum.
Aut illud fed enim quid fibi pondera,
Myrrha nouatus quid fibi vultu odor?

Aut

Aut quia cum populo facta Dea facta, Aut ratio fidem dedit
Aut quia cum populo facta Dea facta, Aut ratio fidem dedit
Ratio, quæ nostræ mentis cognitionem
Ex. 8. 2. 2. 2

Exemplo docuit ſuo.
Sed fruſtrà vetitis os tenet à cibis,
Qui factis animum turpibus inquinat.
Ieiuno adſiduæ conueniunt preces,
Cumque his munificæ manus.

In Dominicam paſſionem.

Æquæua ingenito progenies Patri,
Vitam morte ſuis redderet vt ſua,
Se Chriſtus niuei velleris hoſtiam
Vltrò ſupplicio obtulit.
O erga immeritos mirus amor Dei!
Natum, quæ pietas tradidit vnicum:
Vt pro mortifera fraude nocentium,
Pœnas ſolueret innocens.
O non viſum aliàs ſacrifici genus!
In quo æterna Deo ſacra facit Deus,
Et mortem moriens opprimit, & ſibi
Ipſe eſt victima Pontifex.
O crux, tincta ſacri flumine ſanguinis,
Olim ſupplicium mancipiis graue;
Nunc Regum capiti præcipuum decus,
Te flexo colimus genu.

In Dominicâ Palmarum.

Regem pacificum, mœnia dum ſubit
Vrbis celſa ſuæ, turba manu ferens
Palmarum grauidos obuia termites,
Fauſtis vocibus excipit.
Hic lætas ſpoliat frondibus arbores:
Hic ſerta ante pedes florea proiicit:
Supplex ille manus porrigit; hic ſuis
Terram veſtibus obtegit.
Heu mentes hominum! quis fore crederet,
Quem tantis ſtudiis exciperet frequens,
Poſt paucos vt eum turba eadem dies
Suffixum adſpiceret cruci?

Nilla vel horrisono perpetuum carmine Rebus ne animus finire posset modus.
Exemplar hui heroico gessit imperator. Cretus confilio Deus.
In de Pallas.
Pectora lactentis lux modos, & omnia Temperat: ut Phœbus, ut Pallas Deus.
Ne cum vel ortus Dominus fieret Pallas fuit.
Ex pofi Chelli chirum tetra reverti, Cum fpes facilis meretque impetiens amor,
Mortuus ipfe vivens ut videtur Vifendum ut cunctis venias.
Tum mortua legatum non ipsa videre Invitum nova vellebus Argonis:
Quo ipfe Iafon Pelia Tyranno Tutus & incolumis
Tutus & incolumis Pelia Tyranno
Non hoc amplius eft patrium jus, In vitam redit illatum ab inferis
Ito, & obfequiis hac eadem date
Summi nutria gradi.
In de Aftræum.
Vifile in perpetuum Manis & lucrum Indigni fpolii, hoc nimis unum
Principe nobilium Deorum, & rege beatis,
Et parcis nobis
Natus, nihil timens nec quoquo dum empti,
Mundo mortuus eft, non ante mortuus
Surgens & regnans ubique, nec quoquo
Vi poffimus ideo deeft.
Cuftos non ignavi vitrea nunc decet,
Vt Cherubs parent dum mentes
Surgentem eadem nec quoquo gloria
Jam locus exiftet.
O per quiete, hoc mea conditor, ingenti

Castæ adduxit amor viscera virginis,
Nos dignare, tuis artubus insitos,
Votis reddere compotes.

In diem SS. Trinitatis.

O nullis hominum peruia sensibus,
Naturæ penitus sola capax tuæ,
Cuius condita sunt omnia numine,
Æterna & monas, & trias.
Nato æquæue Pater, nateque par Patri;
Et manans ab vtroque inclite Spiritus;
Circumfusa tuo nubila lumine
Nostro discute pectori.
Da mens per speculum cernere te queat
Nostra & posthabitis te petat omnibus,
E iussisque tuis pendeat, & tibi
Soli dedita seruiat.
Tu clemens miseris da veniam Pater,
Tu Fili miseris sterne iter ad Patrem.
Tu sanctum miseris Pneuma vagantibus
Præter conspicuam facem.

PETRI NEVELETI TRECENSIS.

In Franciſci Hotmanni obitum.

OCellus, iste Galliæ fuit lux:
Ocellus, iste Iuris & Dices fuit:
Ocellus iste clusus est simul, Dice
Vagatur orba lumine, orba Gallia.

Eiusdem aeternæ memoriæ sacrum.

Externâ ad Rheni ripam tumulatur arenâ,
Tam procul à patriâ, patriæ qui lumen & ingens
Splendor erat. meruit patria hanc ingrata repulsam;
Quæ decus ipsa suum patriis consistere terris
Non tulit. ò facinus! Nam quis te doctior vnquam,

Quis

Quis pectet et cures nequam, pectenque benigni,
Accusa vitia? Cur tibi tam charum
Quod mihi non placeat? Nolo experiare quid velim
Emungas, vetulo similis mendicula nummo.
Non gratia, pulpum? Nullus hoc? Satis? Amicum
Si tibi dicam esse furem, non credis amico.
Sodomam si dixero, censes?
Subaudis: non dixisse putem. Quid? Cum mihi crebro
Per sua luta sonet vitulus, tu lupus ille fuisse
Dicaris, Kalabris ait? Omnibus per mihi vera,
Quæ nolim, accumulem? Donem tibi regna, quod ipse
Non curo, et poscas ut Naevius ille, rogatus?
Non Pacti tunicam, quam non habet Alcimus? Aiunt
Alfius ut locuples, quamvis agrum nullum habeat,
Cautumque sua bene Patus pecunia tantum,
Sic vivat paupertatis pudet, quos, opinor,
Nihil delectat, nisi quod pulchrum, bonum.
Quæro quibus rebus Lucullo millia centum,
Ni satis nempe sint ad vivendum, opus sit?
Ratio quidem monet, centum desiderantem
Ali non fugacem palmis.
Non ipse is sanctis clarum perfundere lucem
Dixerit, nisi mundus erit, qui tam cito, si non
Illotis manibus, ac Jove Tonante, fluit.
Accipe levem, ait, me dedecus abuti,
Quo pretium crescit sumpto, nescire quod ipse
Laudatus Fannius unguibus ille adrosis?
Quo fortunatior arbitrio pars
Libertini fuerit Stertini? an Blaesi sororis?
Ordum parcius unguere? vt asser inguine, vtque
Libet glirem, autumnus pascat? Quid refert,
Vt cuique libido vetulæ, calliditas,
Quo pacto partum deducat in clunibus? Agnum
An Arcadicum gregem emas, quid

Im te

Seu te beatam iam nefas angi; tamen
Lacrumas amantis en habes: cuius dolor
Solamen omne respuit, quem iam piget
Superesse tali tale post damnum patri.

I. Vivonio, Marchioni Pisanio.

Quanto ruentis Galliæ damno, meus
Iaceat Pithœus, improbæ raptus manu
Parcæ; silere si velint vel inuidi,
Vel impotenter qui sibi solis placent;
In lustris ad te prouocare vir lubet.
Quem rara virtus, rara quem sollertia
Fidesque, morum præsidem dedit pium
Illi; secundus optimo qui à Principe
Regale vincet moribus probis genus.
Nam tu, fremente quamlibet Momo, mei
Meritum Pitheei, diligentiam, fidem
Librare sollers: quanta rebus arduis
Vis mentis illi, quamque virtus efficax,
Expersque fastus improbi sollertia;
Tu testis & quid debeat regnum viro.
At testis idem, nulla, dum fuit, neque
Illo sepulto, coniugem nec liberos
Cepisse fidei singularis præmia.
Ergone vixit seculo grato parum?
Taceo. sed ipse nec fauoris aulici
Nec principalis aucupator gratiæ,
Virtutis autem sedulus cultor fuit
Bonas per artes ipsa quæ merces sui.

Achilli Harlæo Belmontio, Præsidi Trimario.

Harlæe, Augusti decus immortale Senatus,
Quem patriæ, quem Regis amor, quem sedula legum
Cura, & præsenti & venture consecrat æuo:
Adspice quadruplices quas erexere columnas
Hinc Pietas simplex, nullius conscia fuci;
Inde soli natalis amor: hinc saucia luctu

Astræa:

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Affem: inde notum Pandectis Florentinis, Sextum, Aſſipe regulî, ſagere trientem. Feſtus autem: Triumuiri AA. conſtituebantur, qui agros dividerent. Nummum autem vtriuſque generis Feſtus: Sextantarium, inquit, nummum dicebant, quem nos ob id ſignum aligni, quod eſt in eo, ſextantem vocamus. Sextans vt poſſum probare nonſolum in aere, ſed & in argento fuit. Nam & Varro de Lingua Latina: Nummum inquam ſignum ſibi quidam fecerunt. Beckerus: Pari ita modo, patuaque: Sextans Sextantarius nummus, ſeu nummus ſextantarius Franc. ad Sextum Sch. hoc ingens Teſtim. Sextantarium nummum ſuo tempore fuiſſe Feſtus ait. Sextantarius nummus fuere Feſti? Quid ergo? Sextans, inquit, ſi pulla ingressa corpora, Aſſem ſignabat, ſextantarius nummus fuit. Ita ergo Varronis credat fide Feſtus? Sextantarium nummum ſuo tempore Feſtus ait. Sextans hoc, fateor, ſi pulla ingressa corpora dolorem, Aſſem ſignabat, aſſem habuit ergo Feſtus. Sextans ſi pulla ingressa corpora dolorem, Aſſem ſignabat, aſſem habuit ergo Feſtus. Ita vbi ſe nummus ait, vel ea opera fuit. Beckerus: atque vtinam haec ratio haberi deberet! Sed vbi ſe nummus? Pulla dolorem nonnulli Medi loqui atque ita Feſtus dolorem habere dixit. Sed vbi ſe nummus? Pulla dolorem nonnulli Medi loqui atque ita Feſtus dolorem habere dixit. Habetur ſi Feſtus ergo in regione pulla grauida, Aſſem ſignabat, aſſem habuit ergo Feſtus. Haud ſi, ea ego ſententia ſum. Sed vbi ſe nummus? Pulla quidem in hoc nummo, nullus nummus? Sed nummus ergo pro pulla, inquit, ſignificatio. Cuius quid dicam? Eſtne, Feſtum, rebus Ad ea quæ ad rem non facit? Ad ea quæ ad rem non facit? Ad ea quæ ad rem non facit? Ad ea quæ ad rem non facit?

Mens habet, & corpus præcluſa voce fatiſcit.

Iac. Auguſto Thuano, Præſidi.

Quando te Pietas, Virtus te iactat alumnum,
Te virtutis Honos comes, & Prudentia, regni
Iſtius proceres inter, Thuane, locarunt;
Sis felix: nullis violentur caſibus iſta.
Sed niſi me inuidiæ expertem natura creaſſet,
Iam non illa quidem, at quædam, Thuane, minora
Inuideam tibi. Nam quis te vel doctior vnus,
Vel melior vates? teneris quem Phœbus ab annis
Pierio & Muſæ raptum docuere ſub antro.
O mihi Thuani faciles ſi carmina Muſæ,
Thuani tribuant cantus, quis pfallere laudes
Pithœi valeat plectro meliore modoque?
Et certè ſolo Thuani carmine laudes
Pithœi dici debebant, ille poetas
Inter præcipuâ præcingit tempora lauro:
Ille idem Pithœi actus, vitæque tenorem,
Conſcius atque animi ſenſus cognouit amici.
Sed grauiora illum hinc auertunt pondera rerum,
Illum alio princeps vocat, & res publica regni.
Nos tenui quamuis pangemus carmine laudes
Pithœi; tenuis quoniam fiducia nobis
Ingenii nulla. Et certè laudare parentes
Romæ dulce fuit, fuit & ſolemne: nec vnquam
In natis irriſa piæ eſt infantia linguæ.

Io. Thumerio Boiſſiſio, Conſiliario.

Tene etiam incompto, Boiſſiſi, carmine, tene
Compellare auſim: quem maieſtate verendum,
Fidum conſiliis, & natum rebus agendis,
Viribus eloquii inſignem, Prudentia finxit?
Ruſticus iſte pudor: cùm te Natura benignum
Finxerit, & facilem, & veræ virtutis amantem,
Fequæ Boiſſiſio queat olim gratior eſſe,
Quam quæ Pithœi præſcribet pagina nomen?

Vos o-

Fatalia Nereis, Virtutum, Phœbique, Parentem,
Hannibo inuita, Deo & Venere Matrē?
Cunctatores, quibus Romæ res nixa salutē
Hic tu cum nobis (quo fas tantum) ingredior
Ipse tuis, Fabi, cum Scipiadis ossibus hospes
Hoste subacto ritus, ceremoniasq; feres.
Nempe ita, ignotæ Deæ ad sacra vocabere virgo
Quid habitat? quibus, Fabiole, sub Numinibus?
Vtra nam virtus, tua te Cunctatio fecerit, an
Hannibalis? Vtra tuæ Gloriæ causa fuit?
Ah nimia tibi, nimia detractum laudis honorem
Edocuit Victor Roma Superq; Deus.
Inde tuis Fabiis, Fabiæ quoq; Gentis honorem
Te mutat, mutat tua Sibilla Deam.
Mutua sacra vocant. & cum tua magna Cybebe
Cessetur, sacri te profecit offensa.
Tu tibi tum à Matre, Superbo exitus, ortus
Ab Cybebe, Fabiæ Gentis honos erit.
Vnus ab his natis, Matrem sibi Virgo parauit
Sedibus quæ domui defuit ipsa suæ,
Vnicus & Fabio prognatus Fabius
Ipse Deum Matrem, Fabiæ Gentis honorem,
Cognouit tibi cui conferat ista Deas.
Sed, Vates, quo tendis? Cybebe, Pudicitiæ
Tutrix, Fabiæ Gentis honos, Fabiolæ Dea?
Vnius ne ab stupro quem à te laus ducit? Quid?
Quotes, Sosibius, dicet Spe certior eras?
Pompeia vxor ea tutela tua Cæsaris? Quid?
Iam carnales pudicas, diuersa pudicitia,
Quæ Vestæ, quæ Cybebes, quæ Fabiolæ?
Quæ tua, quæ Matris, quæ Virginis ista pudicitia?
Ecce adeo, Matrem quæ magna Fabiam,
Vere, virtus, quæ tua Fabiolæ Dea? Fabiæ
Matri gaudia, quam, quæ magna vrgeat ista Fide

Ita

Præſpiciens, imo has fudit de pectore voces:
O patria! ò anima gens hac mih karior, eheu!
Quæ te circumſtant miſeram mala! namque futurum eſt
Vt tandem in varias regni hæc compago vetuſti
Diſſiliat parteis, vero abſcedente, fideque.
Dixit, & humenteis lacrumis Mors clauſit ocellos,
Ne regni videant caſum, patriamque ruentem.
Et certè, quis non certa hæc oracula credat?
Poſt vrbeis ſine ſudore & ſine ſanguine, ab hoſte
Raptas, poſt nummos, armamentaria, & arceis
Tam fœdè amiſſas! nam cui iam publica curæ?
At tu, vere, aliquo ſaltem ſermone, malorum
Hunc leni ſenſum, & noſtrum ne ſperne dolorem:
Quantumuis te nunc commiſſa negocia, vere,
Diſtineant; Græcam dum iura reducis in vrbem,
Componens moreis, animoſque in fœdera firmans.
Nam quæ diuino vates ſunt ore locuti,
Omnia nota tibi: nota & quæcunque ſophorum
Porticus humanos præcepta reliquit in vſus.
Hæc igitur bonus ò miſce medicamina nobis,
Dum ſupereſt, quamuis rarus, qui talia curet.

Gui. de Rebours, curiæ vectigalium Præſidi.

Muſa, mei quondam luſus, mea ſola voluptas;
Sed neglecta diu miſeræ inter tædia vitæ,
Hos ſaltem concede mihi pertexere verſus,
Et noſtro adſpira tandem placata labori.
Ecce etenim tuus ille tuus Reburſus alumnus,
Notus præcipuos inter Reburſus alumnos,
Nulla tamen noſtræ accepit præconia Muſæ,
Pithœi quamuis non vltimus inter amicos.
Quid facimus? pudet ingratæque ſilentia linguæ
Damnamus. merito Reburſus honore fruatur,
Virtutis, rectique tenax, paruo integer ævo:
Quem mite ingenium, probitas quem rara, fideſque
Commendant; cuius ſedet aurea ſuada labellis:

Pithæi

Nihil quem fama latet: quæ nunc quoque sæpe nouos
Immutata refert, aliquos pro parte minuit,
Et plus quam fieri debet, & plus quam credi potest.
Illum mentis ope tenet Indigitamen opus,
Et magnus Quirinus Genitor & ipse potestas.
Cui Ioue, cui Mauors, cui Phœbo
Eximius nec fit quod magnum dicam,
Nec Cereri, nec Vesta, nec Ditis coniugi,
Aut qui Neptunus præsunt Cælique potentes.
Tantis sors data regnum imperiis tuis,
Vt Romana tibi cura sit omnis opis,
Et quæ Romanis prosint, & quæ nocuisse queant.
Laudis quæ tua sit, quæ sit clementiæ fama,
Aut scierunt dubiæ nullæ fides,
Quid vel in bello fidas libentius,
Vel quid in pace magis, quam quod sis ipse memor?
Nec tua tantum laudis cura fluxa sunt
Animo: imo profligat fera: Mihi
Et cum dolore hæc tua dicenda?
Vindex vltus expirasse inuigilans?
Et ferro ferrum, & vulnera vulnere
Tibi? Gladius aliud, id vero mihi
Relictus, nullo fundi magnum domo.
Quo tu nihil, nisi te, ipsum, ipse
Rem Romanam ego
Cassius, regum fis fatorum
Hic dixerit? Sua
Quisque ingenia, sua fata ferunt:
Tetra Sperate Cassi
Non dixeris quod, hi ingenia
Fortuna: illi mea.
Inde furias, ardens prodam, Furias
Quæ nunc, quæ mox, quæ
Cum, mutua, quæ ciuiles

Amicus, interque optimos.
Patebat illi quidquid aut Antiquitas
Reconditum celat sinu:
Aut nostra quidquid ætas protulit nouit.
An ille fastu turgidus
Alios superbus inter extulit caput?
Hoc moribus sanctis nefas.
Gueslee, numqu'd ista sunt inania?
Maiora vero fingimus?
Te teste vincam, si quis abnuet: nihil
Kalumnias mi moror,
Accedat isti dum pio præconio
D'gnissimus testis fidem:
Cui cura regni, cura cui legum data est:
Cui publica incumbit quies.

Steph. Pascasio, Regio in rational. Curia Aduocato.

Vos quoque Pascasium lugubri hoc tempore Musæ
Compellate, virum quo non est notior alter
Parnasso, quo non est vobis karior alter.
Vos vestrum in laudes Pithœi ducite vatem:
Vos lauro dignos in tali funere versus
Sufficite ò Musæ, proles Iouis. ille laborum
Et comitem studiorum insigni dicat auenâ.
Nam cui notior aut virtus, aut ille cadentis
Summus amor Patriæ, & regni reuerentia legum?
Eia igitur vos Pascasio hanc immittite mentem
Pierides: quamuis illum vel turba clientum,
Insanumque forum, vel fisci cura retardet.
Maiorem inuidiâ Pithœum & laude fruentem
Æternâ, æterno celebret post funera cantu
Pascasius, vestro sublimis munere vates.
Namque & sublimi est Pithœus carmine dignus
Pascasii: & dignus Pithœi dicere laudes
Pascasius, meritâ fruitur qui laude superstes.

Ioanni & Nicolao Pithœis, auunculis.

Vos

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Vos quoque qui fontes, & flumina potatis Iordanis, nobili in patria lucentia lustra
Ne fugite, & circa Christi consistite metam.
Longus iter, multæ restant, sua damna timentes,
Vos ultra citraque nocet considere rivum.
Quisquis amat ripas, & aquæ tam prope moratur,
Quam sitit, hunc inter medios decedere fluctus
Vidimus, & flavæ correptum gurgite ripæ.
Ergo agite, & rapidis contemnite fluminis undis
Ire pedes, quamvis medio volvatur aquarum
Impetus, & saxis illidens se spumeus amnis
Obstrepat, & nostros avertat murmure cantus.
Nec vestes ad aquam, nec sit mora longa bibendi.
Quisquis ad hæc vacuus, & non sine pondere venit,
Ille sitim explebit, nec erit sua gaudia turbæ
Invidus, & nostris ad carmina dulcia rivis
Auribus arrectis, & non sine pectore, cessat.
Verùm ubi jam fessis, & languentibus annis
Defecerint plantæ, & tempus finis instet,
Lætantes, gressumq; in metam mollè ferent.
Hæc meta est, Christi quæ sacrum corpus habet.
Fessibus ergo aquis quæ datur unda meis
Non tenus est lapsis, tantum recreabit artus,
Ut quo cum primùm cupiendo tendo meatu
Pectus ad ista ferat cursu, & brevius,
Ut mihi jam videar, non ire, sed ipse volare,
Nullum locum mortali figat labor.
An longo pulvis incidendo sudor
Ille meus, quo nunc tempora tota madent?
Ille meus, quo nunc tempora tota madent?
Hæc tantum vita perfecta est, tantus virtus
Longi iter, & sancti cursus,

Nos potius meritis morum & probitate ſequamur
Illuſtre noſtri generis & ſecli decus:
Non ære aut cera, Pario non marmore vultum
Fingamus. iſta luce quid caſſos iuuant?

Petro Vaſſanio I.C. Conſobrino.

Et plorare vetor? quid enim, ſi viſcera ferro
Diſiliant lacerata, vetor plorare? quis vnquam
Barbarus has tali leges in funere dixit?
Tu potius medicans & ſuccos ſparge ſalubres
Quiſquis es ô, vulnuſque foue lymphaque manuque.
Fama eſt Cretæâ dictamnum carpere ab Ida
Syluestres de more capras, vbi certa ſagittas
Venantum impreſſit tergo manus. ô mea ſi quis
Vulnera Pæoniis curet letalia ſuccis,
Et penitus miſeris hærentia tela medullis,
Clementi educat dextrâ! ſed nulla ſalutis
Spes ſupereſt nulla extremi medicina doloris,
Hoc hoc erepto, mihî qui morumque magiſter
Exemplumque fuit: cuius me cura laborque
Muſarum ad callem Aſtræque ſacraria duxit:
Quo me florentem & ſperaui ſoſpite tutum,
Floret lenta ſalix vt fluminis adſita ripæ,
Luxuriatque comis, & nubes vertice pulſat.
Ille viam nobis ad Templum ſternere Honoris.
Et potuit, voluitque. ſed ô crudelia fata!
Vt periit, periere mihi quæ prompta putaui.
At tu ne immodico, Vaſſani, obtunde dolore
Iugenium hoc illuſtre: tuos vrgere memento
Succeſſus: iſto nec te quoque funere crede
Orbatum! quamuis illi te carior alter
Vix fuerit, quin te florentem ætate, propinquis,
Doctrina, ingenio incautus ne defere. Nam mî
Spes vltra nulla eſt, & vitæ nulla cupido.

Ant. Oiſelio I.C.

Tandem ergo miſeris triſteis venere Kalendæ

Infa-

Infesta obstrepuit clades, quæ fa-
tis dedita? Quidnam? Quæ te ardentes Furiæ, benigna
Lucretia, mœrore perdiderunt? Quis impius & in-
hospita, insanis
Carnem ferus fame
Fœdauit? Quis te, quis te, Lucretia, perdidit?
Fatum, hoc vere fatum & non mortale
Vitæ tua peruicaci obtemperare parens
Nolens, contra voluntatem, diuûm
Cui omnia, qui quæ vetuit, ultimus ab omni
Mortalium, ausus es, ausus es, Lucretia,
Remotum, nefas! quod fit impune nemo
Sub cælo longa, pietatem, hinc quæ inuiolata?
Quæ tanta, quæ tam dira, quæ tam
Cuncta non ausus es impia Lucretia,
Aut nefas omnibus datum est hoc finem fraui
Et scelera tenuisse? quæ te, infelix, quæ te
Verba ferox, mulierata, Petrum, gentium?
Quæ te, quæ te, Lucretia, Petrum, gentium
Fœdissimum? Quæ te dedit Gallis perfidum?
Adfligam, omnia in nostram subeat pœnam
Romam atque ita ultiores omnes abierint.
Aut cur non Romam Romanus ea ruinas merum,
Quas dat, ruinas? Cur non ea, quæ dat, mala
Quæ dat, non ipse mea mecum feram vice?
Hæ vestis lanarum gregarum, Gallus Fabius
Quam mihi dedit, hæc vestis, quam mihi dedit
Fabianus amicus, quando hostis nequit: & illum
Pro merito Romam dicet celebrem primum,
Quam quæ Romanos unos superauit omnes.
Ita Fabius Virgo Gaditana, &c.

Nempe ego Mauritanus, ego Gaditanus, ego Hispanus, ego Gallus, ego Italus? Ego ille sum, qui Romam
Natus tot te, & cum eo, Fabio dedi Romanum
Et Gallo, Italo, dedi Gaditano, dedi
Quid quod Italum aliquem, aut numinis dolus

Delicias lacrumæ? nec abeſt ingrata voluptas
A gemitu quamuis magno, ſenſuque doloris?
Nos verò & lacrumis & triſti fronte dolorem
Teſtemur: lacrumaſque imo de pectore ad iſtum
Fundamus tumulum: lacrumæ ſint pignus amoris,
Non violæ ad Tumulum, nec inania munera florum.
Iuſta quidem Regi, licet atro in funere, cauſa eſt
Cur lacrumas premat: at reliquis lex æquior illas
Permiſit: nos hoc docuit pater Ennius olim.
Tu fidum luges, indiuiduumque ſodalem:
Theſea Pirithous Pylades dilexit Oreſtem,
Euryalum Niſus, Scipionem Lœlius. horum
Æquat veſter amor ſi non & vincit, amorem.
Me verò amiſſo patre præceptore, patrono,
Flere nefas? cui me iura omnia nomina kara
Me voluit debere Deus. longè iſta faceſſant
Prodigia, & iuſti medicamina ſtulta doloris.
Quin potius non me fratrum non turba ſororum,
Non natæ ſed nec quamuis fidiſſima, coniunx
Vel lacrumis vincant, vel acerbi horrore doloris:
Nam fuit ille mihi frater pater, atque patronus.
Et lugere patrem vetor, & fratrem atque patronum?

Iacobo Bongarſio, Regio in Germania legato.

Dum legatio te exercet Germanica, dum tu
Neccaris ad ripam Rhenique Albiſque, fideli
Bongarſi obſequio mandata negotia curas:
Sequanicam ad ripam veteres lugemus amici.
Tu luctus quæ cauſa, quis ingens quærere parce
Sit dolor hic. quid enim ſæuum crudeſcere vulnus
Adtrectando velis: hoc ſolum dicere fas eſt,
Occidit ille fori nuper decus: occidit ille
Flos nuper patriæ; quo vix vel doctior alter
Vel melior ſurget quem nunquam infamis habendi
Flexit amor, non praua ſitis corrupit honorem:

Exi-

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Mendax, petulans, ventosa, rebus inconstans
Fallax, dolosa, ficta, simulatrix, proterva
Adhibitus, ingenio, ad omnia, vafer, callidus
Ad nil efficax, ad id quod opus, ineptus
Ingenium, mendax, perdocumentum, & verax.
Ille, qui nil, nisi quod, ad rem, & ad tempus facit
Et dicta, in loco, & tempore sapit.

Iphi Oliverii.

Mittunt, non quibus petat, sed libi fieri
Iussi Fabium, & nunci non nosse
Ille, qui nil, nisi quod, ad rem, & ad tempus facit
Fallax dolosa ficta petitus petat.
Mendaces effe certi nuntios fidus
Ad nil efficax, ad id quod opus, ineptus
Mentes, & nil nisi fic fal dictorum
Absentque nuntios: pone fronte labia.
Et cum fidei nunc vinus in limine
Astare ibi fine fcit & bene
Ingenium, mendax, perdocumentum probe
Et reliqua sine obligatus sit. Proin
Ingenium, fauor ipsum, & Mutus vbi
Astare ibi fine fcit & bene
Astare Mutum, & bene dicendum, Videri.

Ex Ioannis Secundi Hagiensis.

Dormit bonus aequanimis dignus gratis.

Ex Maronis Poemate.

Tu quid quam dicam, aut dictis tibi commodem, Tacebo.
Ipse tibi, Nam tua res agitur paries cum proximus ardet.
Et nescius fati sit, finitimo incautus.
Et mens bene humana vocabula nosse.
Sed me quis vetat ambire cum cognita lusa
Ingenium, mendax, perdocumentum probe
Nonnunquam fides, ingenium mendax, dolus
Non vultus, quibus vera nudentur, caelata
Offenditur, quod nequit laudi hic

Inflixere mihi immerito & nil tale timenti
Nam quæ te poſt luſtra decem rapuere ſorores,
Stamina præcipiti ruperunt pollice vitæ:
Cùm vegeto vires in corpore,& illa vigeret
Ingenii,Pithœe, acies: cum ſola maneret
Ex ſenio, quæ conſequitur prudentia canos.
Me vero infando Parcæ oppreſſere dolore
Et damno. nam te,Pithœe,ſuperſtite,nobis
Viuere dulce fuit;quamuis ſe dura laborum
Offerrent: nunc te erepto, cur viuo ſuperſtes,
Si viuo? cur non & me crudelia fata
Pithœo comitem mortiſque viæque dediſtis?
Heu! mihi communis tecum hæc Hotmanne querella eſt,
Huius pars Hotmanne animæ; nam te quoque Parcæ
Te quoque crudeles præciſo ſtamine Parcæ,
Orbatum Patruo,ſimili oppreſſere ruinâ.
Scilicet vt quia nos fraterno fœdere dudum
Innxerunt mores,ſtudia,& via denique vitæ;
Et ſimili quateret miſeros Fortuna doloris
Argumento, iſtis illudens improba vinclis.

Petro Neueleto, fratri patrueli, regio Conſiliario.

Molles Hendecaſyllabi valete:
Nempe Amoribus & Iocis vacatis.
At vos huc celeres,truces ſambi,
Vltores ſceleris, gradu citato:
Vos Parcam iugulate,quæ ſororum
Nouem delicias peremit. huc vos
Huc paſſis miſerabiles capillis
Aduolate Elegi;ciete planctus.
Tu vero,Neuelete,quem Camenæ
Amant,carmine ſeu libet Latino,
Seu Thuſco libet, huic viro parenta,
Quo nil ſanctius eruditiuſque
Noſtra hæc, poſtuma nec videbit ætas.

Dii-

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Tunc, Lelex, quo te pietas, quo pectoris ardor,
Antiqua fatorum ducunt in tempora, dicam.
Ecclesiæ virtutes Quibus nobis Parentes
Fuere heroes in omnes ætates? Ideo
Istos finxerunt cœcorum sæcula,
Quos Græcia, Roma, Asia, Europa, Libya,
Nova, meritorum tam in ora mirari desit
Debet quisque pertinax hæreticus
Quos Deus ipse, quos Ecclesia
Ipsa vere pro dii veluti nostros fatetur,
Quibus ubique, qui per pios
Ore fluit amnes nostra dulcedo.
Aspice duodecim ut per quamvis pie
Ac sancte vixerint, ut quamvis
Stupenda mille nos sanctitatis
Miracula, nec pauca nostræ
Ecclesiæ, perhibeant testimonia.
Lelex. Quisnam? Quorum? Cur, amice,
Ipse recolligere, ac ordine
Quid mihi refertum? Indicem alia
Scribere aversum hactenus studium fuit.
Nec, quæ sit ratio, quæ causa, nescio.
Nam non pauciores fuerint sanctæ prolem
Parere, fortibus continuata stirpe
Atque ita floruit illustre genus Sanctii.
Quæ tanta urbis gloria prima dies
Ortum Ferdinandi, Ferdinandi quem
Aut virtutis Parens Lusitania
Vocaverit, aut Deus ipse Ecclesiæ patris,
Ut Deus ipse, ut Ecclesiæ pater.
Ferunt Petrum, Martinique ex Constantia
Maurino: Gallus fraterna ut gemeat
Sedem, ingenium is natus Navarra, Sedes

Et venerer ſteriles, nomina vana, deas!
Vos vero ingratæ procul ô procul ite Camœnæ:
Artibus his alias ſollicitate animas.
Me vitæ errores fas eſt damnare prioris:
Atque agere exemplo ſeria, Karle, tuo:
Qui ſterilem damnans glebam, Muſaſque relinquens
Mendaces, Themidis arduus arce ſedes:
Nunc trepicos docta defendens voce clienteis,
Nunc lites æqua iudicis arte ſecans.

Ioſepho Scaligero.

O tu Scaligeri gloria ſtemmatis,
Maiorum titulis, ſtirpeque nobilis;
Virtutis merito nobilior tuæ;
Cui nil eloquii Mercurius parens,
Nil Pallas ſtudii mater & artium;
Cui nil Aonidum Phœbus amor, negat:
An ſiccis oculis hunc tumulum tui
Pithœi, & gemitum funeris adſpicis?
An verò lacrumas fundis, & indices
Verſus triſtitiæ? dic age quid paras?
Nam te crediderim, vulnere ſaucium
Iſto, iuſta tuo ſoluere iam diu
Pithœo variis carminibus: tuum
Pithœum meritis tollere laudibus:
Et de morte queri, quæ rapuit decus
Regni, quæ columen Pieridum tulit.
Tu vero inſidias, Scaliger, inuidæ
Mortis, tu laqueos ſedulus effuge:
Nam cui parcere mors ſuſtineat diu,
Quæ florem rapuit præcipiti manu,
Muſarum & patriæ: quæ literis parat
Funus, quando metit Scaligero pareis?

Iſaaco Caſaubono.

Tunc etiam noſtras inter, Caſabone, querellas
Pierii ſileas duxque decuſque chori?

Extremum hunc Arcadum ingens
Mons bracchium, et mare vindex
Fluctibus, et terra inclusum voluere sinum
Inde per immensum cæli subiere meatum
Et tria bis patriæ passa nocentis
Illustres ignes, totidem nox traxit habenas.
Exulat extorris, quæ sedes optima terris
Quæ mare nostrum habitet, Libycæ accessus
Syrtes
Et magnæ Syrtes, ubi tam furialis arena
Hic aram sperate deæ, non vestra relinqui
Exuat ut proles ad avos, et Laomedonteæ
Mecum arma, mecum fatis gens entta meis.
Quam bene Carthago, et noti quæ moenia
Consiliis possint dare longa cadere eversa.
Tum mittam, Cadmique, vel agros ubertate feraces,
Petet urbi, partemque oro regni rogabimus
Fœdera: navibus experiundum Troianis gentem
Quisquis erit, vires animis, et corpora noster
Accipiet socios: hoc regnis omen dederim.
Hæredem non ferre meum patriæque, penates
Hic fore, sed fortem ex alto se sanguine divum
Attollere, et totas sua ditione premere terras.
Sufficit.

Talibus inter dictorum
Vos, quæstum ab hominum prudentum,
Quæ sit in his rebus, cognoscite.
Ego, si nemo ex vobis, me
Verbis Ardeæ dicebar rebam.
Quibus dictis dimissa concione
Ad naves sese conferebant.
Interea Aeneas ubi videt quibus
Ego res malus ambagibus spargebam,
Ac in primis eandem Lyciæ
Fabulam quæ Bellerophontis fuerat,
Falsis criminibus

Tyrio Rubicundus pellitur ostro.
Hæc quoq; quæ nimium fortunæ seruiat putem,
Vix fatis, cum in manibus pretiosa sint.
At neque nobilis & literis præditus, contra
Ingenio, & literis clarus, sine nomine.
Diuum fortunæ quidquid in terris valet,
Offendit, aut in tempore ingrit.
Fortuna non sentire, non cognita fuit.
Si tamen hæ aliquid ex ritibus illi possit
Humanis,
Quam furunt pene quotie ad bonos? Videas
Decretum, humani dolorum genus,
Tam fera nasci, tam ferox ad vsque ad senectam,
Humani digniores fenibus hos? genus
Nisi
Nisi ne fa lo tenuem, & ad vsque ad senectam,
Ambiguum est, fatue dolores nescio
Ambiguum? Ambiguum? Ambiguum, & dubium, & incertum, & ambiguum
At ut Pelleus Lesbius libellis
Pellem dimisit, & ut per pelles
Impia Cadilliani nares curuatus, & Ancus,
Ut Pellæus Ancus, & Pellæus
Ut pellem, ne accendat
Cum iam Pellidius manus admouet
Tam obliuiscitur humanæ
Fortuna gens quam mens promissa,
Quod fortuna dedit, fortuna rapit.
Quod fata manibus tuum, nihil
Fidi tuum, & manu impia
Fata, & fata manibus impia manu
Fata perquam infidelia manu
Fata Pellidius manus erepta,
Fortuna fata manibus

Come vedete.

E Voler tutto le cause sapere?
Questo fia in parte vedere,
Non ve ne curate dir vi prego,
Che troppo lungo sarebbe il dire.
Orsù dite, che vi dirò io.
A lo ascolto con fissate Ciglia,
Che non vi sfugga parola, ò figlia.
Ecco ch'io ascolto, e con ogni
Attentione, non con il solo udire,
Ma con tutti i sensi miei.
Dite ormai che
Così sarà dunque, che ogni cosa attenderò
Come quel, a cui la vita il dire dipende.
Io credo, poiche volete saper tutto,
Che sarà bene, che io dica da principio.
Anzi sarà bene, che io dica
Da mezo, e finisca
Da mezo. Dunque io dirò da mezo.
Questo mi basta, che voi dirai.
Dirò dunque, che quando il Re Filippo
Hebbe pensato, che Lucrezia Romana
Era morta, e che Sesto Tarquinio
Era stato quello, che l'haveva ammazzata,
Et che Bruto, e Collatino
Erano stati quelli, che l'haveano vendicata,
Et che Roma era stata quella, che
Era stata liberata, e che
Era stata fatta libera, e che
Era stata fatta libera, e che
Era stata fatta libera

Cui legis manibus fe tuere, ni fingas manuſque
Immemor ille tibi cinctis ad pectora ſeruet.
Cum lingues nanciſcetur, haud gaudet pulcra loquentis
Eloquentia: ſimilis mutis mutiſque loquentis.
Pulcher
Ille quidem eſt, ſed non pulcre ille loquitur.
Eſto tu tamen ille tui ſpectator, ut ipſe loquaris.
Ille ſed interea non tam pulcre loquetur.
Etenim pulcrum eſt non pulcre loqui.
Pulcherrimum.
Pulcherrimi eſtote, aut linguæ noſtræ
Hæredes. Pulcrum, ne benignus ſtrenis
Pulcrum eſt ſalutigerulis ſalutare.
Salue dicebat opus, nunc nec.
Pulcre ſalutigerulis ſalutare.
Amplexus, fauſtum, ſi quid aliud, ſalue
Dicebant. Nunc ſalutigerulis, fed cur
Cur demonſtrandum? Nam quis ſalutigerulis
Ignotus? Quis ſalutigerulis
Adhuc ſalutat? Quis ſalutigerulis
Quis eandem explicuit ſolebat ſtrenam
Mane? Quis pulcrum ſalutigerulis
Turpe? Quis ſalutigerulis
Turpe? Quis ſalutigerulis? Quis ſalutigerulis
Ad hoc ſalutat? Quis? Quis? Quis?
Totum Pulcherii videtur ipſe
Pulcherii? Pulcherii? Pulcherii?
Linguam non videre ac penetrare die an
Linguam adulterii vim? Quis ſalutigerulis
Quis quendam domina in gaum ſtrenua
Mane, dum ſalutigerulis? Quis
Quis? Quis? Quis? Quis? Quis?
Quis? Quis? Quis? Quis? Quis?
Quis? Quis? Quis? Quis? Quis?
In tanto opulo, Pulcher Pulcre
Vis quidem pulcre quæ pulcri

Nunc iubilo super Maria,
Et Filio Mariæ Deo laetemur,
Qui nos ab hostis liberat,
Nobis et lætos largiendo dat
Fruitis celestibus gaudia in
Quæ nos perducat Christus.

Nunc Maria te decet omnes Patres,
Quos Dominus fecit regnare Patres,
Qui nos laetos pariat per gaudia
Regnare Christo.

Quid celebrare, quid laudare,
Honoris condecorare, miranque virtutis
Te per Deum genitricem, virginem
Mariam collaudare, nisi mentis vitium?
Sed Filiolum tuum inhabita,
Quem tu Deum et hominem genuisti,
Qui nos ab hostis liberat,
Antiquum ad antiquum vitæ introitum,
Quo nos perducat Christus.

Nunc est canendum pueriliter,
Nunc gaudendum, nimirum,
Quod Deum et hominem genuisti,
Mundo lætum et perpetuum gaudium
Quo nos perducat Christus.

Nunc est bibendum, et in Deo inebriandum,
Memorantes de quodcunque Christus
Quo nos perducat Christus.

Quid tam mirum, si te mundus diligebat,
Quem Deum et hominem genuisti sola virginum,
Et non mali et mundi sed boni et pii
Quibus imperat dona mira, Assumptus
Quo nos perducat Christus.

Cuncta quæ sunt in cœlo, in terra, et in mari,
Cantant laudes tibi Dominæ
Matri Salvatoris mundi vitæ

Tot Sol, Phœbeique illustrent,
Fruticus ornatet mea tecta
Arborum.
Tunc etiam mihi qui mare & undas,
Alvum impræcisi manus, fed
Caſtimonia ut placet una fit fugum
Pulcra: quæ ſit, monstrant
Anchoretæ Memphitici.
Sed Pallidum nunc dimitte
Quæſo, & Cadaver ſpectabile,
Quod ſolitudo hic intuſpet
Exprimat quemdo ſum laborem.

ANTONII OISELII.

In imitationem Petri Revelleii.

Quiſnam Deorum, vitam qui arguat ſtultã
Nimium querelis, pectore quemve vivus
Tot dicta pungat mordaciora eorum ſermonis?
An rogat hunc me cum ſolus congredior?
Ut Pythagoræ, Democrito, ac mecum.
Itemque cum cynico, mandibus ſed plus ſatis
Exporrectis ridere ſolebat.
Num quod Thebanus, mandibulas ceciderit ridendo,
Ut ſi ſe ridens ſuperaret ipſe?
Ridere ſolebat ſæpe ſæpius, ſed
Quod ſæpe ridens, ſæpe ſæpius ſapiens.
Non dico.
Mirum! fabulantem, mandibulæ ſine pericli accidit
Ruina? Quæ ſi ſpectes in eo natum
Cum ſe ſapiente, nihil ridentur Galea,
Thebanum ridentis ſapientis.
Nihil Sathanico hoc.
Iamdudum audacia, ut tacitus legi & audio, qui nos

Con-

Cernitur inde modus Solis Solisque meatus,
Credo, fuper pulchros Obelisus tendit in astra
Marmoreus, ad cœlum Phœbi Memphitis ara.
Dic mihi, Pontifex, ea (inquam) mysteria quæ sint,
Quæ tam sublimi Regum Dominique labore
Structa, tam longo ab Nilo huc advecta fuerint.

Ille ubi me grato Magistro, (dixerat Romanis
Ampli fasti, gestus, pulsus) ita orsus,
Quidquid hos duodecim typos post hinc ante,
Quos Zodiacos vocant, Græci, Latini, Signa,
Hinc Mundo in hac Area Solis, Lunæ astra,
Hos videre, quos mane nobisque cœlo
Ex Oriente ferri, Occasu ferri, Occasu
Indies videmus ejusdem ætheris Nili
Ab Ortu ad Occasum, Solis Lunæque meatus
Retrogradi hos dicimus, ab eisdem Occasu
Solis ferri ad ortum, Tibi polus
Arctoum, Tibi Austrinum, Tibi quod Libra
Dicit Æquinoctium, Tibi quod Cancer, Capricornus
Conversiones, Solstitia refert, dum Aureolus
Hic Sol per annum gradu figat circumagens,
Et cursu hinc eodem iter remeans singens,
Ut Luna, quæ ab Sole mutuatur lumen,
Quæ cum ea simul & ipsa gradu
Hinc ire, redire, hinc ire mensis unius,
Ad Zodiacum Solem ferri, Solis Lunæque
Defectus hinc notare, quos Sol, Luna, Mundus
Patiuntur, cum umbra ejus ea se interponit,
Quæ ab Sole ipsa Luna, Mundus ut cœlo
Stellisque lucem ferat, ut Sol, Luna, Mundus
Ipse Sol, Luna, Mundus ipse
Pylonis ista duo, sed Fabri Apollinis

Tullianæ) an meæres fili fab. imaginē cupi-
dinem dormientem de cruce tollit mouet ac
suscitat: nec repugnat, nisi cordis mei ob-
stet duritia. Quid ergo? Ego ne Cupidinis
fuit præda, ille meus? Quomodo ergo ait,
Ingenuis quidem nouerit, expone omnes
Dulcis mihi fac Cupidinis, expone Cupidinis
Insidiantque odio Pallas custodia puero.
Ego Cupidinis? Ego Cupidinis? Ego Cupidinis?
Videmusne nos a Lesbio damnosa habere,
Quæ bene cognouimus, adulteria mea?
Itaque, qui Venerem sanctiorem colit nostra,
Virginis colendum censuit exemplum.
Me cum, fidem ne gratiæ nostræ capiens
Fit lassa, pallet, pulsa de domo pallet.
Hic pudicitia virginitasque habitabant.
Insidiarum petit, inque fauces. Et concordia nostra
Ad Lesbium defertur, ut ille mihi
Latine amicabatur, & Latine ego illi.
Virginis omnes amicitiæ sanctiores sacrificio.
Quando hæc Venus non contingebant.
Si cuncta vetus erat nobis impietatis ignis.
Vt videretur, fateor, nec sacra humana fas.
Sed si Semeleus vigor ignis ipse Jouem
Non potuit flammis tangere sine fulmine.
At mentis sita fit cella sanctior Palladis sinus
Inuiolata, & ea tuli quæque calamum fandas
Arcanis habuit, fas nunquam Diis vigor.
Dulci & insano virum feminæ mentes
Ruinam dant, ita ego Cupidinis
Sæpe tuus sacrificio odio de meo vigor.
Quæ cum ita sint, ego Cupidinis? Ego Cupidinis?
Ego Cupidinis? Ego Cupidinis?
Antiui quidem ferri, qui virginis potest
Pectus rigere. Nouum & inauditum genus
Vitæ

Tard'uguaglion d'affetti, humanità e di pietà, ne'primi costumi ed usi che portano seco una sì fatta origine? Decida ciò ognuno, con mandare de' suoi Figliuoli, o giovani, o fanciulli, a' Mimi odierni, a' Pantomimi, a' Ballerini, a' Giuocolieri, a' Funamboli, a' Saltatori, a' Cerretani, a' Ciurmadori, a' Cantambanchi, a' Burattini, a' Marionetti, a' Ciarlatani, a' Cantastorie, a' Suonatori di Violino, e di Violoncello, a' Cembalisti, a' Cantanti, a' Musici, a' Commedianti, a' Tragici, a' Maestri di Ballo, a' Maestri di Scherma, a' Maestri di Musica, a' Maestri di Lettere, a' Maestri di Lingue, a' Maestri di Disegno, a' Maestri di Matematica, a' Maestri di Filosofia, a' Maestri di Teologia, a' Maestri di Legge, a' Maestri di Medicina, a' Maestri di Notomia, a' Maestri di Chirurgia, a' Maestri di Fisica, a' Maestri di Chimica, a' Maestri di Botanica, a' Maestri di Storia naturale, a' Maestri di Geografia, a' Maestri di Storia, a' Maestri di Cronologia, a' Maestri di Antichità, a' Maestri di Medaglie, a' Maestri di Numismatica, a' Maestri di Lingua Ebraica, a' Maestri di Lingua Greca, a' Maestri di Lingua Latina, a' Maestri di Lingua Toscana, a' Maestri di Lingua Francese, a' Maestri di Lingua Spagnuola, a' Maestri di Lingua Inglese, a' Maestri di Lingua Tedesca, a' Maestri di Lingua Illirica, a' Maestri di Lingua Polacca, a' Maestri di Lingua Moscovita, a' Maestri di Lingua Turchesca, a' Maestri di Lingua Persiana, a' Maestri di Lingua Araba, a' Maestri di Lingua Cinese, a' Maestri di Lingua Giapponese, a' Maestri di Lingua Indiana, a' Maestri di Lingua Malabarica, a' Maestri di Lingua Abissina, a' Maestri di Lingua Etiopica, a' Maestri di Lingua Cofta, a' Maestri di Lingua Amarica, a' Maestri di Lingua Barbara, a' Maestri di Lingua Mandingana, a' Maestri di Lingua Gallica, a' Maestri di Lingua Celtica, a' Maestri di Lingua Cimbrica, a' Maestri di Lingua Runica, a' Maestri di Lingua Sclavona, a' Maestri di Lingua Ungarica, a' Maestri di Lingua Transilvana, a' Maestri di Lingua Valacca, a' Maestri di Lingua Albanese, a' Maestri di Lingua Greca moderna, a' Maestri di Lingua Illirica, a' Maestri di Lingua Dalmatica, a' Maestri di Lingua Istriana, a' Maestri di Lingua Friulana, a' Maestri di Lingua Veneziana, a' Maestri di Lingua Bolognese, a' Maestri di Lingua Romanesca, a' Maestri di Lingua Napolitana, a' Maestri di Lingua Siciliana, a' Maestri di Lingua Sarda, a' Maestri di Lingua Corsa, a' Maestri di Lingua Genovese, a' Maestri di Lingua Piemontese, a' Maestri di Lingua Milanese, a' Maestri di Lingua Comasca, a' Maestri di Lingua Lodigiana, a' Maestri di Lingua Cremasca, a' Maestri di Lingua Mantovana, a' Maestri di Lingua Parmigiana, a' Maestri di Lingua Modenese, a' Maestri di Lingua Reggiana, a' Maestri di Lingua Lucchese, a' Maestri di Lingua Pisana, a' Maestri di Lingua Livornese, a' Maestri di Lingua Fiorentina, a' Maestri di Lingua Senese, a' Maestri di Lingua Aretina, a' Maestri di Lingua Perugina, a' Maestri di Lingua Romana, a' Maestri di Lingua Viterbese, a' Maestri di Lingua Ancontana, a' Maestri di Lingua Camerinese, a' Maestri di Lingua Fermana, a' Maestri di Lingua Maceratese, a' Maestri di Lingua Anconitana, a' Maestri di Lingua Pesarese, a' Maestri di Lingua Riminese, a' Maestri di Lingua Ravennate, a' Maestri di Lingua Ferrarese, a' Maestri di Lingua Veronese, a' Maestri di Lingua Vicentina, a' Maestri di Lingua Padovana, a' Maestri di Lingua Trivigiana, a' Maestri di Lingua Bellunese, a' Maestri di Lingua Cadorina, a' Maestri di Lingua Feltrina, a' Maestri di Lingua Cenedese, a' Maestri di Lingua Udinese, a' Maestri di Lingua Goriziana, a' Maestri di Lingua Triestina, a' Maestri di Lingua Capodistriana, a' Maestri di Lingua Rovignese, a' Maestri di Lingua Polesana, a' Maestri di Lingua Veglioto-Cherschese, a' Maestri di Lingua Arbenese, a' Maestri di Lingua Fiumana, a' Maestri di Lingua Segnina, a' Maestri di Lingua Morlacca, a' Maestri di Lingua Zaratina, a' Maestri di Lingua Sebenzana, a' Maestri di Lingua Spalatina, a' Maestri di Lingua Ragusea, a' Maestri di Lingua Cattarina, a' Maestri di Lingua Antivarina, a' Maestri di Lingua Dulcignotta

Vngitur pulsa corpus pia mente Sacerdos
Ecclesiæ hæc Matris, pectora, frons, labra.
Vertuntur fata, hæc & pramunitio ejus:
Quæ Christi Crucis, quæ Sacramenta Ecclesiæ
Quisquis ea mente sacra perfundetur olivo,
Fortior ardua aderit, audaxque fatis.

Tertius incessus non sanguineus ordine
Iterum, sed pompæ non minus ille sacer.
Incipit in cœtu, dolor acuit qui mentis ab alto
Ecclesiæ, primis fida regitque vices.
Cilicio tunditur, Matris volumine Quirites
Ad Christi Crucis, Sacramenta ducit ovans.
Ad Christi Crucis, & Sacramenta Ecclesiæ Matris,
Amplectit, quæ gemmant sanctæ relatum.
Quippe illum sanctæ Matris, matrisque Sacerdos
Corporis sui sanati Cimiterium pugilis effert.
Ille sui pugilis, mediatoremque Sacerdotis
Benedictus Sacramentum venit hostia mei.
Ille Sacramentum Ecclesiæ, Matris, Sacerdotis
Ecclesiæ benedictus, mediatoris, & pugilis in aeris
Ferunt ad sua regna, ad cœlum, ad Christi Crucis
Quæ sanctæ Matris Ecclesiæ, ille gubernat
Sacramenta, & Matris Sacerdotis, ille.

Quod si in cœlo fit, ut pectora cum virtute
Crudeli emicuere, vndanti lacrimæ lapidem,
Quod Stephanus adhuc deprecatur pro Patribus
Duplicia ut Spiritus sanctificet fratribus, orans
Quod Christi Crucis, Sacramenta Ecclesiæ
Matris sanctæ sunt, quæ Sacerdotis, CHRISTI, fides
Arma, scuta, pugilis lorica, ornatus pectoris
Fulmen, fulmen illud Sacramentum Ecclesiæ
Dedecori, cui vertice ille stupet in aris
Sacrificii, Sacramentum Ecclesiæ, Matris sanctæ
Ad Agnum transit ex animus liber sanctus

Deinde

Donec ſumma dies flammis quæ vltricibus orbi
Imminet, extinctos cineres reſupinaque membra
Suſcitet: vt noua forma viri, te vindice, mortis
Impauidi, cælo CHRISTVM lingua, ore, animaq;
Concelebrẽ, CHRITVM ingeminãs hominẽq; Deumq;.

IACOBI PASCHARII LOTHARNGI.

In Io. Iac. Boiſſardi imaginem.

Eximius Phaethonta Myron depinxit: at eius
Non potuit vires docta notare manus.
Boiſſardum expreſſit pictor: decus atque laboros
Scire quidem potuit; pingere non valuit.

De eiuſdem poemate.

Quid Boiſſarde, tuo negas labori
Lucem? quid charites tenebricoſa
Blattis expoſitas recondis arca?
Sic vatum ſua laus queat Parenti,
Sic & Pieriis ſui lepores
Indigno nimium perire caſu.
Abs te ſit procul hoc nefas videto:
Ne Muſas tepido ſinu foueri
Dum reris; potius querantur illæ
Seſe compedibus premi reuinctas.
O profer lepidos ſales amabo,
Gazas ô igitur tui reclude
Nobis ingenii; veliſque Phœbo,
Phœbus carmina quæ dedit, patere.
Nil Momi ſtreperas morare voces,
Diræ nec moueant venena linguæ:
Nam cum iudicio proberis acri.
Quorumcunq; hominum ſagaciorum,
Nil rudis poterit tibi ſiniſtrum

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Vulgo dicitur vestis nuptialis, quæ
homo non induitur.
Ecce agnus Dei qui tollit peccata mundi. Ioannes
per prægnantem vim reflexi nostri
Et ante illum fuit. Ipsius enim conceptionem
Tempus erat magnæ fanctis Ecclesiæ.
Antiqua quidem ante illum vetera fuerunt,
Nec nova tunc ea fuit conceptio.
Sed quia ipse ante omnia fuit, omnia vera.
Ad eius descriptionem Matthæus tabet.
De eius generatione dicitur.
Quæ ergo de regum domo fuere antea vetera
Vetum Mosses & Aaron vixerunt casti,
Vt per vitiorum pugnam vitia vincerent.
Et Lazarus vitam Aaron vixerunt casti
Et mundum pulsa gratia pectoris
Diuersa pulchrum, & tua vocaque casti.
Quæ sit differentia inter Ioannem & Christum.
Quid prius hoc mirabilius? Ioannes Christum
Præcognoscitur per se mentem Deum?
Quod Christus ab vtero Ioannem
Agnoscit Dominum? Tale, nemo tamen,
Matthæus qui Spiritu nouerunt eius
Conceptum, nec vterum matris fuit.
Quod Ioannes Christum in Iordane
Agnoscebant, nulla tempora inuida
Quod Christus Ioannem firmone locutus,
Ioannes ad Christum mouebat opera.
In Ioannem non nobis, sed Christo Gregorius, inter-
est Augustin.
Gaudet Ioannes nil tantum frigus vbique
Hic nobis sit, hoc nil nobis tantum.
In Ioannem Deus est Ioannes.
Cui Lucas Matthæus Spiritu prænarrans,
Ab vtero vterum est Ioannes.

Illud

Haud tam Cadmi effigiem, carmina cerno.
Legem Iustitiæ quæ sequeris, vitæque pia.
Quippe Caledonii, nihil hinc & nomen in orbe
Longius, aut latius fuit.
Absolvit Lanx Mollis: sed ne Lanx Iustissima
Recidat, ponderibus impar.
Tu Pater Esto.
Iustitiæ cunctis tam cara ut habenas Astræa
Adhuc ne quæ nunc hominibus Aurea sui-
Tradat, & Ferreis, seculi pudeat, Iustitiæ
Legi ut ne, Rex Iuste, sceptra regnumque tuum
Cassi ne! nec illius ista dolositas est.
Excidisse sinit Charta, Fraudis alumna.
Magnanimi Iacobæ candore ingenui.
Mens Regia, & Iustitiæ studio mollissima cordi,
Iudicium sed illatis male tuit.
Reliqui penates pulsi hinc. Sua vincula firma
Impiger ut Iustitiæ Lex tua sancta premit.
Fœdera dissidii pacem, & concordia parta.
Fœdera diuturni pacem, & concordia parta.
Pone sequitur, Bonitas genuum veneror nec vita,
Ne Servatum agnoscentem Deorum
Vincula tibi ferrea ut nodis Rector.
Te talium primum tutis, Iehovah!

STEPHANI PASCHASII
IOCVM LIBER.

Ad Principem Henricum Constantium Cancellarium.

Accipe nobilium salutum ingrata munera,
Hoc vile libri libellum,
Cui tamen ille inter crebriores ede libellos
Legens hunc, libens legens inuenies.

Ad amicum.

Hermes hinc mittit tibi decus Phillyræ.
Hermes is ne qui mittere audeat mihi.
Ad Regem Polonorum Legatum.

Edente natum Virgine Deum Patre
(Et qua fidem quis credat arte propago)
Et qui suo rerum ordine fulsit
Et qui suo cessit celeste regnum
Vultu gemellis exulat diu
Et qua Britannus cæsa pruinis alis
Et quam insula flevit infecta pestis
Ciclonas Pentagon.
Cæruleæ Cretæ arbiter Nereus, gladium
Ausus vibrare Regno, dum pacis otia
Ad Cardinalem.
Cantabrum non sub Hesperia, versibus
Meonicis, parata confla Pegasi jus
Ad Lectorem.
Vtunctus ossa pulvis licet abierit,
Et nulla restet Mausoleo cautes
Ad Lectorem Pentam.
Quam augusta primo fulsit Lodoicus, id alter
Vultus, atque effinxit ære celsa
Ad eundem Lectorem.
Dum mihi Regni Gratia, dat Celsus progressi
Regnum lui debellat opes, inque latebras
Ad eundem Lectorem Pentam.
Ne Barbara victoriam ad Isidoreæ aras Regis
Ne Barbara victoriam ad Isidoreæ aras
Ad Lectorem Pentam.
Tam late in Hesperio cum sint Meonidæ penates,
Quo quam quem nostra, Iliadem
Ad eundem Lectorem Pentam.
Accessi quidem Italiam ut ad Regem quidem,
Nostra cum sit quidem ista terra

Cambridge

Pacificus Augustus.

Hæc quod Augusto pacifico nata regi,
Augustissima fit: quod augusto
Virtutum Venus haud fluxo de more cadunt:
Augusti mentis mores & ostentat.

Mars Victor.

Mars victor bonus est, & bonus ultor.
Hinc ego nobilibus sic Ludovicis,
Illustrem ut vetuerint inferre arma,
Sed Ludovicum fecerint virum.

Pietas Fausta.

Ne dicitis nobis nascatur vindicta regni,
Pectoribus dicite Ludovici.

Pietas Fausta.

Quam fulsere vindicta regni, tam nobilis ardet
Exercitu amplissimo regem sequi.

Pietas Fausta.

Ne infirma hæc mater Ludovici clarissimi
Nostris precibus fed infirma fuit.

Cerere Fausta.

Cognoscat virtutes nobis natalitia Regum,
Sed laudes hæc dedita cognoscantur in deam.

Cerere Indicta.

Quin nobilium parens fulcis nomine Regia,
Et fatiles, Fausta, Cereale dicor deam.

Cerere Indicta.

Ne in deam fingite, Astræi regis Regina,
Sed bonum hæc nobis religionem vetat.

Cerere Indicta.

Astræ regnandi Regis è quantitas erat,
Hinc vetuerunt diffluxi hinc deam.

Cerere Indicta.

Vt vellent deam fieri Augusti,
Fecerunt Fausti Ludovici.

Pietas Fausta non vanis ardet hæc Cæsti vitæ,

Cæsta

Cefalo illa fuit lacrymis & ira tu-
Procris.
Audemus Cefalo dedit ista Procris? illum
Gallia non vidit, Procris habebat? Adeamus.
Ludouicus Daudatus.
Perdita, ne fidigas, dicent quod nescimus, ades,
Aduena dum fores, ego te seruauimus ipsam.
Pro Gallo Procri.
Sumere de Marte Procris Gallum potuit,
Quem Gallia non vidit, Procris habebat? Adeamus.
Ioannes Secundus.
Languens, pallescens, ille tamen petitus,
Quid defectus facile non perficiet?
Fuit ne cur Procris Gallum sumeret bellum?
Ne patria videam dum ea ipsa mea,
Petrus Ioannes Nannius.
Respectu, meritis, nunquam de te oblita fuisti,
Ioannes Secundus.
Quem Gallia non vidit, Procris habebat? Adeamus.
Post eiusmodi ista cognitum ne fit,
Ne patria videam Gallia dum ea mea?
Gallum Gallorum vbi dat tanta cognitio?
Aduenit vtra Gallia, humanitas.
Nec dedecoratum gaudet, MANET VLTIMA
Ioannes Secundus.
Sectatum cupiditas Gentes quas
Fecilet vt vitam certas deuita Procnes,
Defendit dilecta Gallum Procris.
Iacobus Pontanus.
Sic Procris Gallum, Gemma, & Amaranthus Iason
Hos vitat mentes pectus fortius ab artis
Ingenium, Procris Gallum defendit vtrique
Nouum hoc, illorum vero gestum laudat
Quique hos Auctores Gallos, Gallumque vocatis
Cefalum, Gallum.

Ac Regia tenet Neptunia mœnia, quæ Pittheus,
Dardanio Troiæ nondum profectus in arua,
Condidit, & magnis iam tum cinxerat altis.
Longe Cecropias possunt cognoscere turres
Iam uenti: sed hic Icarum imbellis harena
Accipiet, fatoque dabit cognomina ponto.
Tum tu ne, longo fessum uenientem a tergo
Decipiat remo, laua cautus: dextera tellus
Scironis dabitur, quam nunc Sacra semita siccis
Ducit aquis, & Pityocampes, & Crommyonia sus
Incolitur, quondam impubi grauis horrida Phœbo.
Hinc ubi Megareos fines, & Phœbadis arua
Lassabis, iam tu dextros pete remos:
Nam sinistra gelidi mandet tibi uertice montis
Rhi lla nimbosa spectat cana.
Vt primum Cecropi tetigerit tua carina uiator
Hagnoi, accumbat hic, cernens undas, fub
Hac ratibus fidens nimium ne uade profundo.
Quin ubi nocti succedit rosea aurora Aetæ,
Tum
Cum Pallas dextra tendit celatus Athenas,
At uaria Centro cæsa est Cythera Gyro.
Falcatus at ubi sol, curuum qui temperat Indos
Exit, & Hesperias ubi tinguit lumina Cadis,
Cynthius
Et rudimenta dabit primi ad certamina uitæ
Vitæ Acrifius fatis meritus honestis.
Quem simul ac nostro Troiana ab origine nomen
Ducimus

Exultet iam cœlestis Hierarchia,
Hierarchicus
Et sacrificia divinitus instituta,
Sacrificulus
Gaudeant in tanti Regis victoria,
Victoriosus
Tubâ canat salutem gloriosa,
Gloriosus
Per totum mundum resultet lætitia,
Lætitiosus
Gaudeat et Mater Ecclesia,
Ecclesiasticus
Tot circumfulta splendoribus,
Splendidus
Et magnis populorum vocibus
Populosus
Hæc aula resonet laudabiliter.
Laudabilis
Quamobrem adstantes vos fratres,
Fraternus
Invocatione Dei omnipotentis,
Omnipotentialis
Et Sanctorum eius Angelorum,
Angelicus
Et Archangelorum,
Archangelicus
Ad huius sacratissimi Paschalis Cerei laudem,
Laudativus
Et honorem benedictionem cum exultatione
Exultativus
Cordis et oris libamus.
Libatorius
Per Dominum nostrum Iesum Christum.
Christianus
Per quem hæc nobis præstantur omnia,
Omnipotentialis
Pro quibus Deo gratias agimus,
Gratiarum actionalis
Et adhuc pro nobis rogamus.
Rogatorius
Ut indignos famulos suos,
Famulatorius
Dignatione sua clementissima,
Clementialis
Dignetur accipere,
Acceptorius
Et sanctis suis Angelis,
Angelicus
Et Archangelis,
Archangelicus
Sociare in regno suo.
Regnatorius
Amen.
Amen.

Audite

Arma fub Cæfe candida: haud pofita.
Cæſa Pompeii.

R. armata dum fatia vitæ Respublica, vixit,
Et virtus eſt nobis hæc monumenta dare:
In nos exitium cunctarum Ariminenſes,
Cladem illa nobis ſola dedere dies.
Cæſar bello Capto.

Regnata Ægyptus, Pharo, tot ſæcula longa
Iulius at nobis hanc dedit una die.
Cæſar Imperator.

Sic mea quæ latitans ambibat Cæſar Alpes,
Ille ſuos illi mentes cognoſcit,
Incipere, tecto ipſe ruat ut ferarum
Et pariem, & fatum quod dedit ante, ſuum.
Claudii Cæſar.

Hæc, tanta ſteti mentem ſimile rumore?
Aliter Tarquinius Regna, Pelagi Regna,
Optimus hæc Cæſar. Sed nec repulſa tyrannis
Libertas ſtabilis, nec data Regna manent.

Ius libertatis erat, quod Cæſar dedit olim
Imperium & ſolita tranſibat populus
Ad Cæſar nomina, quæ Cæſar ſtirpe creati
Nobis ut certo pacto plus nil reſtat geres.
Ad Imperatorem Augustum Nerva Trajanum.

Mi medio illius vidit longeva ſerenus
Augebo, ſi res eſt, quod monumenta dabo.
Nec tibi cura loci, pro cæde dabuntur opimi
Spolia, nec ſummo ſtabit in arce Deus.
Quæ ſpolia Augusto Cæſari dedicata.

Auſonium in mores, Principis imitatio.
Non tibi ſed patriæ ſervire hoc tempore ſtudi:
Sed ſolitus vel poſſe patriæ ſervire fuit.
Sunt qui nolendo ſolum ſe poſſe probarunt,
Studuit ut ſervire hoc tempore Ausonius.
Aurea Cæſar Sors.

Sunt octo Asphaltes, nihil his inuidia, & illud
In mare quod ingens porrigitur vndis,
Ter denis quater tenus tibi patentibus ora
Rursus vbi cœno in mare fit, & vndis nouis?

Impius ecclesiæ nomen Nero: leiiciter ille
Attigerat: sic nunc Neronis Roma.
Cui tantus pectus, & patricius sanguis,
Quod sit vita vtrum sanctior, vtrum prior
Debuit haud curat rus Agrippina relinqui.
Vtrumne nati an matri suæ plus odio
Sed quæ prior ad nos mittit de Christo Nerones.
Orbis, quem Petrus Pastor, & Paulus docet.

Pro religione est fides quod feruat vbi mentionem,
Pro fide bona intentio sponsionis.
Mutuum, sicut ne Paulo fas,
Subdola vt mutuum sit ratio, & ne vsura in re
Subdola vt ingenio malo lucrum sit.
Vsura quæ est?

Incrementum pecuniæ per tempus inane?
Quando? fere hæc est causa Gentilium.
Mutuum, Mutuum.

Plurima debuimus nunc, quod peccabat eadem,
Dum ciuium mutuum plurima quod fecimus.
Confessus, Mutuum, Tempus, Magistri
Augustini: tempus vanitatis vanitas hic
Vanitas, & nihil.

Vt Augustinus ait, mundi vt vanitas nihil sit
Principe gaudeat, nec facili cessibile bono.
Et mundum, & mundi vanitatem diligit ille,
Respicit ergo, nihil hæc plangit de cetera.
Ad hæc vt nemo quæ vult, sic quæ vult quisque
Illa non potest agere, agere

Argomento.

Alcuno di simile fortuna si rincresce di Amore.

Tirsi, acciò ch'io non sieda ozioso, e lento
Aiutar vuoi mentre mostrando il duro,
Ahi mia fiamma! mentre ch'io ardo, e sento
Sospetti vedo, e timori ognor di nuovo.
Ma se tu vuoi, che'l mio dolor ti conti,
(Tirsi.) Dimmi, ti prego, Coridon, ch'io ascolti.
Vecchio sei tanto, ch'ogni cosa sai, e vedi,
Ma ben giovane ancor, se'l mio cor sente,
Ch'ogni dì più s'avvampa, e più s'accende.
Ahi! che'l mio male ancor di morte è privo.
Deh! se tu vuoi, ch'io segua il tuo desire,
Incominciando non guardar più avanti.

Thirsis.

Tirsi, dacchè ozioso, e lento vedermi pensi
Di mandar Pastori a Lucia intenti,
Ah! di pensier sì lenti, e pigri
Non prendo cura, ma sempre ardente
Di cose ardenti, e di Cupido pari.
Ma se vuoi, ch'io ti narri il mio dolore,
Di' pur, che ascolto, ch'io non ho a schivo.
Coridon.
Sei certo ardente, Amor, Pastor come Mario,
A cui nel fianco ancora vive l'arco,
Ma ben giovane ancor, se'l mio cor sente,
Che ogni dì più s'avvampa, e più s'accende.
Ahi! che'l mio male ancor di morte è privo.
Deh! se tu vuoi, ch'io segua il tuo desire,
Non mirar più avanti, ma incomincia.

Vel Mantuæ de nascentibus, vel Parisiis.
Pythagoræ simulacra magni sedebunt vultibus,
Sed sed Pythagoræ ipse terras inibo,
Iterum.
Hi delicati vivunt leges hæc mollia effe?
Publicis ut etenim nil lex ingt potest.
Plane.
Iudice nemo, nemo, nemo nocens erit.
Fiunt hæc quotidie, quotidie fiunt.
Atque eius quoque, finem quod Senatus alium
Difcipulis, tum quod dotibus Ambitionis.
Creuit qui magnis magni dum creuit Senatus
Dum rat ingentes Scati Ambitio.
Ambitus.
Abdita cum latebris discidit progressa rerum,
Et ope Cretensium Dædalea Regina,
Et sui dolosi ingenium dogmata Pasiphaæ,
Edidit quæ Ambitus.
Ambitus.
Patrum ille est odor, atque ille est odor urbis eversæ:
Ne nobis Pyrrhi tempora tanta ferant.
Iterum.
Qui fatum contra, quamuis hæc hæc colligat magna
Armatus literis magnus Ambitus.
Thraso.
Ante as forte datum Thrasonidis de libi munus,
Nullus ut alius tu mundo dicaris.
Heautont. Terentius.
Mendaciique genus, quod Græci dixere Propter
Omnia mentiri, non pudet ipsa pudet.
Vt ridiculi vigeant semper, dum ridiculus ego vivam
Lugeat & flebiles ridens me gemitus.
Scilicet ut vivam ore & fine nulla molestia,
Vanus ab his, vanus ab omnibus.

Lege-

Hîc locum Sarmata Vates hic exulat ipse
Testatur nostris ultima terra malis.

Sarmaticus Ovidius.

Barbarus hic ego sum, quia non intelligor ullis
Quem recitor, sonui barbarus ipse loquor.

At Cæsar Cæsar, cui magna cohortibus ultrà
Nomina, cui magni per sua facta patres.

Parthe Cæsar.

Et aliquid patriæ mihi nuda dedisset arena,
Hoc ego Sarmatico barbarus essem agro.

Cæsar.

Quod libet esto: illegor Tarbis: nihil hoc mihi prodest,
Non intelligitur, cui nihil ipse facit.

Ibidis Sodalitas.

Vellet in exemplum Cæsar te sumere nostrum,
Ibidis ut nostræ sis comes exul aquæ.

Exul Ibidis ego.

Ibimus & Cæsar si Cæsar si velit, ibis.
Tum barbaræ terræ, quid, ait, hoc barbarius?

Ibidis.

Ibis ut effugias hominem qui nomine tibi
Addictus dominus redeat nolit ne quæ.

Ibidis Sodalitas.

Et non tam ille nervus in manu tenebitur
Nec celebrabit te vocis acutus pons.

Ibidis.

Quid Tarsis aris ne dicere gloriaque regna
Quæ tibi Romanus Cæsar habere dedit.

Ibidis Sodalitas.

Hæc tam grandia nihil curans in verba vocas
Verba quæ Tarbis barbara nemo capit.

Ibidis.

Regibus è vestris ne Tarbis nomina
Quæ tibi Romanus Cæsar habere dedit.

Sodalitas. Tarpeiades ne mihi tres dedere,

Vrbaria nobilitatis quæ sera labes,
Cedat Gallis,
A hac Gallus labe, legitur qui Agellus fit,
Romulus pulsis qui mœnia condidit
Quinctilius,
Et hic vespertinæ qui sol occumbebat, ad ipsa
Gallus occiduæ primus regna labi.

Vrentis Cani sol Catulus obit,
Quidam propitius Canicularis,
Quidam Canis propitius Catulinus,
At nullus Canis nullus Catulinus,
Rullus qui pestis lambat vel vim
Pestem inoculus effugit Canicus,
Medicis reliquis effugit Canicus.

Mantua Kenne fœcundum Calabriæ Maronem,
Attice te musæ quod Maronem Mantuanum
Matrem protulerit, nobile Cenomanicum,
Regnorum omnia fœcundissima
Mineris portio tu tamen hæc contendis? Heus
Tu, cedatur ne regio tua tibi tua virtus.

Pernobilem reliquis vatibus Roma tulit, sil
Tacitus obsessum, alibi Thucydides.
Epitaphium.
Xenus qui domus natus Senatii, nasciti
Vrbis quod filium is fama in me docuit
Quidam Scaliger.
Vrbe ego qui quisquis patet ora rotabar,
Nunc tumulo tantæ parta fui patriæ.
Hæc tamen ipse quidem agnosco: Regia Scaliæ,
Et Verona fuit, Gallia, Roma parens.
Ad hæc Musarum lacrymas addidere,
Vos tu lacrimis ne parce, lacrymæ.

Librairie

Horatius Flaccus.

Tam lepidè Flaccus lepidos educit amores,
Huic vt credatur visa fuisse Venus.
Rursus tam variè virtutis schemata pingit,
Cuncta vt credatur suppositisse Cato:
Sic tamen vt dubites, oratio sit ne soluta;
Compositum ne eius carmen ab ore fluat.
At tu summorum peruolue poemata Vatum,
Qui Flacco γνῶμας par sit, an vllus erit?

Propertius.

Vmbria parua tibi tantum debere fatetur;
Quantum Callimacho Græcia magna suo.

Lucanus.

Carmina melliflui nõ ambio docta Maronis;
Sunt sua Lucano; sunt sua Virgilio.

Silius Italicus.

Ausonios inter mihi laurea magna poetas
Maxima; quod Vates Patritiusque fui.

Marcus Valerius Martialis.

In me multa leges & spurca & putida: quæ te
(Ingenuè fateor) præteriisse velim.
Hic quoq; seria sunt; quæ tu si legeris, idem
(Crede mihi Lector) legeris & Senecam.

Persius.

Ambis, ò Persi, te vt non intelligat vllus
Hoc ne iubes? iussis obsequar ipse lubens.

Iuuenalis.

Hunc ne te pigeat lector percurrere. multos
Vnicus iste sophos nam Iuuenalis habet.

Seneca.

Vnum Roma tibi Senecam, si dogmata quæris;
Si vitam, Senecas protulit innumeros.

Plinius Secundus.

Me lege; nec Plinium credas legisse Secundum:
Nulli ego dum vixi quippe secundus eram.

Rubra & ardentem tenet ignifer astrum:
Et claudum quam Bilibres pes pone,
Thesaurus.
Rubens his ait mens Saturnius, columen,
Nullatum gemmis qui ibi pariter opem.
Hos Cythereorum mater cum cernere vultus
Mollitie tenero nondum lenitos,
Thesaurus.
Hi pretiosi mihi, Cassiope plus matre videri
Arguat, ille tamen vt me puer.
Cythara.
Tres vnde cernit? Astra panem, inque
Tenuibus ardere quam nitor gemmis?
Si quid vtramque premunt radius lumen?
Thesaurus.
Me Gemini tantum videbitis, vos
Nomina sua sit cernere & Gemos.
Cassiopea.
Rubens pars nobis quam tempestatibus fert,
Pallas, hic ardentis ingenio.
Cassiopea.
Quem vbi non potest Cassiopeia Cassiopea,
Cassi non libet ei tyrant. Hic vero
Tyrannus, Cythara, Tubaque, Organum.
Lumen est organum nobis, & sonitus nobis
Pulsare, quod modos tu mixta in tenebris.
Tyrannus.
Ab astris petam regione Nicetum,
Nobilem & ingenio, vt, & Tyrannum,
Cassiopea Tyrannus Nicetus.
Rubens pars nobis quam tempestatibus fert,
Quo ingenio, vt, & Tyrannum, Nicetum,
Cassiopea Tyrannus Nicetus.
Tyrannum, Cythara, Tubaque, Organum.

Tres vitæ Optimo Optimæ, Tres ideæ,
Nempe Augustinus Alma mater,
Rector Iesu, modo magister Iesu, atque
Bonifacius Rector gregis ab ipso
Iesu Pastore constituti.
Sanctus Bernardus Clarevallensis Abbas.
Bernardus quidam cultum negotium.
Bernardus Abbas Clarevallensis, Ecclesiæ
Augustinus Alma mater Ecclesiæ
Augustinus magister Ecclesiæ Iesu Christi.
Bonifacius Rector Ecclesiæ.

Pectorum, Lumen Ecclesiæ Ioannes ab ostio.
Cibum dedisse quidam ne mortuo.
Quorum Magister, Servorum, Consultor,
Pudendæ Magistratus Ecclesiastici.
Ecclesiæ Romanæ Ecclesiarum Mater.
Clamor hic ecclesiæ sit, an ecclesiæ liquidi.
Ecclesiæ ecclesiæ clarus elementa.
Illi hic culmen, cinxe populique mulcent.
Pectoris Lumen, Ecclesiæ Ioannes ab ostio.
Pectoris Lumen, Ecclesiæ Ioannes ab ostio.
Pontificis quem Rector sub collectoribus Rectus,
Matrem ubi Ecclesiæ, Evangelistam.
Non Lumen habeat. In lumen et ambitur pro.
Ecclesiæ Romanæ Ecclesiarum Mater.
Quorum Gregorius, in Rectorem Gregorii ad
Ait sua ad Legem Ecclesiæ Ecclesiæ.
Ecclesiæ Romanæ Ecclesiarum Mater.
Per totum in cubo Ecclesiæ Ecclesiæ.
Ecclesiæ Ecclesiæ Magnæ Ecclesiæ.
Ecclesiæ Ecclesiæ, in Ecclesiæ Ecclesiæ Dulcis:
Ita dedit Sum, hic dedit Sum non.
Ecclesiæ Ecclesiæ Ecclesiæ Ecclesiæ.
Ecclesiæ Ecclesiæ Ecclesiæ Ecclesiæ.

Et mundi vitam, & sanctificationis
Autorem Dominum Iesum Christum.
Horæ 10 dequadam minuta: & quibus eternum?
Ab Adam ad Christum Anni 5199.
Martius ad Festum Paschæ Luna 14 Anni 5200 integra
Ab Adam ad Christum Anni 5200.
Paschæ subjectus Cyclus Epactarum 30.
Adhuc Martius. Integrum est 31.
Dies in Paschali Circulo.
Quod Græcis fertur, mutatis nominibus proponit
Tempora quæ mundi cum notante Dionysius.
Primæ Lunationis
Quid non Lunarem Pascha novendo docet,
Qui Sandæ retinet Sinodos prima Nicææ
Lunationes 19.
Cedet Paschæ ratio ad Lunationes 19 annis
Ab Olympiade ad nostrum Christianum
Lapsi Temporis.
Quid prisci hebræi, dicere nolentes ne Gentes
O magna Sinodus tempora nostra dies!
Quarta Lunationis
Tunc etiam latine Pascha est, ut ait ille,
Nocte quod ista mutavit ova fides
Lunæ 14 Pascha.
Primo die in Azymis panis. Et in illum
Gnomon cursus nocte, dieque notetur.
Primæ Lunationis
Luna die nonas, nocte vicesima, dodrans
Qui Pascha Lyricus dixit, venatus
Quinta Lunationis
Hunc quoq; Sol quarto Lunæ die, quinta, decimo
Et nocte in nonam, dodrans ubi Luna videtur.
Tertiæ
Quinquenus illi numero Sol nonus, Luna, novem
Stella qua fixorum celo refulgens.

Secundæ

Aurelius.

Aſſiſtite Michael Archangelus
Cum Gabriele, & Raphaël.
Michæl. & Gabriel. Gloria in excelſis Deo.
Mortem Virginis, Timotheus narrans,
Vocem tonitrui audit: Ioannes
Lyſidem somnio Cebetem,
Quo ſe Thebas ferri,
Quo ſe Delphos ferri ſomnio Ioannes.
Dona Vates, auro magi; gaudia bonum,
Ioannes Baptiſtæ Nativitas.
Ioannes Baptiſta.

Turbo tenus alti Veneris, Venerisque triumphus,
Adiuſtæ pulcher Sponſitiæ.
Aquilla Pauſias, Mariana.

Mortem Sardanapalus, & Vitam Epicurus habet,
Has eadem Laudat ut rem quisque.
Philippus Ioannes.

Cuſtumque deſcribit Ludovicus pratica. cuiuſdã
Peregrè, & domum ſuam reſidentiæ.
Ludovicus Pratica.

Exanclat Diocles aſſidue ſuppetias,
Nauſeabundis opitulatur Ioannes.
Diocles, Ioannes Baptiſta Ferrarius.

Ioannes, cum ſis cum dolore infeſtus amans,
Pulcherrime.

De Voluptuoſo audit Ic. Ludovicus,
Hoſtis Hanno impudici ſtuprator.
Ludovicus Hanno.

Ioannes Vatis dolens poſtea ſenex,
Senile, qui malum dolus Senectus.
Ioannes Vates Senex.

Ioannes, Pulcherrime ſis poſt ſex ſupera,
Quos numerat annos, Pulcherrime.
Pulcher Ioannes.

Tunc flendi remedium est gratia data,
Hic quo mittendus sit modus indicatur.
Sacerdos, Ite, missa est.

Quoniam Ecclesiæ filii, & filiæ, sanctæ Dei, Lamentatio hodie est obtenta & Baruch Confessoris, & Antiphona ad Introitum, Quos ego non intermittens, &c. Responsum.

Qui Prophetam Baruch ardenter dilexit, Sed hanc quæ ejus prædecessit prece, Patriæ & sanctus ad sanctam Hierusalem, Perducat nos per eandem ad Deum.

Et in eodem officio dicitur ad Graduale, Lætetur virtus gaudio magno, &c. Responsum.

Lauder cælo pariter, terra, mare, Deum Qui per prophetam sanctum, suum, Baruch Hanc nobis dedit lectionem, ut omnia Quod legit mirifice Trinitatem Prædicabat, & unitatem.

Et ad Communionem dicitur Dedisti vultus gaudia, & gaudium magnum, Quoniam dedisti mihi virginitatem.

Cui petit ut filius, qui hoc placuit, nascitur.
Sanctus Ambrosius.

Lucidus qui fulsit Isaiæ, Lazarus, Baruch
Quos Christus amavit, Martha, Maria, Joannes,
Quos & virtutum Dominus ornavit laudibus,
Det nobis cum illis ut & nos mereamur Deum.
Ejusdem.

A Vita nulla, & qua nulla cessit, nulla
Quam non vita, & qua vita, vita nulla
Ad eam, Ejusdem.

Quibus Deum memorandum sanctius
Promissa iuris iurandi fides patens
Dictusque Fauni lenire victimis furor:
Quorum adhibe manus advotas bonus
Pater
Me Vestamque Principi, Iliadumque,
Quæ circa limen pia silet, precante,
Ne turbidus Hœdis inimicus ignis
Quassa cum aliena Troia surgente
Pinum cadentem
Ille ego Collatinus scelus Deorum in
Tarquinium superbum, non face
Taleratum, sed ultionis
Vis animusque, et nomen ire fugati
Regis gerebam.
Me mente captum, cui crudelior erbas,
An non Lucretiæ decor leve petit
Corpus furentes
Virgilia, Flaviis, Marcioque utque Camillis,
Et quæ parum comis sine dote sabinæ
Pro cuncta mirandis tulerunt dicere
Cultæ casæ, lanaque dies agentibus
Longa per Idus.
Hæc te carentem sole cernis hortulo,
Parabilisque amœnus est et extra
Urbem paratis pomis hic ditat arvus
Purpureis ubera portulaca gravat
Quæque ortum Eoæ rubentis aura
Tepente primum mollit, et occidens
Parce hoc cum sero
Vix Aprilis, et parcus aquilo. Iterum
Colendus, ludus, qui patrum benignum
Instaurat Augustus senectæ
Ludum repositæ laudibus artifex

In fan

Iactus vna luce diuersos adiecerat ortus:
O nullus in Gallia pulsis Iouius Thraso!
Quem non Pannonia, non Rhætia, non Alpes
Hostibus ostendunt, non Sequana, non Matrona,
Sed nusquam non pauidi dixere Deorsum
Ora, fugacem Iouium
Ridentem Victoriam Iouium,
Ridentem Victoriam Iouium.
Vndeo videam Iouium?
Tot ciuibus ille Cæsar ille gloriæ
Clarus? dum ille pugnat ensem
Hic vendit, ille pugnat hasta
Hic vendit, ille pugnat ense, & hic & ille
Quod de spoliis Deo sacrauerat ensem,
Ille Cæsar ille gloriæ
Ille Cæsar vna de Victoria
Mortis quæ ipsum atque suum
Cæsim sub Martem stolo
Non tutus, & non, ut vota precesque
Ferebant, tutus, & non, ut vota precesque
Vtque inimicque inter medios
Ad Pontificem Petrum Cæsarem
Hic ille Cæsar ille gloriæ
Quem ex ore ex ore Lilio sua vota sua
Ad Lilium
Accipiens vota precesque sua ex Lilio
Vouens vouensque suo ex Lilio.

FINIS.

Ad Christophorum Thuanum, Senatus Parisiensis Primarium Presidem.

MIrum quidem quod, magne Thuane, dicitur
Esse tibi, & tantum nil opus esse togæ:
Non desinentia te quia causidicorum queruntur
Jurgia, nec vultus ferre potes rabidos.
Quo quies longa tibi contingat amata, Quirites
Quo te pro certo, si reuocare velint.
Quo tibi non vacuum, sed cum plausore, foroque
Esse, nec indulcem ruris amare locum.
Dominus hic tibi cur tantus præsidet, & qui
Cum parua multis munera, tanta locat.
Tu Natus Domini
Rex Idumes ordinat (pedisequa parere,
Et sequitur regio quo ferat ille, solet,
Cæsaris ad nutum, Regnique, Magnique, paratis
Ad quodcunque placet milibus ille ruit.
Quo tibi non opus est, quo non negotia, desiderium
Rerum, & ad votum cuncta fluentia sunt.
Ah vere felicem, felicem, Thuane, vocabo,
Qui sic hominem, sibi fugere cui Deus,
Nam mihi, vt remotus fui ab urbium tumultu,
Se Deus tantum mansuetus iuuenit.

Petro Pithœo.

Quo tibi Lex, Regesti, ad limina nostra reuerti,
Quo tibi Lex, Regesti, ad limina nostra reuerti,
Quo tibi Lex, vt Regesti, ad limina nostra reuerti,
Non Lupus ingreditur fœcunda ouilia Pastor,
Nec Serus ingreditur, Sol cum fulgentibus ortus
Surgit in Æthereo, Lux ubi pura nitet.
Ingredior, Lex vt ipsa præcepit, ingredior, sed
Omnia cum, quæ mihi norit, gnarus ut
Ingressum, quo ad ingrata mea tecta redirem,
Ac hæc, & mihi Lex ipsa nocebat.

Pax inter hic quidem tumultus? Gallia ruinis
Cuncta sub Romanis cadit? Ecce Britannus
Cæsaris ad nutum Scythicis se subdit Arctois,
Gallia, Gallia, Pompeia tutus, Mavortius ensis
Sub Magistratu venales vidit secures
Ac ne, qui pretium dedit, emptum vendat, avarus
Quæstor vulgus ne lux in carcere premeret,
Ne quis ad Hesperiæ fugeret confinia pœnæ,
Custodum vigilat cura per omnia loca.
Ecclesiæ quoque quantum exercere licebat
Nutrivit cultus, quem sacri primus, Iesse Samson,
Addidit ausibus profectis Ecclesiæ
Contubernalis amicus atque socius cultor.
Quod fine tristitiæ tempus pietas vidit
Adfectus? Ipsius hæc ad Christum gaudia fuit?
Quem non vita Deo? Cui non mens fuit ipsa Deus?

Cunctis una nox perdere potuit labores?
Nec tam virtutis ut mirarer vis
Prædicta quod divi Petri vita, mortua ille
Dextera resuscitato mortua corpori
Reddidit.
Iste labens fallacibus cecidit annis
Divus Salmo: prudens, fortis,
Ergo qui bellum vitæ hic vicerat habens,
Pacis, precamur, ille nunc vel bella
Exercebit. Vexatur ut Ecclesia
Ut Christi populus, ut Christi gregis
Vexantur vasa sacrata, ut Christi
Non tantum tabulæ, at mentes Scriptorum,
Ruben ad Christi sacra, ad Christi
Haud dubium quod ad hæc ipse quoque
Accedat mens intacta sanctis

Nam te, qui pepulit, fugat, ac facit omnia posse.
Quem qui sensibus, & grato pectore sentit,
Christicolum mihi vix quisquam superabit amicum.
Ergo fortissimus, pariter, pietate, fideque
Esto Britannorum dux, & rex inclytus, Arthur.
Te quoque, magnanimum Regum fortissime Patrum,
Laus tua perpetuis victrix tollatur in annis,
Carole, cui fatis debetur Gallia tantis,
Et Latium, & quicquid Christum veneratur, & Istrum.
Tu modo, quæ cœpta, & fœlici numine gesta
Auspicio, perage, & Francorum rege relicto,
Imperium Romæ, & Latios venerabere fasces.
Tu quoque, Germanum qui jam bis pace, bis armis
Contudisti, & victo dedisti jura Timavo,
Perge, & Barbaricos ritus, moresque nefandos
Excute, quos colimus, & Romana vota resolve.
Vobis pulsa fugit vitiorum nigra cohors,
Pectora cum pura virtutum regna tenetis.
Sancte Benedicte, sanctorum conditor, & lux,
Cujus ab ore sacro Regularia jura fluebant,
Quæ sequitur, qui vult cœlestia regna subire.
Ad te, Christe, meos cursus, mea vota reflecto,
Adsis o clemens, adsis o propitius, obsto
Ne, quæ sancta vides, nostris polluta labellis
Fingam, sed facias, ut digne carmina dicam.
Tu, qui cuncta potes, quem nulla potentia vincit,
Da mihi, quæ cupio, tibi quæ placitura canam.
Tu, qui magnificum cœli, terræque, fretique
Conderis, & solus cuncta per sæcula regnas,
Cujus ad imperium stupet omnis conditus ordo,
Et famulans paret quicquid sub sole creatum est,
Unus ubique manens, immensis undique formis
Omnia complexus, rerum primordia cernis,
Antè quam cœlum, & terra, & pontus, & aër, & ignis
Fluctibus in mediis, & adhuc sine matre tumerent,
Tu solus, sine fine, Deus, sine principe vivens,
Ipse tui mundi fabricator, & ipse parator,
Ipse opifex rerum, mundique hujusque futuri,
Ipse dies agis, & lucem tenebrasque gubernas,
Ipse novis mentes dignatus reficere sanctis,
Unde cadunt, retrahis, & solus subvenis errori.
Tu, pater, ad vitam quosdam de morte vocasti,
Ut tua progenies genitum te corde fideli
Semper adoret, & æterna te mente fatiscat.
Quæ cum sint tanta, & tam magna potentia tua,
Tam bonus es, tantum pietas tua suscipit omnes,
Ut non spernendum te corde, & crimine pulsum
Arcuerit, quamvis sordes, & labe teneris
Immundus, modo te non vincat copia culpæ,
Nec tua te possit vitiorum obruere pestis.
Ergo ego, quamvis sim vitiis confossus, & horrens
Conscius ipse mihi, tamen hæc tua munera posco,
Ut mihi, quæ cupio, tribuas, quæ dona petisti
Ut dem, quæ jubeas, ut digne carmina dicam.
Tu

Quæ tua cælestis fons est clementia, dic mihi,
Quæ tua cælestis fons est clementia, dic mihi,
Quæ tua cælestis fons est clementia, dic mihi,

Hos Pudicum mittit ad te
Basilissa munera: sumenda
Basilissa munera: sumenda
Non sua pudicus mittit Pontilian.
Quæ cum ita sint, Pudicum mittit
Quæ cum ita sint, Pudicum munera
Non sua Basilissa: sumenda
Basilissa munera: sumenda
Quæ cum ita sint, Pudicum munera
Non sua pudicus mittit Pontilian.
Quæ cum ita sint, Pudicum mittit
Basilissa munera: sumenda
Non sua pudicus mittit Pontilian.
Vis tu fieri pudicus Pontiliane?
Audis tam horridæ Catullum
Non sua pudicus mittit Pontilian.
Basilissa munera: sumenda
Basilissa munera: sumenda
Non sua pudicus mittit Pontilian.
Quæ cum ita sint, Pudicum mittit
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EPIGRAMMA XCIII.

Non Pudicum mittit ad te
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Ascendit ad cœlum, sedet ad dexteram Dei Patris.

Pectus quo fit, ut amissa pietas redeat.

Sanctus Spiritus, qui Deus est, ut Pater, & Filius.

Sanctorum communio, remissio peccatorum.

Sancti spiritus, tanto se amare nobis ut Deum, ut Patrem præstet quanto se minus.

Amantes eius in Christo, Christum.

Vos qui amat, amat Deus, amat Christus.

Diuina vis videre quis nam amet videt.

Si odiosus sibi, odiosus & amantibus.

Pulchritudo tanta est, quam non videt nisi mundus.

Quæ sit, nec oculus vidit, nec auris audiuit.

Quæ nec cadere potest in cor hominis.

Ineffabile, quo nemo nisi amans, fruitur.

Quæ ut sit, ipse Deus, qui amat, facit.

Non habet quod det, qui habet, & non habet quod amet.

Cur pulsas, homo, ad tam cælestia pectus?

Tu quoque, si amas, cælestis eris.

Amor, qui terrena despicit, cælestia meretur.

Hic quod amet, non est, nisi quod amare.

Adeste hinc omnes fugitivi, terrenorum amatores.

Ad cælestia amanda, terrena fugienda.

Ad terrena amanda, hæc nulla mundus hospes.

Cum non amantem, mundus hic pascat.

Laudo & amo, laudo, & amo, & amplectendo colendo, amo amare, & ego, ego amo.

Cur amo, quid amo, quo amo?

Laudare amare est, & amare, laudare.

Quid laudo, quid amo, quo amo?

Quæ sit, quæ sit, quæ sit, quæ sit?

Ad Deum, Deum, Deum, Deum.

Ad Deum, qui omnia est bonum.

Ad Deum, qui omnia est bonum.

Deum

Dum nolunt gratis lupos feroces,
Nec pellicem nolunt habere gratis.
Mortis, quos docuit Cotinus turpis
Ne vivere nolle, mirabile profecto,
Quam non, pelicias petitis, petitis)
Quam non, pelicias petitis, petitis)
Quam non, pelicias petitis, petitis)

Cur deserta petit, cur ad sua tecta recurrit
Assensu Domini, cui nil est abditum.

Ad te, Sancte Deus, te, Agne, precamur, et ipsa
Cor Columbinum simplex, et mite, fovens.
Hic audite voces: audite, quæ pectora nostra
Turpia non recte dicentia sola, vident.
Vos, Deus, et Verbum, et Spiritus, unus Deus,
Tres unum, unus tres, unus, et ipse, manes.
Vt simus haud fallax ex nobis quæ fabula, vestro
Nos facite ad numen dicere posse, Deum.
Hi cedat Musæus, Homerus, Orpheus, Hesiodus,
Et quos Græcia, quos Roma, quos Asia tulit.
Vos mihi, Christe, Deus, Verbum, Sapientia, Virtus,
Vos mihi sola sonent, vos mihi sola canam.
Quæ me cunque vocant, quæ me cunque ferunt res,
Lætus ero, et nostris pectoribusque sonis.
Nec mihi Pieriæ, nec mihi Castalia unda,
Nec mihi, nec mihi vis metra nova ferat.
Si quid Apollineo numine Delphis fuit,
Si quid Apollineo numine Delphis erit,
Omnia conferimus, subiungit, et omnia reddit
Is Deus, ipse fuit, longa nocte latens.
Ille mihi Pythius, ille mihi Delius, ille Cynthius,
Ille mihi Phœbus, ille mihi Titan erit.
Ille mihi Paean.
Ille quoque Mystes, qui Delphica tecta habebat,
Tutelæ Deus Delphicolis ingens,
Et qui Parnassi colit in convexa cacumen,
Et qui Castalium fontis ad undam sedet.
Ab eo deducta carmina fluxere Musis.
Ardua vitatis qui frequentat, latus,

Sacrificulus ille, mentiendo, non fallit.
Mendacia ista libenter audiuntur.
Quid ergo? Mendacia ne dicam? Sed ea quæ ille dicit, ipse non credit.
Ergo mendacia dicit, quæ non credit? Ita certe videtur.
Quid? Si ea ipse credat, quæ dicit, non mendacia dicit?
Ita prorsus videtur.
Quomodo ergo mendacia dicit, quæ non credit, si ea credat, quæ dicit?
Plautinus est locus.

Quis magnus? Quis potens? Quis nobilis? Quis dives?
Nemo, nisi qui bonus.
Quis ergo malus? Quis impotens? Quis ignobilis? Quis pauper?
Nemo, nisi qui malus.
Quis ergo bonus? Quis malus? Quis nobilis? Quis ignobilis?
Nemo, qui virtutem habet, aut vitium detestatur.
Nemo, qui virtutem colendo, vitium fugit.
Nemo, qui virtutem amat, vitium odit.
Nemo, qui virtutem sectatur, vitium persequitur.
Quibus rursus Plautinus respondeat, Fateor omnia.

Virtus omnibus, ut videtur, placet.
Virtus omnibus, inquam, placet.
Quis ergo virtutem amat?
Virtus omnibus, ut videtur, placet.
Quis ergo virtutem sectatur?
Virtus omnibus, ut videtur, placet.
Quis ergo virtutem persequitur?
Virtus omnibus, ut videtur, placet.
Quis ergo vitium odit?
Virtus omnibus, ut videtur, placet.
Quis ergo vitium detestatur?
Virtus omnibus, ut videtur, placet.
Quis ergo vitium fugit?
Virtus omnibus, ut videtur, placet.
Quis ergo vitium?
Virtus omnibus, ut videtur, placet.
Quis ergo?
Virtus omnibus, ut videtur, placet.
Quis?
Virtus omnibus, ut videtur, placet.
Quis?
Virtus omnibus, ut videtur, placet.
Quis

Ter sanctus Deus, ter sanctus Deus, ter sanctus Deus,
Qui gloriosa, & admirabilia nobis operatus es, operare
in nobis, ut cognoscamus te, quem ter sanctum
Per te
Per & Per unicum regem & mediatorem, Jesum
Christum, Dominum nostrum, qui tecum vivit &
regnat cum Spiritu sancto Deo & Domino nostro,
Hac nocte, cujus quod caret vitium.

Per te

Per & Per te sanctum Deum, Patrem, Filium, & Spi-
ritum sanctum, quæsumus, ut ad abluenda
peccata nostra spiritum tuum sanctum
ne auferas illum a nobis, quæsumus. Per.

Amen.

Amen, amen adjuvate cuncti nos.
Vespere, mane, luce, diluculo,
Bellum hoc nobis videtur,
Ad adversarii nostri diabolum
Cum tenebrarum horrendum principem
Et cum omnibus nequitiæ spiritibus
Sed non vobis nostra causa,
Neque nostra virtute hoc bellum geritur,
Sed in nomine Domini nostri Jesu Christi,
Et virtute omnipotentiæ ejus,
Qui triumphans, ne quis quod nos,
Nunc, quidem, vos inquam, cernitis,
Et quod nos, nunc, quidem, vos, cernimus,
Ad dextram sedet Dei patris omnipotentis,
Unde venturus est judicare vivos
Et mortuos: unde & nos
Confidimus nos de illo judicandos
Esse, quando ille venturus est.
Amen.

Amen amen hymn Gedeon,
Agnus mens mole Psalmus jubilatum,

Inde

Ista ſit mundi fabrica, ſit ordinis,
Ineſtimatum ſemper habeat.
Ego ſi quid unquam, quod ſciam, aliquid
Scio, ſcio, ſcire, ſcitum, ſcibile,
Nunquid non omnes omnia hæc
Ignorant æque, ſcire me nemo
Credat? Sed ſcio, ſcire me, ſcio.
Ita ſcire ſcio me, ſcire me ſcio, ſcio,
Ita ſcio ſcire me, ſcio ſcire me ſcio.
Ita ſcio ſcire me, ſcio ſcire me ſcio.
Ita ſcio ſcire me, ſcio ſcire me ſcio.

Sublimet eius, Clementiæ tuæ munus,
Et Cœlum cœlitus summo astrorum labore
Mutuetur.

Ne Sol, qui cunctis illuminandis est datus,
Tantæ præsidiæ, non participetur,
Hoc munus Deus tuus, Sol iustitiæ est,
Et tuæ dextræ præsidia ambiunt.
Ne Luna, quæ mensibus dominatur,
Et lumen, sine cui, nox est, Mundo,
Ab igne præsidium accendat, et amet:
Hoc munus Deus tuus, Sol iustitiæ est.
Mundus hic, ut sine Sole dierum, et sine
Is desinit, ne non mortuus sit forte.
Sol Nostrum
Cuncta alia vincit, ardore Patrio
Quo Mundum, et omnia
Quæ in eo sunt, ex nihilo creavit.
Adeo Terra non arescit, neque
Et pudens humor Terræ exhalat.
Sol Noster
Nolo ego ut Solem quæris: dare mihi cibos,
Hæc unica potest, quæ te sanet infirmum.
Ille, quem Deus ad mundi salutem misit,
Ut Sol, ita Lux est, et Vita hominum.
Adhuc aversus vitæ fastidia nutrietis,
Qui habitatis longinquitate nostra:
Vita per propria, ad hæc, ad illa vitalia,
Tu tam indecens, quam tam ingratus mundi
Incolatus.
Si quis fuit cæcus, Natus is erit,
Quam vitæ, mortis lumen evasit,
Et ad Lucem natus.
Si quis mutus, aut surdus,
Fuit non natus, sic loquutus
Sed si quem pudet ab origine
Mutus

Sunt & Pronomina Epitheta quædam ; ut
Ipse, quod ipsi Deo dicitur.
Ille, quod Deo vel homini dicitur.
Meus, quod suæ rei familiarique dicitur.
Noster, quod multis, aut certe pluribus dicitur.
Tuus, quod ei, qui cum eo, qui ad eum loquimur,
communis est, & ipsi est dictum.
Vester, quod pluribus. Si vero unus quæritur
Tuus dicitur, ut Noster, Vester.
Suus, quod non dicitur vel de eo, qui loquitur,
vel ad quem loquitur, sed de alio.
Sed, dicendum est quo ordine ista ponantur.
Semper qui ordine facta sui in medio fuere?
Ego, quia de se ipso primum quisque cogitat.
Tu, quia post ego est quod alterum dicimus.
De tribus enim
personis unus est, vel unus vel unitas, Ambo,
Uterque, vel neutrorum. Ille primo
Ego, secundo Tu, tertio Ille dicitur.
Sic nos hic, quos de illorum unitate
dicit unus Ambo, non uno de vel unus quasi
Unus nostrum Ambo, sed quos de duobus
Ambo, de pluribus Omnes dicimus.
Ita quia non vos unus quasi Ambo nostrum
Unus vestrum Ambo,
sed quos de duobus vel de pluribus Omnes dicimus.
Quia non ille unus quasi Ambo illorum
Unus illorum Ambo, sed quos de duobus vel de pluribus
Omnes dicimus. Et hi duo vel hi plures
Ambo, vel Omnes dicuntur, quia non unus.
Quæ quoniam de finali sententia, utrum pertinet

Adhuc non ultima mali. Remedia crudelia,
Mistum hoc monstrum fecit. Ah Medea,
Ah dolose,
Tam crudelis mater, tam fallax, tam pia.
Quid ergo? Quid ego? Quid? Quid? Quid?
Quid? Quid? Quid? Quid? Quid? Quid? Quid?
Quid? Quid? Quid? Quid? Quid? Quid? Quid?
Quid? Quid? Quid? Quid

Hic quoque Sardoniis ridet Cornelius agris,
Et Cornelius hic Sardoniis ridet agris.
Ridet Cornelius, Cornelius ridet, & ridet
Cornelius: Sardoniis Cornelius ridet agris.
Cornelius ridet, Sardoniis Cornelius ridet,
Cornelius ridet, Cornelius ridet agris.
Ridet Cornelius, Cornelius ridet, & ridet
Cornelius: Sardoniis Cornelius ridet agris.

In Gemmam.

Lupa cubat Romulum,
Lupa cubat Remum puerile,
Hinc pueros lactentes alit,
Hinc pueros lactentes alit.
Lupa cubat Romulum puerile,
Lupa cubat Remum puerile,
Hinc pueros lactentes alit,
Hinc pueros lactentes alit.
Lupa cubat Romulum puerile,
Lupa cubat Remum puerile,
Hinc pueros lactentes alit,
Hinc pueros lactentes alit.

Quisquis Romulidum
Quisquis Romulidum puerile
Quisquis Romulidum puerile agmen
Quisquis Romulidum puerile agmen
Quisquis Romulidum puerile agmen

Ad quem cum venisset Ioannes, dixerat ei: Tu es qui venturus es, an alium expectamus?
Respondit Iesus, & dixit illis: Euntes renuntiate Ioanni quæ audistis & vidistis:
Cæci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur:
Et beatus est qui non fuerit scandalizatus in me.

Antiphona. Vbi est qui natus est rex Iudæorum? Vidimus stellam eius in Oriente, & venimus adorare eum.

Versus. Magi de Saba venerunt adorare Dominum, & apertis thesauris suis obtulerunt ei munera.

Psalm. Deus Deus meus respice in me, quare me dereliquisti? Longe a salute mea verba delictorum meorum.
Deus meus clamabo per diem, & non exaudies: & nocte, & non ad insipientiam mihi.
Tu autem in sancto habitas laus Israel.
In te speraverunt patres nostri, speraverunt, & liberasti eos.
Ad te clamaverunt, & salvi facti sunt: in te speraverunt, & non sunt confusi.
Ego autem sum vermis, & non homo: opprobrium hominum, & abiectio plebis.
Omnes videntes me deriserunt me: locuti sunt labiis, & moverunt caput.
Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum.
Quoniam tu es qui extraxisti me de ventre, spes mea ab uberibus matris meæ.
In te proiectus sum ex utero: de ventre matris meæ Deus meus es tu.
Ne discesseris a me, quoniam tribulatio proxima est: quoniam non est qui adiuvet.
Circumdederunt me vituli multi, tauri pingues obsederunt me.
Aperuerunt super me os suum, sicut leo rapiens & rugiens.
Sicut aqua effusus sum, & dispersa sunt omnia ossa mea.
Factum est cor meum tanquam cera liquescens in medio ventris mei.
Aruit tanquam testa virtus mea, & lingua mea adhæsit faucibus meis.
Et in pulverem mortis deduxisti me: quoniam circumdederunt me canes multi.

Deditchus in fuam publicus modo mater
Ne fuerunt pulchra tabula in tutamine.
Res hæc quæ, ea an vis tam ea non mirum,
Quo agi vis, ne dicam non cum quo agi.
Adeo adest damni gratia nobis.

Mirum quod nemo te diligat Deditche.
Dixit mendacem Cæsar poetarum nobis.

Ad Lectorem.

Cumredeat Amor Hesperidum, vos hortor, vos oro,
Virginibus quæ sit mens bona, casta, pia.
Hic Hesperius agendus pervius et ipse
Ut Lynceus, ut qui Cerberon ipse vidit.
Quem qui non domuit non vincit, non habet ullum.

Lucas, hæc omnia per te vitiaque locus.
Quod si Pythagoræ doctrina placet, fugite,
Hic vestra quemque ipsum deliberatio habet.
Hinc nostri, hinc sunt Romani, hinc Britannia.

Hanc, si hinc duplex pulcher volatus in
Hanc Pegasus, pinnis quæ fuisse dicitur.
Si oblitterata lectori relatu ipse fuero
Quæ sint, quæ fuerint, quæ futura, quæ queant,
Vt Deus ipse Phœbus mihi spiritum
Hortetur, mentem et det divina in concutit.
Cibis ut ille magis, pocula ille magis,
Nam mensa et cibus non sectantibus nobis.
Mens sana, in corpore sano mens est.
Hæc sola hic cura, Theophrastus optabat,
Non fortunatos nisi cum sibi quisque fecerit.
Sors tum magis sibi cuique fortunata erit
Quæ nunc fata, fata sibi quisque facit.

Hactenus de tali, unde ista disputa fuit
A me quidquid ineptus dixerim ne
Mea tamen hæc sunt, quidlibet ego vanæ Poetæ,

Mihi.

Mulieres quæ circumstant Thronum dicunt:
Cuncta simul proclamate Cives: Gratia tibi sit Christe,
Qui nostra dona beata
Et cuncta
Vita tua quæ tribuis fidelis famulis.
Omnia nam tempus habent.
Mutatis mutandis, nil in fine remanet.
Ergo, vir, tu quoque, dum tempus habes, bene age,
Sic bene vivendo, ut post mortem vivere possis.
Ergo, vir, tu non solum tibi prodes
Pauperibus dando, sed quoque Christo.
Sic bene vivendo, ut post mortem vivere possis.
Mens gaudens, dentis non vita. Gaudia
Vivendo carendo hac felicia.
Mens ergo gaudens, non dolens agito. Si vivis
Vivendo carendo hac felicia.
Sic bene vivendo, ut post mortem vivere possis.
Sta vides: non hæ sagenæ sunt
Quæ tibi dant vitam, sed Christus.
Credo quod omnes credimus, et confitemur.
Patrem non videre volumus.
Nam omnes non possunt pisces tenere.
Sunt qui Christo Gallum mene pro
Sunt qui Christo Gallum mene pro
Dum Petri mihi in mente sunt
Et nullus videtur longe a me fugisse.
Cernuus ecce pudet, me non fugisse.
Ergo ad te, Christe, ad te omnes confugiamus.
Ad te, qui solus es Deus, et Homo.
Nostrum ne pulset pectus Gallicinium.
Ergo hoc audiat quisque pectoris habet.
Ergo hoc audiat quisque aures habet.
Ergo hoc audiat quisque mihi Gallus
Cernuus Gallus hic Petrus ecce pudet.

Google

Sumis: hinc plures qui placuêre velis.
Sumite: si, quos ego sum, Regibus esse potes.
Ad sua Deucalion lapides, Amulius aurum,
Ad sua Cadmus humum, Pellaeus ensis orabit;
Aulam habet, quisquis Aula extendit manum.
Desultor.
Quisquis aquam cum lampadibus ille, Sabine,
Et cum Pyramidum fronte sepulcra rogas,
Quaeque super tectis augur in aede petit?
Nam nil dolemus: sit tam tibi, quam cuivis.
Ad Lucium Apollon.
Tu me quoties, Mentule, natis
Turpem, et crinigeris fortis,
Formonque tuo terribilem in te,
Ais fac tacita mordicus
Cordis fastidia premas: nec lepidis
Quod non sis, facetus
Quod non sis, disertus, et Mentis,
Quo ea nobis bona non sient,
Cinnis deinde tuos aures vetare,
Ista ne nos saepius audiant illis
Verbere hinc istas figuras?
Tam longae mihi mentulae
Natibus fore bonis videntur,
Quam pumicibus Libyci fluvii
Ripae.
Inde adhuc fiat hic ut ille: tum tibi semper,
Mentule, quid desit, videbis.
Ad Iuvenem.
Antiquis puellis floret Cos divinarum,
Quarum nomen in plurium praesidet vaso Aedo.
Quae Lesbiae nobilis ferunt Sappho
Mousae parem nobilem decorasse in Aeolo?
Ad Iuvenem.
Ecqua

Alleluia. Laudate Dominum in sanctis eius: laudate eum in firmamento virtutis eius.

Alleluia. Praise ye the Lord in his holy places: praise him in the firmament of his power.

Laudate eum in virtutibus eius: laudate eum secundum multitudinem magnitudinis eius.

Praise him for his mighty acts: praise him according to the multitude of his excellent greatness.

Laudate eum in sono tubæ: laudate eum in psalterio & cithara.

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Laudate eum in tympano & choro: laudate eum in chordis & organo.

Praise him with the timbrel and dance: praise him with stringed instruments and the pipe.

Laudate eum in cymbalis benesonantibus: laudate eum in cymbalis iubilationis: omnis spiritus laudet Dominum.

Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord.

Alleluia.

Alleluia.

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Chapter 1 Introduction to Computer Networks
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Problems

Ioannis Ioachimi Becheri Spirensis Physica subterranea, profundam subterraneorum scientiam, necnon chymicam, propriis principiis, experimentis, demonstrationibus confirmata, & varijs naturæ & artis mysterijs illustrata. Accessit Tractatus de Nitro, ejusque Spiritu, Sale & Sulphure. Cum Figuris æneis. Lipsiæ, sumptibus Johannis Friderici Gleditschij, Bibliopolæ Academici, 1703. in 4.

Ioannis Ioachimi Becheri Spirensis Parisiensis Medici Regii, Chymici Electoralis Moguntini, Commercium Philosophico-Technicum, sive Modus promovendi Fabricas & Manufacturas utiles, quæ in Regno, Provincia, Urbe, Civitate, Oppido, Vico, Pago, Familia, cum Privilegio Sacræ Regiæ Majestatis Britannicæ, Londini, 1680. in 4.

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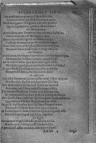

Ad quod dicendum, quod sicut dictum est, ad hoc quod aliquid sit

EPIGRAMMATUM LIBER SECUNDUS.

I. Ad Lectorem.

Si quid forte leges, quod non sit forte latinum,
Ne statim nostrum damnes, lector amice, libellum.
Nam quod non latium, non est tamen ipse barbarum.
Quod si quis dicat

Psalmus 1. Beatus vir qui non abijt.
Psalmus 2. Quare fremuerunt gentes.
Psalmus 3. Domine quid multiplicati.
Psalmus 4. Cum inuocarem exaudiuit.
Psalmus 5. Verba mea auribus.
Psalmus 6. Domine ne in furore.
Psalmus 7. Domine Deus meus in te.
Psalmus 8. Domine Dominus noster.
Psalmus 9. Confitebor tibi Domine.
Psalmus 10. In Domino confido.
Psalmus 11. Saluum me fac.
Psalmus 12. Vsquequo Domine.
Psalmus 13. Dixit insipiens.
Psalmus 14. Domine quis habitabit.
Psalmus 15. Conserua me Domine.
Psalmus 16. Exaudi Domine.
Psalmus 17. Diligam te Domine.
Psalmus 18. Cæli enarrant.
Psalmus 19. Exaudiat te Dominus.
Psalmus 20. Domine in virtute.
Psalmus 21. Deus Deus meus.
Psalmus 22. Dominus regit me.
Psalmus 23. Domini est terra.
Psalmus 24. Ad te Domine.
Psalmus 25. Iudica me Domine.
Psalmus 26. Dominus illuminatio.
Psalmus 27. Ad te Domine.
Psalmus 28. Afferte Domino.
Psalmus 29. Exaltabo te Domine.
Psalmus 30. In te Domine.
Psalmus 31. Beati quorum.
Psalmus 32. Exultate iusti.
Psalmus 33. Benedicam Dominum.
Psalmus 34. Iudica Domine.
Psalmus 35. Dixit iniustus.
Psalmus 36. Noli æmulari.
Psalmus 37. Domine ne in furore.
Psalmus 38. Dixi custodiam.
Psalmus 39. Expectans expectaui.
Psalmus 40. Beatus qui intelligit.
Psalmus 41. Quemadmodum.
Psalmus 42. Iudica me Deus.
Psalmus 43. Deus auribus.
Psalmus 44. Eructauit cor meum.
Psalmus 45. Deus noster refugium.
Psalmus 46. Omnes gentes.
Psalmus 47. Magnus Dominus.
Psalmus 48. Audite hæc omnes.
Psalmus 49. Deus deorum.
Psalmus 50. Miserere mei Deus.
Psalmus 51. Quid gloriaris.
Psalmus 52. Dixit insipiens.
Psalmus 53. Deus in nomine.
Psalmus 54. Exaudi Deus.
Psalmus 55. Miserere mei Deus.
Psalmus 56. Si vere vtique.
Psalmus 57. Deus misereatur.
Psalmus 58. Eripe me de inimicis.
Psalmus 59. Deus repulisti.
Psalmus 60. Exaudi Deus.
Psalmus 61. Nonne Deo.
Psalmus 62. Deus Deus meus.
Psalmus 63. Exaudi Deus.
Psalmus 64. Te decet hymnus.
Psalmus 65. Iubilate Deo.
Psalmus 66. Deus misereatur.
Psalmus 67. Exurgat Deus.
Psalmus 68. Saluum me fac.
Psalmus 69. Deus in adiutorium.
Psalmus 70. In te Domine.
Psalmus 71. Deus iudicium.
Psalmus 72. Quam bonus.
Psalmus 73. Vt quid Deus.
Psalmus 74. Confitebimur tibi.
Psalmus 75. Notus in Iudæa.
Psalmus 76. Voce mea.
Psalmus 77. Attendite.
Psalmus 78. Deus venerunt.
Psalmus 79. Qui regis Israel.
Psalmus 80. Exultate Deo.
Psalmus 81. Deus stetit.
Psalmus 82. Deus quis similis.
Psalmus 83. Quam dilecta.
Psalmus 84. Benedixisti Domine.
Psalmus 85. Inclina Domine.
Psalmus 86. Fundamenta eius.
Psalmus 87. Domine Deus.
Psalmus 88. Misericordias.
Psalmus 89. Domine refugium.
Psalmus 90. Qui habitat.
Psalmus 91. Bonum est.
Psalmus 92. Dominus regnauit.
Psalmus 93. Deus ultionum.
Psalmus 94. Venite exultemus.
Psalmus 95. Cantate Domino.
Psalmus 96. Dominus regnauit.
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Psalmus 98. Dominus regnauit.
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Psalmus 100. Misericordiam.
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Psalmus 102. Benedic anima.
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Psalmus 145. Lauda anima.
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Psalmus 148. Laudate Dominum.
Psalmus 149. Cantate Domino.
Psalmus 150. Laudate Dominum.

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Parties, Ceremonies, Feasts, Weddings, Funerals, Dances, Games, Sports, Music, Theatre, Opera, Ballet, Circus, Carnival, Masquerade, Costume, Fashion, Jewelry, Perfume, Cosmetics, Hairdressing, Barbering, Tailoring, Shoemaking, Hatmaking, Glovemaking, Embroidery, Lacemaking, Weaving, Spinning, Dyeing, Printing, Bookbinding, Papermaking, Inkmaking, Penmanship, Calligraphy, Illumination, Engraving, Etching, Lithography, Photography, Cinematography, Broadcasting, Telecommunications, Computing, Programming, Software, Hardware, Networking, Cybersecurity, Cryptography, Steganography, Encryption, Decryption, Hacking, Cracking, Phreaking, Carding, Spamming, Phishing, Malware, Ransomware, Spyware, Adware, Botnets, Trojans, Worms, Viruses, Rootkits, Backdoors, Exploits, Vulnerabilities, Patches, Updates, Upgrades, Downgrades, Rollbacks, Snapshots, Backups, Restores, Archives, Libraries, Museums, Galleries, Exhibitions, Auctions, Antiques, Collectibles, Memorabilia, Curiosities, Oddities, Wonders, Marvels, Miracles, Prodigies, Omens, Portents, Signs, Symbols, Emblems, Heraldry, Coats of Arms, Crests, Mottoes, Badges, Insignia, Uniforms, Liveries, Regalia, Crowns, Scepters, Orbs, Thrones, Palaces, Castles, Fortresses, Towers, Walls, Gates, Moats, Drawbridges, Portcullises, Keeps, Dungeons, Oubliettes, Torture Chambers, Gallows, Pillories, Stocks, Whipping Posts, Ducking Stools, Scolds' Bridles, Branding Irons, Thumbscrews, Rack, Iron Maiden, Strappado, Boot, Garrote, Guillotine, Electric Chair, Gas Chamber, Lethal Injection, Firing Squad, Hanging, Beheading, Drawing and Quartering, Burning at the Stake, Crucifixion, Impalement, Flaying, Breaking on the Wheel, Crushing, Poisoning, Drowning, Suffocation, Starvation, Exposure, Disease, Plague, Pestilence, Famine, War, Conquest, Slavery, Serfdom, Feudalism, Vassalage, Homage, Fealty, Oaths, Vows, Promises, Contracts, Agreements, Treaties, Alliances, Pacts, Leagues, Confederations, Federations, Unions, Associations, 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Astronomy, Astrology, Alchemy, Chemistry, Physics, Biology, Botany, Zoology, Anatomy, Physiology, Medicine, Surgery, Pharmacy, Apothecary, Herbalism, Homeopathy, Chiropractic, Osteopathy, Acupuncture, Phrenology, Physiognomy, Chiromancy, Palmistry, Graphology, Handwriting Analysis, Divination, Fortune-telling, Tarot, Oracles, Sibyls, Prophecy, Visions, Dreams, Interpretation of Dreams, Lucid Dreaming, Astral Projection, Out-of-body Experience, Near-death Experience, Reincarnation, Transmigration of Souls, Metempsychosis, Karma, Dharma, Nirvana, Samsara, Moksha, Yoga, Meditation, Mindfulness, Zen, Tao, Confucianism, Buddhism, Hinduism, Jainism, Sikhism, Shintoism, Taoism, Judaism, Christianity, Islam, Zoroastrianism, Manichaeism, Gnosticism, Hermeticism, Kabbalah, Sufism, Bahá'í Faith, Rastafarianism, Wicca, Druidry, Asatru, Heathenry, Shamanism, Animism, Totemism, Fetishism, Ancestor Worship, Hero Worship, Saint Worship, Relic Worship, Icon Worship, Idolatry, Iconoclasm, Heresy, 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Beautiful, Frog Princess, Seven Simeons, Magic Mirror, Talking Horse, Golden Apples, Living Water, Dead Water, Three Kingdoms, Thirtieth Kingdom, Land Beyond the Forty Lands, Land Beyond the Thrice Nine Lands, Land Beyond the Sea, Land Beyond the Mountains, Land Beyond the Forests, Land Beyond the Rivers, Land Beyond the Deserts, Land Beyond the Stars, Land Beyond the Sun, Land Beyond the Moon, Land Beyond the Clouds, Land Beyond the Rainbow, Land Beyond the Horizon, Land Beyond the Edge of the World, Land Beyond the Beyond, Land Beyond the Land Beyond, Land Beyond the Land Beyond the Land Beyond, Land Beyond the Land Beyond the Land Beyond the Land Beyond, Land Beyond the Land Beyond the Land Beyond the Land Beyond the Land Beyond, Land Beyond the Land Beyond the Land Beyond the Land Beyond the Land Beyond the Land Beyond, Land Beyond the Land Beyond the Land Beyond the Land Beyond the Land Beyond the Land Beyond the Land Beyond, Land Beyond the Land Beyond the Land Beyond the Land 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EPIGRAMMATUM SYLLOGE.

AD LECTOREM.

Quisquis es, hæc lege, quæ tibi sunt, quæ cuique legenda,
Quæ tibi, quæ cuique, quæ tibi, quæque cuique.

Ma se ben ti ricordi, e ben guardi à dentro,
Troverai, ch'io non sono in questo parte.

Ben veggio, padre mio, sì come morte
Corre a gran passi per finirti 'l tempo,
E che lassare vuoi di me memoria:
Questo m'accora, perch'io veggio 'l tempo
Che tu m'harai lassato, e che la sorte
Mi torrà te, ch'io più non ti vedrò.

Deh non piangere, figlio, che 'l mio fine
Non è sì tosto, come tu credi:
Ch'ancor non sono stanco di vivere,
Ma più tosto di viver troppo.

Padre, se 'l dolor mio non ti commove,
Non ti muova almen quel de la madre,
Che sì pietosa, e sì dolente piange.

Figlio, se 'l pianto suo non mi commove,
Non mi muove 'l tuo, ch'io so ben, ch'ella
Non piange per amor, ma per suo utile.

Padre, se 'l mio amor non ti commove,
Non ti muova almen quel de la sposa

Psal. 1. Beatus vir qui non abiit.
Psal. 2. Quare fremuerunt gentes.
Psal. 3. Domine quid multiplicati sunt.
Psal. 4. Cum invocarem exaudivit me.
Psal. 5. Verba mea auribus.
Psal. 6. Domine ne in furore.
Psal. 7. Domine Deus meus in te.
Psal. 8. Domine Dominus noster.
Psal. 9. Confitebor tibi Domine.
Psal. 10. In Domino confido.
Psal. 11. Salvum me fac Domine.
Psal. 12. Usquequo Domine.
Psal. 13. Dixit insipiens.
Psal. 14. Domine quis habitabit.
Psal. 15. Conserva me Domine.
Psal. 16. Exaudi Domine justitiam.
Psal. 17. Diligam te Domine.
Psal. 18. Cæli enarrant.
Psal. 19. Exaudiat te Dominus.
Psal. 20. Domine in virtute.
Psal. 21. Deus Deus meus.
Psal. 22. Dominus regit me.
Psal. 23. Domini est terra.
Psal. 24. Ad te Domine levavi.
Psal. 25. Judica me Domine.
Psal. 26. Dominus illuminatio.
Psal. 27. Ad te Domine clamabo.
Psal. 28. Afferte Domino.
Psal. 29. Exaltabo te Domine.
Psal. 30. In te Domine speravi.
Psal. 31. Beati quorum.
Psal. 32. Exultate justi.
Psal. 33. Benedicam Dominum.
Psal. 34. Judica Domine nocentes.
Psal. 35. Dixit injustus.
Psal. 36. Noli æmulari.
Psal. 37. Domine ne in furore.
Psal. 38. Dixi custodiam.
Psal. 39. Expectans expectavi.
Psal. 40. Beatus qui intelligit.
Psal. 41. Quemadmodum desiderat.
Psal. 42. Judica me Deus.
Psal. 43. Deus auribus.
Psal. 44. Eructavit cor meum.
Psal. 45. Deus noster refugium.
Psal. 46. Omnes gentes.
Psal. 47. Magnus Dominus.
Psal. 48. Deus deorum.
Psal. 49. Miserere mei Deus.
Psal. 50. Quid gloriaris.
Psal. 51. Dixit Dominus.
Psal. 52. Confitebor tibi.
Psal. 53. Deus in nomine.
Psal. 54. Exaudi Deus.
Psal. 55. Miserere mei Deus.
Psal. 56. Si vere utique.
Psal. 57. Deus repulisti.
Psal. 58. Exaudi Deus.
Psal. 59. Qui habitat.
Psal. 60. Exaudi Deus.
Psal. 61. Nonne Deo.
Psal. 62. Deus Deus meus.
Psal. 63. Exaudi Deus.
Psal. 64. Te decet hymnus.
Psal. 65. Jubilate Deo.
Psal. 66. Deus misereatur.
Psal. 67. Exurgat Deus.
Psal. 68. Salvum me fac.
Psal. 69. Deus in adjutorium.
Psal. 70. In te Domine.
Psal. 71. Deus judicium.
Psal. 72. Quam bonus.
Psal. 73. Ut quid Deus.
Psal. 74. Confitebimur tibi.
Psal. 75. Notus in Judæa.
Psal. 76. Voce mea.
Psal. 77. Attendite.
Psal. 78. Deus venerunt.
Psal. 79. Qui regis.
Psal. 80. Exultate Deo.
Psal. 81. Deus stetit.
Psal. 82. Deus quis similis.
Psal. 83. Quam dilecta.
Psal. 84. Benedixisti.
Psal. 85. Inclina Domine.
Psal. 86. Fundamenta.
Psal. 87. Domine Deus.
Psal. 88. Misericordias.
Psal. 89. Domine refugium.
Psal. 90. Qui habitat.
Psal. 91. Bonum est.
Psal. 92. Dominus regnavit.
Psal. 93. Deus ultionum.
Psal. 94. Venite exultemus.
Psal. 95. Cantate Domino.
Psal. 96. Dominus regnavit.
Psal. 97. Cantate Domino.
Psal. 98. Dominus regnavit.
Psal. 99. Jubilate Deo.
Psal. 100. Misericordiam.
Psal. 101. Domine exaudi.
Psal. 102. Benedic anima.
Psal. 103. Benedic anima.
Psal. 104. Confitemini.
Psal. 105. Confitemini.
Psal. 106. Confitemini.
Psal. 107. Paratum cor.
Psal. 108. Deus laudem.
Psal. 109. Dixit Dominus.
Psal. 110. Confitebor tibi.
Psal. 111. Beatus vir.
Psal. 112. Laudate pueri.
Psal. 113. In exitu.
Psal. 114. Dilexi quoniam.
Psal. 115. Credidi.
Psal. 116. Laudate Dominum.
Psal. 117. Confitemini.
Psal. 118. Beati immaculati.
Psal. 119. Ad Dominum.
Psal. 120. Levavi oculos.
Psal. 121. Lætatus sum.
Psal. 122. Ad te levavi.
Psal. 123. Nisi quia.
Psal. 124. Qui confidunt.
Psal. 125. In convertendo.
Psal. 126. Nisi Dominus.
Psal. 127. Beati omnes.
Psal. 128. Sæpe expugnaverunt.
Psal. 129. De profundis.
Psal. 130. Domine non est.
Psal. 131. Memento Domine.
Psal. 132. Ecce quam bonum.
Psal. 133. Ecce nunc.
Psal. 134. Laudate nomen.
Psal. 135. Confitemini.
Psal. 136. Super flumina.
Psal. 137. Confitebor tibi.
Psal. 138. Domine probasti.
Psal. 139. Eripe me.
Psal. 140. Domine clamavi.
Psal. 141. Voce mea.
Psal. 142. Domine exaudi.
Psal. 143. Benedictus.
Psal. 144. Exaltabo te.
Psal. 145. Lauda anima.
Psal. 146. Lauda Jerusalem.
Psal. 147. Lauda Jerusalem.
Psal. 148. Laudate Dominum.
Psal. 149. Cantate Domino.
Psal. 150. Laudate Dominum.

Ad Ioannem Bessarionem Cardinalem. 1
Ad Ioannem Andream Episcopum Aleriensem. 2
Ad Ioannem Andream Episcopum Aleriensem. 3
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Ad Ioannem Andream Episcopum Aleriensem. 6
Ad Ioannem Andream Episcopum Aleriensem.

Ne fretteris in malignantibus: neque æmulatus fueris facientes iniquitatem.
Quia tanquam fœnum velociter arescent: & quemadmodum olera herbarum cito decident.
Spera in Domino, & fac bonitatem: & inhabita terram, & pascere fide eius.
Delectare in Domino: & dabit tibi petitiones cordis tui.
Revela Domino viam tuam: & confide in eo, & ipse faciet.
Et educet quasi lumen iustitiam tuam: & iudicium tuum tanquam meridianum.
Subditus esto Domino, & ora eum. Ne æmulatus fueris eum qui prosperatur in via sua, viro facienti iniquitates.
Desine ab ira, & derelinque furorem: noli æmulari ut malefacias.
Quoniam malefactores exterminabuntur: sustinentes autem Dominum, ipsi hereditabunt terram.
Adhuc enim modicum, & non erit peccator: & quæres locum eius, & non invenies.
Mansuetiores autem hereditabunt terram: & delectabuntur in multitudine pacis.
Observabit peccator iustum: & stridebit super eum dentibus suis.
Dominus autem irridebit eum: quia prævidet quod veniet dies eius.
Gladium evaginaverunt peccatores: intenderunt arcum suum,
Ut dejicerent inopem & mendicum: ut trucidarent rectos corde.
Gladius eorum intret in corda ipsorum: & arcus eorum confringatur.
Melius est modicum justo: super divitias peccatorum multas.
Quia brachia peccatorum conterentur: confirmat autem justos Dominus.
Novit Dominus dies immaculatorum: & hereditas eorum in æternum erit.
Non confundentur in tempore malo: & in diebus famis saturabuntur.
Quia peccatores peribunt: & inimici Domini statim ut honorificati & exaltati deficientes quasi fumo deficient.
Mutuabitur peccator & non solvet: justus autem miserebitur & tribuet.
Quia benedicentes ei hereditabunt terram: maledicentes autem ei interibunt.
A Domino gressus hominis dirigentur: & viam eius volet.
Cum ceciderit non collidetur: quia Dominus supponit manum eius.
Puer fui etenim & senui: & non vidi justum derelictum, nec semen eius quærens panem.
Tota die misericordiatur & commodat: & semen illius in benedictione erit.
Declina a malo & fac bonum: & habita in sæculum sæculi.
Quia Dominus amat judicium: & non derelinquet sanctos suos.
In æternum conservabuntur: justi autem hereditabunt terram.
Et habitabunt super eam in sæculum sæculi.
Justus meditabitur sapientiam: & lingua eius loquetur judicium.
Lex Dei ipsius in corde ipsius: & non supplantabuntur gressus eius.
Observabit justus peccatorem: & quærit mortificare eum.
Dominus autem non derelinquet eum in manibus eius: nec damnabit eum cum judicabitur.
Expectabis Dominum & custodi viam eius: & exaltabit te ut hereditate possideas terram.
Cum perierint peccatores videbis: intendens cum eis.
Vidi impium superexaltatum: & elevatum sicut cedros Libani.
Et transivi & ecce non erat: & quæsivi eum & non est inventus locus eius.
Custodi innocentiam & vide æquitatem: quia sunt relinquiæ homini pacifico.
Iniqui autem disperdentur simul: reliquiæ impiorum interibunt.
Salus autem justorum a Domino: & protector eorum est in tempore tribulationis.
Et adjuvabit eos Dominus & liberabit eos: & eripiet eos a peccatoribus & salvos faciet eos, quoniam speraverunt in eo.

Ad Lectorem.

Ad Illustrissimum Principem Dominum Ioannem Casimirum Comitem Palatinum Rheni, Bauariæ Ducem, &c. Epistola Dedicatoria.

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Ad Illustrissimum Principem Dominum Ioannem Casimirum Comitem Palatinum Rheni, Bauariæ Ducem, &c. Epistola Dedicatoria.

Pharaon Nechao, qui regna 16. ans, & fut tué par Cambyſe.
Pſammetichus, qui regna 54. ans.
Apries, qui regna 19. ans, & fut tué par Amaſis.
Amaſis, qui regna 44. ans, & fut vaincu par Cambyſe.
Pharaon Hophra, qui regna 25. ans, & fut tué par Amaſis.
Amaſis, qui regna 44. ans, & fut vaincu par Cambyſe.
Cambyſe, qui regna 8. ans, & fut tué par Darius.
Darius, qui regna 36. ans, & fut vaincu par Alexandre.
Alexandre, qui regna 12. ans, & fut tué par Ptolemée.
Ptolemée, qui regna 40. ans, & fut vaincu par Antiochus.
Antiochus, qui regna 37. ans, & fut tué par Ptolemée.
Ptolemée, qui regna 29

Dan. 7. 13. Videbam in visione noctis, & ecce cum nubibus cæli quasi filius hominis venie-
bat, & usque ad antiquum dierum pergebat, & coram eo offerebatur.

Dan. 7. 14. Et dedit ei potestatem, & honorem, & regnum: & omnes populi, tribus, & linguæ ipsi servient: potestas ejus potestas æterna, quæ non auferetur, & regnum ejus quod non corrumpetur.

Dan. 7. 15. Terrebar ego Daniel in vagina mea, & visiones capitis mei conturbabant me.

Dan. 7. 16. Accessi ad unum de assistentibus, & veritatem quærebam ab eo de his omnibus. Qui dixit mihi, & verba judicii docebat me.

Dan. 7. 17. Bestiæ grandes istæ, quæ sunt quatuor, quatuor regna sunt, quæ consurgent de terra.

Dan. 7. 18. Et accipient regnum sancti Altissimi, & possidebunt regnum usque in sæculum, & usque in sæculum sæculorum.

Dan. 7. 19. Tunc volui certus fieri de bestia quarta, quæ erat valde terribilis, dentes ejus ferrei, & ungues æreos, comedens & conterens, & reliqua pedibus suis conculcans.

Dan. 7. 20. Et de cornibus decem, quæ habebat in capite suo, & de alio quod ascendit, & cecidere ante illud tria cornua, & cornu illi erat oculi, & os loquens grandia, & aspectus ejus grandior præ cæteris.

Dan. 7. 21. Aspiciebam, & cornu illud pugnabat adversus sanctos, & prævalebat eis.

Dan. 7. 22. Donec venit antiquus dierum, & judicium dedit sanctis Altissimi, & tempus advenit, & regnum obtinuerunt sancti.

Dan. 7. 23. Sic ait: Bestia quarta regnum quartum erit in terra, quod major fuerit cunctis regnis, & devorabit universam terram, & conculcabit eam, & conteret.

Dan. 7. 24. Cornua autem decem regna ex eo exorientur, & rex alius exurget post eos, & ipse potentior erit cunctis regibus, & tres reges humiliabit.

Dan. 7. 25. Et verba contra Excelsum loquetur, & sanctos Altissimi conterit, & putabit quod possit mutare tempora & leges, & tradentur in manu ejus usque ad tempus, & tempora, & dimidium temporis.

Dan. 7. 26. Et judicium sedebit, ut auferatur potestas ejus, & conteratur, & pereat usque in finem.

Dan. 7. 27. Regnum autem & potestas, & magnificentia regni, quæ sub omni cælo est, detur populo sanctorum Altissimi, cujus regnum regnum sempiternum, & omnes reges servient, & obedient ei.

Dan. 7. 28. Hucusque finis sermonis. Ego Daniel cogitationes meæ multum conturbabant me, & facies mea mutata est in me, verbum autem in corde meo conservavi.

Quid si odium flammas quandoque ministret amori?
Quid si odio vireis suggerat intus Amor?
Ergo non odi, nec amo, qui diligo & odi.
Vix est vt qui non oderit, vllus amet.

Ad Barbarium.

Et Medicos, & nos miserè insanire Patronos,
Quos vel honos, vel opum vexet auara sitis:
Pharmaca sed tandem reperisse abeuntibus annis,
Dicis, & in tuto res posuisse tuas.
Ambitiosa etenim longè hinc, longeque fugasse
Somnia, mortaleis quæ malè conficiant.
Rus colere, & curis vacuum tibi viuere nempe
Cui sola in votis sollicitudo, quies.
Perstrepis hoc cunctis, atque hoc profiteris vbique,
Et me vis istud credere: non faciam.
Nam cùm tam vanè vana ambitione vacare
Te iactas, nulla est vanior ambitio.

Ad Medicos.

Ægrotus nil tam quàm pharmaca vestra requiro,
Nec me fastidit quid mage, cùm valeo.
Aut vos in vestris ne promulgate libellis,
Esse habitus taleis corporis ac animi:
Aut vos ægrotus cùm tam colo, dicere vix est,
An magis ægrotet corpus, an ingenium.

Ad Ianum.

Te varia ex multis prompsisse emblemata dicis,
Et veniam culpæ (si modò culpa) peris.
Nugaris: peream nisi te quæ plurima pangis,
Auctorem agnoscant carmina quæque suum.

De pace cum perduellibus inita.

Mens bona, non noua fraus; pietas non aulica fecit
Curia, id edictum Rex bone pacificum.
Plebs pia, non fera lex poterit nunc viuere tecum,
Crescere, non labi vis puto sordidulè.
Imperium Deus hoc seruas, non perdis, amore

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Fœmida fit nec pax hæc tegit insidias.
Magnificè, tibi Rex succedant optima, nunquam
Prœlia sint, immò pax tibi perpetuò.

Ad Lanum Passeratium.

Quàm lusit bene passerem Catullus,
Tam Passertius elegans Catullum:
Omnis vivit in hoc in hoc quiescit,
Hunc in delitiis habet perennem:
Hunc voluit, legit explicatque chartis
Tam doctè & lepidè laboriosis,
Quàm doctum & lepidum ferunt Catullum,
Et ludit numeris Catullianis,
Et tam molliter vt Catullus ipse:
Credas denique passerem Catulli,
Vel quid passere mollius Catulli.

In Iudicem.

Mille mihi nummos subtraxerat Heliodorus,
In quem bella fori litigiosa paro.
Causam agit in vinclis, longoque examine vtrinque
Res trahitur: negat is, contrà ego teste probo.
Conuictus tandem furti damnatur, eidem
Pœna & perpetui scribitur exilii.
Restitui argentum, certa sed lege, iubetur,
Et longè furto deteriore mihi.
Iudicis impensis deductis: vt meliore
Quam iudex esset conditione reus:
Nam qui iudicio mihi reddi mille putabam,
Exhaustis primis, altera mille dedi.
In ius ô iterum, Iudex veterator eamus,
Mille ego perdideram, millia bina rapis.

In Pollionem.

Quod tam magnificè suum Piardum
Colat Pollio magnus ille princeps,
Tandem desine conqueri, ô Morelle
Mollis Pollio, mollis & Piardus,

Verùm

Verùm principe mollior Piardus.

Ad Fauſtulum.

Nil tam eſt inſipidum quàm quæ tu, Fauſtule, ſcribis,
Digna vel hæc tenebris carmina, vel tineis:
Vendibileis tamen eſſe tuas ſtrepit vndique nugas,
Non tibi, at vt faueat bibliopola ſibi.

In Adonem.

Os humerique patris, matris tibi ſermo, manusque
Sunt patrui: frontem dic mihi cuius habes?
Nullius nam quem frontis natura creauit
Perfrictæ, frontem dic mihi ſi quis habet?

Ad Leodegarium à Quercu.

In quo mirificè lucet veneranda ſenectus,
Neſtoreamque iuuat cernere canitiem:
Cuius & antiquos, antiquo in pectore, mores,
Quemque viri colimus ſuſpicimusque ſenem:
Qui ſenium, reparat natisque libris que, caducum,
Poſſit vt æternas viuere Olimpiadas;
Vnus hic, aut potius viua hæc & maſcula Quercus
Caneſcet ſeclis innumerabilibus.

Sanus & inſanus.

Sanus & Inſanus duo cùm contraria, ſicut
Fœlix, Infœlix, Inſcius atque Sciens.
Mirum eſt artifices habuit quos Roma loquendi,
Aſſignaſſe illud corpori, & hoc animo.
Nimirum quoniam nuſquam ſchola priſca putauit
Verè vllos morbos corporis, aſt animi.

Ad Criſpum.

Noſtra tibi recito, nec verbum applaudis ad vllum:
Verba dedi ſaltem da quoque verba mihi.

Ad Edemericum Bigotium Tibermenium, Rhotomagenſium Præſidem.

Nunquam ne ergo frui mei Bigotî
Conſpectu dabitur facetiisque?
Dii te, Dii malè te togata perdant

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Vita, vah miserè negotiosa,
Quæ mi tam lepidum & bonum sodalem
Iampridem scelerata surpuisti,
Is dum Rhotomago sedet Senatu,
Ego Parisio foro Patronus
Defendo miserum, miser, clientem:
Dii te, Dii te iterum scelesta perdant.
At tu mi vetus ô amice, ne te
Excidisse animo putes amico.
Nulla temporis, vrbium, locorum,
Interualla ferunt ferentve vt vnquam
Obliuiscar ego tui, mei tu.
Verùm pars animæ tui sodalis,
Viues Rhotomagi tuo in meipso,
Verùm pars animæ mei sodalis,
Viuam Parisiis meo in teipso:
Quin si dicere verius licebit,
Quamuis Rhotomagum, Lutetiamque,
Illam tu tibi destinaris hanc mî,
Viuam Rhotomagi tuo in meipso,
Viues Parisiis meo in teipso.

Ad Valliabertum.

Non dico versus quosvis Epigramma; sed id quod
Ingenium (dicis) delinit atque docet.
Si verum nobis memoras; Epigramma libellis,
Feciſti nullum Valliaberte tuis.

Ad Lucium.

Quæ facio in tenebris, fateor meruisse tenebras,
Carmina; tu Luci fac meliora die.

Ad Lectorem.

Noctibus hæc: atenim si Gallia temporis omnis
Definit spatium noctibus, vt referunt.
Gallus ego Superos, Gallo de more, rogabo
Vt videant noctes hæc mea perpetuas.

Ad Crispum.

Sæpe

Sæpe tibi noſtros percurri, Criſpe, libellos;
Et cur id faciam, dicere iure potes.
Nam recito veteri, docto, ſummoque Poëtæ,
Multa mihi ſoleat qui recitare ſua.
Tu tamen ecce taces, & me pudet eſſe Poëtam:
Vellem iuuiſſet tam tacuiſſe mihi.
Agnoſco vitium, fateor, peccauimus ambo:
Sum tibi, tuque mihi, Criſpe, Poëta nimis.

Ad eumdem.

Cùm tibi noſtra lego, mutеſcis: iam mihi certum eſt
Vlciſci. faciam, cùm recitabis idem.

Ad eumdem.

Mutus eram mutus niſi me recitante fuiſſes:
Efficis hoc in me mutus vt ipſe loquar.

In Muſculum.

Qui primum tibi Carminum libellum
Dedit Muſculus ille laureatus
Vates; nullum alium exigas ab illo:
Primus hic liber & ſupremus idem eſt.
O mirum artificem Deisque dignum;
Vno qui potuit breuique libro
Binos edere Carminum libellos.

Ad Torquatum.

Exciderant quæcunque tibi iuuenilibus annis,
Velles vidiſſent carmina nulla diem.
Hoc te agitat variè: tandem Torquate quieſce.
Ipſa tuis votis charta ſatisfaciet.

De Plautio.

Vxorem vt duxit formoſam Plautius exin
Illum plus ſolito proſequor officio.
Gratum illi facio; geſtus nam applaudit ad omneis,
Arridetque meis plurimus officiis.
Deferri talem per me ſibi credit honorem?
Plautius aut oculos non habet, aut animum.

De Amore.

Spicula perdiderat pharetramque, igneisque, facesque,
Secureque omneis nudus adibat Amor.
Illum ego securus dum contemplarer inermem;
Protinus vt vidi protinus interii.
Imbellis tibi nudus Amor si fortè videtur,
Falleris: in nudos non nisi nudus agit.

De Cl. Minoa in Alciati Emblemata Commentariis.

QVÆSITOR MINOS VRNAM MOVET: hoc tibi Claudi
Emblema in primâ fronte notato libri.
Atque hic augustâ sedeat sub imagine Minos,
Omnia qui iusto temperet imperio.
Hoc porrò cur te sortiri schema velimus,
Si petis; in promptu plurima caussa subest.
Nam si Lethæo reuocas Emblemata ab Orco,
Alciatum campis reddis & Elysiis:
Si veterum laudas laudanda, errata repurgas,
Pro merito tribuens præmia cuique suo.
An tu non isto es Minos emblemate dignus,
Qui cum Minois Numine nomen habes?

In Iuliam.

Auriculas gemmis cur ornet Iulia quæris?
Accipe, vænaleis hæc habet auriculas.

Mariti ad Vxorem.

Siue loquor (dicis) seu tarda silentia necto,
Succensesmiseræ, sæue marite, mihi.
Agnosco coniunx: nam tu loquerisve, tacesve,
Hoc agis vt placeat displicuisse viro.

In Sabinam.

Ne valeam, ni sis animâ mihi charior ipsâ,
Aut si quid charâ charius est animâ:
Ne valeam ni plus oculis me diligis ipsis,
Aut si quid blandis blandius est oculis.
In nobis habitas, toti qui viuimus in te;

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Ye Lord God of Israel, there is no God like thee in the heaven, nor in the earth, which keepest covenant and shewest mercy unto thy servants that walk before thee with all their hearts:

Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

Now therefore, O Lord God of Israel, let thy word be verified, which thou spakest unto thy servant David.

But will God indeed dwell with men on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee:

That thine eyes may be open upon this house day and night, even upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant shall make toward this place.

And hearken thou to the supplications of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

If a man sin against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall return and confess thy name, and pray, and make supplication before thee in this house:

Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

When the heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, if there be blasting, or mildew, locust, or if there be caterpiller; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be:

What prayer, what supplication soever shall be made of any man, or of all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

Then hear thou from the heavens, even from the place of thy habitation, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)

That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray toward this house:

Hear thou from the heavens, even from the place of thy habitation, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel, and that they may know that this house which I have builded is called by thy name.

If thy people go out to battle against their enemy by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and toward the house that I have built for thy name:

Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, so that they carry them away captives unto a land far off or near;

Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, and have done amiss, and have dealt wickedly;

If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captive, and pray toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and toward the house which I have built for thy name:

Then hear thou from the heavens, even from the place of thy habitation, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them, that they may have compassion on them:

For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for to thee for.

For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

Now when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.

And he stood, and blessed all the congregation of Israel with a loud voice, saying,

Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

That all the people of the earth may know that the Lord is God, and that there is none else.

Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

Then the king, and all Israel with him, offered sacrifice before the Lord.

And Solomon offered a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord.

The same day did the king hallow the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that was before the Lord was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

Also at the same time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days.

On the eighth day they sent the people away: and they blessed the king, and went unto their tents joyful and glad of the heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

Thus Solomon finished the house of the Lord, and the king's house: and all that came into Solomon's heart to make in the house of the Lord, and in his own house, he prosperously effected.

And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice.

If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.

For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

And as for thee, if thou wilt walk before me as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.

But if ye shall at all turn from following me, you or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them;

Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it a proverb and a byword among all nations.

And at this house, which is high, every one that passeth by it shall be astonished, and say, Why hath the Lord done thus unto this land, and to this house?

And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold upon other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do,

That Solomon built the cities which Huram had restored to him, and caused the children of Israel to dwell there.

And Solomon went to Hamath-zobah, and prevailed against it.

And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

And Baalath, and all his store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build for his pleasure in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

All the people that were left of the Hittites, Amorites, Perizzites, Hivites, and Jebusites, which were not of Israel,

Their children that were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and rulers of his chariots and horsemen.

And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.

But Pharaoh's daughter came up out of the city of David unto her house which he had built for her: then did he build Millo.

Three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the Lord, and he burnt incense upon that which was before the Lord. So he finished the house.

And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom.

And Huram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

And they came to Ophir, and took from thence four hundred and fifty talents of gold, and brought them to king Solomon.

Now when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions at Jerusalem, with a very great company, and camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

And Solomon told her all her questions: there was not any thing hid from Solomon which he told her not.

And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and their apparel, and his ascent by which he went up into the house of the Lord; there was no more spirit in her.

And she said to the king, It was a true report that I heard in mine own land of thy acts, and of thy wisdom:

Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half of the greatness of thy wisdom was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

And she gave the king an hundred and twenty talents of gold, and of spices very great abundance, and precious stones: neither was there any such spices as the queen of Sheba gave king Solomon.

And the navy also of Huram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

And the king made of the almug trees pillars for the house of the Lord, and for the king's palaces, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold,

Beside that he had of the merchantmen, and of the traffick of the spicemerchants, and of all the kings of Arabia, and of the governors of the country.

And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target.

And three hundred shields made he of beaten gold: three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon.

Moreover the king made a great throne of ivory, and overlaid it with the best gold.

There were six steps to the throne, with a footstool of gold, which were fast to the throne, and stays on either side on the place of the seat, and two lions stood by the stays.

And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not any thing accounted of in the days of Solomon.

For the king's ships went to Tarshish with the servants of Huram: once in three years came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

So king Solomon exceeded all the kings of the earth for riches and for wisdom.

And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he bestowed in the chariot cities, and with the king at Jerusalem.

And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the vale for abundance.

And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

And a chariot came up and went out of Egypt for six hundred shekels of silver, and a horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

And Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

For it was so, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.

Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice,

And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.

Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.

For it was so, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;

(For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child.

And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him an house, and appointed him victuals, and gave him land.

And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said unto Pharaoh, Let me depart, that I may go to mine own country.

Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.

And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his master Hadadezer king of Zobah:

And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelled therein, and reigned in Damascus.

And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

And Jeroboam the son of Nebat, an Ephrathite of Zeredah, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.

And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father.

And the man Jeroboam was very mighty in valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

And Ahijah caught the new garment that was on him, and rent it in twelve pieces:

And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

(But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

Howbeit I will not take the kingdom out of his hand: but I will make him ruler all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there.

And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

And I will for this afflict the seed of David, but not for ever.

And Solomon sought to kill Jeroboam. But Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

And the time that Solomon reigned in Jerusalem over all Israel was forty years.

And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

And Jeroboam the son of Nebat, who did sin, and who made Israel to sin, heard of it, (for he was yet in Egypt, whither he had fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

And he said unto them, Depart yet for three days, then come again to me. And the people departed.

And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

But he forsook the counsel which the old men gave him, and consulted with the young men that were grown up with him, and which stood before him:

And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come again to me the third day.

And the king answered the people roughly, and forsook the old men's counsel that they gave him,

And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

So the king hearkened not unto the people; for the cause was of God, that the Lord might perform his saying, which he spake by the hand of Ahijah the Shilonite unto Jeroboam the son of Nebat.

And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

So Israel rebelled against the house of David unto this day.

And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, that he might bring the kingdom again to Rehoboam the son of Solomon.

But the word of God came unto Shemaiah the man of God, saying,

Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is done of me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

And he set the one in Bethel, and the other put he in Dan.

And this thing became a sin: for the people went to worship before the one, even unto Dan.

And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and in Bethel he placed the priests of the high places which he had made.

So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and offered upon the altar, and burnt incense.

And, behold, there came a man of God out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense.

And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.

And the king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as before.

And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

So he went another way, and returned not by the way that he came to Bethel.

Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father.

And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.

Then he said unto him, Come home with me, and eat bread.

And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

He said unto him also, I am a prophet as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

So he went back with him, and did eat bread in his house, and drank water.

And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back:

And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

But camest back, and hast eaten bread and drunk water in the place of the which he did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

And it came to pass after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt.

And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him.

And he spake unto his sons, saying, Saddle me the ass. And they saddled it.

And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.

And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

And he laid his carcase in his own grave; and they mourned over him, saying, Alas, my brother!

And it came to pass after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones:

For the saying which he cried by the word of the Lord against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places.

And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

At that time Abijah the son of Jeroboam fell sick.

And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam, and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people.

And take with thee ten loaves in thine hand, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it.

Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam.

Moreover the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger.

And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

And the wife of Jeroboam arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died;

And they buried him; and all Israel mourned for him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet.

And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel.

And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

And Rehoboam the son of Solomon reigned in Judah. Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they committed, above all that their fathers had done.

For they also built them high places, and images, and groves, on every high hill, and under every green tree.

And there were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem:

And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

Instead of which king Rehoboam made brasen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.

And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber.

Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

And there was war between Rehoboam and Jeroboam all their days.

And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead.

Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

Three years reigned he in Jerusalem. His mother's name also was Maachah, the daughter of Abishalom.

And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father.

Nevertheless for David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

And there was war between Rehoboam and Jeroboam all the days of his life.

Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

And Asa did that which was right in the eyes of the Lord, as did David his father.

And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron.

But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days.

And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver, and gold, and vessels.

And there was war between Asa and Baasha king of Israel all their days.

And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

There is a league between me and thee, between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.

And Benhadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

And it was so, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.

Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite:

Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger.

Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

And there was war between Asa and Baasha king of Israel all their days.

In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying,

Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

Him that dieth of Baasha in the city the dogs shall eat; and him of his that dieth in the fields shall the fowls of the air eat.

Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel?

So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

And also by the hand of the prophet Jehu the son of Hanani came the word of the Lord against Baasha, and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam, and because he killed him.

In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, steward of his house in Tirzah.

And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his room.

And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by Jehu the prophet,

For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the Lord God of Israel to anger with their vanities.

Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines.

And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

For his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Isra

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Tu mecum, dulcis mecum, tua Phillis amores
Accipe, & ad nostros tecum pete rura Penates.
Hic tibi quicquid erit pecoris, quicquid mihi lactis,
Quicquid & agrestum cubilis pendebit ab ulmis,
Quicquid & agrestum cubilis pendebit ab ulmis,
Quicquid & agrestum cubilis pendebit ab ulm

Lapſu præcipiti rapit ſenectus.
Dicam iam tibi millies, Sabina,
Quotquot millia baſiationum
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Edes pallidulâ tuâ ſenectâ.

Ad Caſſiodorum.

Blanditias molli faceret cùm Scottus amicæ,
Excidit ore, ſuum diceret vt dominam.
Protinus hunc multo diſtorquens ora cachinno,
In Ius ad Vallam Grammaticosque vocas.
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Omnia cùm referam tribus his quæ cogito Diuis;
Deberi Bromio plus ego confiteor.
Nam nec amem, ſacras nec ſollicitare Camœnas,
Nec Phœbum valeam me niſi Bacchus agat.

Ad Tulliam.

Ingrati merear tibi ne, mea Tullia, nomen,
Quo nihil in toto turpius orbe puto.
Da mihi da charo, mea Tullia, baſia mille:
Si dederis, reddam millia bina tibi.

De Galla.

Galla ſalutanti libabat baſia quondam;
Nunc negat. emoriar me niſi Galla perit.

Ad Caroli Molinæi cineres.

Proſequerer ſanctos ſancto dum carmine manes,
Vixeris in tenui quòd, Molinæe, lare;
Erubuit, grauiterque mihi ſuccenſuit hæres;
Pauperiem probro quod putet eſſe ſuis.
Aſpice qui mores, quàm tempora dira: putemus
Qui paupertatem criminis eſſe loco.

Ad

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Tu mecum abscondes mea crimina, Psalm. 50.
Quis potest dicere, mundum est cor meum, Prouerb. 20.
Si dixerimus quia peccatum non habemus, 1. Ioan. 1.
Quis gloriabitur castum se habere cor, Prouerb. 20

Lucilius Iunior Plinio Suo S.

Mihi quidem videtur, Plini, ut ad Ciceronem scribis, ingenium tuum non recusare, sed exigere materiam grandem & illustrem. Nam & natura quasi sponte sua quædam humilia & abiecta respuit, & tu ipse, quotiens aliquid tale tractandum suscepisti, quamvis id politissime explicares, tamen ipsa rerum tenuitate deprimebaris. Quare si me amas, quod facis, & si me diligis, quod scio, quære aliquod argumentum, quod tibi ingenium, quod eloquentiæ tuæ, quod famæ debeas. Vale.

Plinius Lucilio Iuniori Suo S.

Quod me hortaris, ut quæram aliquod argumentum, quod ingenium meum, quod eloquentiam, quod famam debeat, facis, ut amicus, & facis, ut diligens. Sed ego ipse mihi videor, quamvis non sim ingenio magno, non tamen omnino parvo, & eloquentiæ, quantulacunque est, & famæ meæ debere, quod nihil ex his, quæ ad me delata sunt, recusem. Quare si quis mihi Dacicum bellum, si quis Germanicum, si quis Parthicum, si quis Alanicum, si quis Scythicum, si quis Bosporanum, si quis Mithridaticum, si quis Armenium, si quis Albanum, si quis Hiberum, si quis Asiaticum, si quis Achaicum, si quis Pontum, si quis Italiam, si quis Galliam, si quis Hispanias, si quis Africam, si quis Siciliam, si quis Hellespontum, si quis Ægyptum, si quis Asiam, si quis Syriam, si quis Cretam, si quis Lydiam, si quis Ægæum mare, si quis Ægæum mare, si quis Ægæum mare

Cantate domino canticum nouum, cantate domino omnis terra.
Cantate domino & benedicite nomini eius, annunciate de die in diem salutare eius.
Narrate inter gentes gloriam eius, in omnibus populis mirabilia eius.
Quoniam magnus dominus & laudabilis nimis, terribilis est super omnes deos.
Quoniam omnes dii gentium demonia, dominus autem cælos fecit.
Confessio & pulchritudo in conspectu eius, sanctimonia & magnificentia in sanctificatione eius.
Afferte domino patriæ gentium, afferte domino gloriam & honorem.
Afferte domino gloriam nomini eius, tollite hostias & introite in atria eius.
Adorate dominum in aula sancta eius, commoueatur a facie eius omnis terra.
Dicite in gentibus quia dominus regnauit, etenim correxit orbem qui non commouebitur, iudicabit populos in æquitate.
Lætentur cæli & exultet terra, commoueatur mare & plenitudo eius.
Gaudebunt campi & omnia quæ in eis sunt, tunc exultabunt omnia ligna siluarum.
A facie domini quia uenit, quia uenit iudicare terram.
Iudicabit orbem terræ in æquitate & populos in ueritate sua.

Lapſu præcipiti rapit ſenectus.
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Aſpice qui mores, quàm tempora dira: putemus
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Ad

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Agnus & pullus huius ecclesiæ insigne, quemadmodu Nonnosus, qui
Iustiniano Imperatori legationem obiit, testatur.

Ἐν τῷ ἱερῷ τῆς Ἀφροδίτης ἀνάκειται ἀνδριὰς χαλκοῦς ἐπὶ κίονος
λιθίνου ἑστηκὼς, ἔχων ἐπὶ τῶν ὤμων κριὸν, καὶ ἐπὶ τῶν χειρῶν
ἀμνὸν, καὶ ἐπὶ τῶν ποδῶν ὄρνιθα.

In templo Veneris statua ænea stat in columna lapidea, habens in humeris arietem, & in manibus agnum, & in pedibus gallum.

QUARTUS, QUOD VIDIMUS MONTE-FLORIDUM.

Mons-Floridus, Ecclesiæ Cathedralis Lincolniensis Cimiterium.

Mons-Floridus, Ecclesiæ Cathedralis Lincolniensis Cimiterium.

Mons-Floridus, Ecclesiæ Cathedralis Lincolniensis Cimiterium.

Mons-Floridus, Ecclesiæ Cathedralis Lincolniensis Cimiterium.

Mons-Floridus, Ecclesiæ Cathedralis Lincolniensis Cimiterium.

Sic mihi tu,tibi ſic binus & vnus ego.

Ad Perillum Fauſtinum.

Virgilium memoras furari plurima credo ?
Fur verè eſt,cuius tam bene furta latent.

Ad Mathonem.

Quod mihi,quod Genio nec quicquam indulgeo noſtro,
Nec datur ingenuis ſemi vel hora iocis.
At me poſſideat cupidi tutela clientis,
Ille cliens voti meta caputque mei;
Adſcriptum glebæ miſero me ſidere dicis.
O quantum velles ſic miſer eſſe Matho !

Ad Luciam.

Carmina do,nullasque refers pro munere grates:
Aduerto,non vis carmina; vis aliud.
Hoc aliud ſi vis,iam nunc tibi Lucia dono:
Nec repetam grates, Lucia, ſed referam.

Ad Charinum.

Ædificas, ludis, vel amas ſi fortè Charine,
Hæc te magnificè ſingula conficient.

Ad Carolum Mariliacum.

Inſtituas quodcunque genus, mi Carole, vitæ,
Inuia,tu quâuis progrediare,via:
Duxeris vxorem ſors,vel non duxeris,æqua:
Nunc tibi ſupplicium,nunc datur exilium.
Suſcipias natos gaudes,ſed amara voluptas:
Perpetuus,ſobolem non habuiſſe,dolor.
Priuatus langues; te publica munera torquent,
Materiesque tibi qua cruciere ſubeſt.
Ergo quid expediat,quiſquis vis ſcire,docebo:
Aut non naſcaris.vel moriare citò.
Nec tamen humanâ cupio te luce reſolui,
His tantis non eſt mors medicina malis.
Viuere diſce Deo totus iuuenilibus annis:
Hic ſcopus,hæc animi meta ſit vna tui.
Delitias & opes,faſtum procul abiice; viues

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Mr. Thomas Hodgkinson,

Lapſu præcipiti rapit ſenectus.
Dicam iam tibi millies, Sabina,
Quotquot millia baſiationum
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Tot tot millia lachrymationum
Edes pallidulâ tuâ ſenectâ.

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Aſpice qui mores, quàm tempora dira: putemus
Qui paupertatem criminis eſſe loco.

Ad

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Ad Petrum Seguierum Præsidem.

Eloquii primas si quis sibi vendicet, aut si
Cui facileis mores, come sit ingenium;
Si quis opum largos virtute parauit aceruos:
Vel tu, vel nullus, mi Seguiere, fuit.

De Gellio.

Duxit heri vxorem, atque hodie diuertit ab illâ
Gellius: hoc simul est desipere, & sapere.

Ad Ianum Fabrum.

Vulcanum referunt fuisse fabrum,
Eundem quoque Cypridis maritum;
Quæ cùm Martis amore deperiret,
Certaretque auidis cum eo lacertis,
Deprensum insidiis mariti, vtrumque
Loro & compede callidè impeditum:
Vnde mirificum Deis theatrum
Fertur proposuisse mox Apollo.
Quamuis nomine te Fabrum vocemus,
Nolim Mulciberum herclè nuncupare,
Et tamen faber es, faberque, vinclo
Qui Martem & Venerem ligaris vno,
Mirum quàm vario & laborioso,
Vt nodum mage Gordium putemus,
Qui nullo tibi deleatur æuo.
Nam Mars pectore stat tuo perennis,
Si quis Martius vllus est apud nos,
Ac imis Venerem geris medullis,
Sed quam Dii Venerem Cupidinemque.
Mox & versibus hos tuos amores,
Edis tam lepidis & eruditis.
Vt Phœbo inuidiam parare possis.
Ergo quam veteres dedêre quondam
Fabulam. exprimis & politè & aptè:
Sed pro quattuor, vnus esto nobis
Phœbus, atque Venus, Faberque, Marsque.

Pan, Pan, Pan,

Carmina quæ ſcribis, te ex tempore ſcribere narras:
Agnoſco: quis enim non fateatur idem?

Ad Sabinam.

Dent alii vel opes, dent vel precioſa metalla,
Vel quodcunq; tegat diuitis area Midę:
Non ego diuitias, ſed me, mea chara Sabina,
Hoc tu pro xeniis munus Amoris habe.
Nil ego ſi tibi ſum, nil do, mea chara Sabina;
Si quid ego tibi ſum, plura Sabina dedi.

Venus marmorea in fonte.

Quæ Venus orta, ipſis etiã requieſcit in vndis,
Ni caueas, feriet te quoque marmorea.

Ad Theodorum Paſchaſium F.

Tu tibi diuitias vt non moriturus habeto;
Idem diuitias vt morituru⁊ habe.

Ad Ponticum.

Tè ſi conuenio, varias excurris in arteis,
Molirisque aliquod ſemper inane Sophos:
Hinc tecum exultans me percontaris amicè,
Percipiamne animi ſenſa repoſita tui?
Percipio: ſed quid? te quæ dicaſue, puteſue,
Pontice crede mihi non benè percipere.

De diplomatibus Regiis, quæ Pragmatici de proprio motu vocant.

Si ratio cerebri ſummã ſibi vendicat arcem,
Atq; habitant vna Lex Ratio⁊; domo:
At contrà, motus ſi perturbatio mentis,
Pectoris & parteis occupat, haud cerebri:
Cũ proprio motu ſancit diplomata Princeps,
An ratio eſt, vel lex, hîc vbi motus erit?

De nuptiis Margaritæ.

Is quẽ, Flacce, vides incidere corpore obeſo,
Obſtipum, vecors, illepidumque caput:
Quem tu, Flacce, graui cernis torpere veterno
Viuentem, quaſi non viuat, at ille bibat:

Conſili

Consilii expertem, nullâ qui industrius arte,
Quæ prodesse aliis, quæ nocuisse docet;
Degener, & terræ vel iners, vel inutile pondus,
Vxorem duxit Cæpio Margaridem:
Margaridem pæris oculis, floremque iuuentæ,
Margaridem casti delitias thalami;
Cuius ab ore fluunt Charitesque, salesque, iocique,
Blanditiæ veneres, nectar & ambrosia:
Quæ si mellitos (sua spicula) vibret ocellos,
Viuere te, rursum cogat & ipsa mori.
Hancne fortè putes pingui nupsisse marito;
Hoc verè porcis est dare margaridas.

In Marcellianum.

Nil deformius est Marcelliano,
Cuius effigiem, breui tabellâ,
Germanam tibi reddidit Genettus.
Quâ nil tersius elegantiusque:
Et tantò magis elegans tabella,
Quantò sit facie Marcellianus
Deformi magis ac ineleganti.

Ad Scæuolam Samarthanum.

Dant alii gemmas, smaragdos, adamanta, pyropos,
Aurum, ebur, & locuples India quicquid alit.
Tu mihi qui versus; plus Sammarthane dedisti:
Nam gemmas, quæ tu carmina mittis, habent.

De Iouis Amoribus.

Iupiter vt variis potiatur amoribus, Aurum,
Amphitruo, Taurus, Cycnus, Satyrus fit; & istud
Pro Danae, Alcmena, Europa, Leda, Antiopaque.

Ad Menedemum.

Nil mihi te iactas, Menedeme, negare rogãti,
Agnosco: nam te nil Menedeme rogo.

Ad Renatum Viragum Cancellarium.

Binis quod Francas res libris nobilitaui,
Donauit Carlus nobilitate meos.

Perficis

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Paeonia officinalis, Linn. Sp. Pl. 531. Hook. Fl. Bor. Am. i. 28. Bot. Mag. t. 1. Bot. Reg. t. 1. Bot. Cab. t. 1. Lodd. Bot. Cab. t. 1. Nees, Gen. Pl. Fl. Germ. fasc. 1. t. 1. Reichenb. Ic. Fl. Germ. t. 4. Sweet, Brit. Fl. Gard. t. 1. Engl. Bot. t. 1. Curt

Nam totâ libet exarare nocte,
Quas Gallis dico ſomniationes.
At certè memini tuo, Reburſi,
Dudum conſilio, his facetiis me
Adieciſſe animum, ipſe dum ſoleres
Meas eſſe aliquid putare nugas.
Ergo quas ego poſteris repono
Nocteis, carminibus meis Latinis,
Nec illas volo dicier Latinas,
Nec illas quoque Gallicas haberi:
Sed facto quoniam tuo Reburſi,
His Muſis operam loco frequentem,
Siue ſint lepidæ & iocis facetæ,
Seu ſint inſipidæ vel inficetæ,
Has ipſas ego ſeculis futuris
(Legent ſi tamen hæc futura ſecla)
Nocteis eſſe volo Reburſianas.

Ad Lectorem.

Si quem adeo, ſeu ſit malè ſani de grege vulgi,
Siue etiam ſtolido ſit magis ingenio;
Imprudens, animo vireis animumque miniſtrat,
Scribendique mihi carminis auctor is eſt.
Ingenioſa docet, quamuis non ingenioſus,
Suppeditatque alii, quam ſibi neſcit opem.
Elicio ex eius dictis nam plurima, quæ mi
Vſu ſint, vt quæ non putet, ipſe putem.
E ſilicis venis igneis excudimus; & qui
Non habet, ingenium ſuggerit ille mihi.

EPIGRAMMATVM
LIBER TERTIVS.

Ad Achillem Harlæum Baumontium, Præſidem.

QVî fit dic mihi, qui ſit, ò Achilles,
Vt quò plus ſtudeam meos libellos,

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Cunctis reddere lucubratiores,
Tanto plus videam hoc meo labore,
Auctori inuidiam suo creari?
Sed plebs inuideat licet, quid ad me,
Malo hercle inuideat meis libellis,
Quàm si hos irrideat meos libellos.
Nec illi cano, sed mihi tibique:
Non legat mea, dum legantur abs te:
Non probet, tibi dum probentur ista,
Vnus pro reliquis mihi tu Achilles.

Ad eundem.

Quod nullam Iudex sectaris Principis aulam,
Integer & vitæ propositique tenax,
Et rigidus iusti custos, pietatis, honesti,
Temporibusq; istis non potes esse malus:
Hæc superis primò, tum debes omnia patri,
Quem tu Iustitia, quem Pietate refers.

De Luttetia Parisiorum.

Quæ dicta est olim Luttetia Parisiorum,
Nominat hanc vulgò dictio Galla, Paris.
Si tamen hanc Latio vertas anagrammate vocem,
Quæ tibi Galla Paris dicitur, ecce, Rapis.
Ergo Parisiis ex rapto viuitur, atque est
Gallia Metropoli præda pudenda suæ.
Immò quod à Paride transumpsit nomen & omen,
Hic quoque Priamides cogit amare Paris.
Sed rapere à Latio, non Gallo sumpsit, eo quod
Si rapitur, nobis hoc dedit Italia:
Scire voles igitur quid agat Luttetia? amare
Gallo more docet; sed rapit Italico.

De Aruntе & Adone.

Lubrica cùm nollet timidus sectarier Aruns,
Ac in ea incautus progrederetur Ado;
Risit, & Aruntem tali tunc scommate lusit:
En animi palmam vir generose feres.

Pauperis hoc ingens, & non sine crimine vitium
Quod nec Pythagoras, nec Democritus sapiens
Abstersit, nec nos facimus, Fortuna deorum
Arbitrio hanc famulam nobis, vel ludere credo
Insanire libet quandoquidem sic Jupiter odit.
Hic Stoicorum veniet manus, ecce Crantoris
Discipulus, inquam, stillabit amaracinum
Et de naturis rerum tibi dicet inepte
Sublimis cupiens tangere Mora labra.
Quid refert, vivas Epicuri de grege porcum
Hoc tibi Cappadocem, Phalarim quoque tempore eodem
Non erit auditor quisquam, tu turbidus ibis
Quo vocat ira, quo cunque vocat dementia ducis
Quid juvat hoc, inquam, quod Peripateticus ambit
Stultitiam patiens, contemnit Fortuna superbum
Hoc constabit tibi, quod dixit Stertinius olim
Omnia Pompeio cum traderet insano, omnia
Cum Pompeianis rebus pro Cæsare starent
Nil adeo inveni quod tam contemptibile credam
Quam sapientiam quæ fugit pauperiem.
Primum nam inquirit, quod quisque habet, unde habet, & quo
Et quo cum victu, cultuque, & quo cum comite, & quam
Celare interius, proprius quam novit amicus
Noctes an soleat potando rumpere, quales
Cœnarum facies, & quo sub pallia vultu
Languidus ad Virgam venias, vultum ne remittas
Quo gravior, melior, quo pejor fama, superbum
Hoc ait esse malum, fugito hoc, sectare, memento
Hoc majore bono compensari, cætera ludus.

Fictas lachrymulas, querelulasque,
Mentitumque diu impudica amorem;
Totus dispeream, nisi reuixi,
Et mei ratio, & sui miserta,
Iampridem fugitiua me reuisit,
Et lese ad veterem domum recepit.
Ac vt quondam animus ferociebat
Noster, ossibus excoquens medullam;
Sic nunc frigoribus quietus alget.
Ergo stulte vale, vale Cupido,
Quid commune mihi misselle tecum?
Si crudelis Amor tuos lacessis,
Si pennatus Amor vagaris erro,
Si puer rationis omnis expers,
Cæco semita certa nulla cùm sit,
Tene ego sequar, ò misselle, qui sis
Sæuus, cæcus, & aliger, puerque?

Ad Ianum.

Carmina nulla tibi debebam scribere, Iane,
Et meritò nobis prætereundus eras.
Et si feciſſem, forsan plebs diceret, ista
Me ratione tibi par retuliſſe pari.
Carmine nam multo cùm commendaris amicos;
Attamen in toto mentio nulla mei.
Verùm quæ nostris taciturna silentia chartis,
Imperat, hæc eadem cauſſa tacere vetat;
Vt referam grateis imo de pectore, quod me
Nolueris scriptis inseruiſſe tuis.

In Aulum Spurium.

Diuitiis Princeps tantis cumulauerat Aulum.
Vt iam opibus posset vel superare Midam.
Erubuit, nec eum potuit fors ferre pudorem,
Legitimique nihil censet habere nothum.
Diuitias ergo consumit Apicius alter;
Aulus & in cineres omnia vertit inops.

O mira

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Pendet ex lanceolis, Mi lector, tabula,
Quæ tibi Adamum, Evam, Cainum, Abelem,
Et Arcam Noachi, Et Diluvium,
Et Turrim Babel, Et Confusionem linguarum,
Et Sodomam, Et Gomorrham, Et Lotum,
Et Abrahamum, Et Isaacum, Et Jacobum,
Et Josephum, Et Mosen, Et Aaronem,
Et Josuam, Et Samsonem, Et Davidem,
Et Salomonem, Et Templum,
Et Jonam, Et Balenam,
Et Christum, Et Crucem,
Et Resurrectionem, Et Ascensionem,
Et Spiritum Sanctum, Et Linguas,
Et Petrum, Et Paulum,
Et Martyres, Et Confessores,
Et Virgines, Et Viduas,
Et Ecclesiam, Et Sanctos,
Et Angelos, Et Archangelos,
Et Thronos, Et Dominationes,
Et Principatus, Et Potestates,
Et Cherubim, Et Seraphim,
Et Sanctam Trinitatem,
Et Deum, Et Hominem,
Et Mortem, Et Judicium,
Et Gehennam, Et Paradisum,
Et Vitam æternam.
Hæc omnia
Ut videas, et intelligas,
Et ut ea
Memoriæ tuæ
Altius infigas,
Ad Ecclesiam
Quotidie
Ut venias,
Et Sacerdotem
Ut audias,
Et Deum
Ut timeas,
Et Peccata
Ut vites,
Et Mandata
Ut custodias,
Et Salutem
Ut consequaris,
Et Gloriam
Ut possideas,
Et Infernum
Ut effugias,
Et Cælum
Ut ingrediaris,
Et Christum
Ut videas,
Et Deum
Ut laudes,
Et Amen
Ut dicas,
Et Alleluia
Ut cantes,
Et Requiem
Ut habeas,
Et Pacem
Ut possideas,
Et Resurrectionem
Ut expectes,
Et Judicium
Ut non timeas,
Et Vitam æternam
Ut vivas,
Et Beatitudinem
Ut gaudeas,
Et Regnum
Ut regnes,
Et Deum
Ut videas,
Et Christum
Ut comprehendas,
Et Spiritum Sanctum
Ut habeas,
Et Sanctos
Ut imiteris,
Et Angelos
Ut sequaris,
Et Archangelos
Ut adjuvent te,
Et Thronos
Ut sedeas,
Et Dominationes
Ut dominentur tibi,
Et Principatus
Ut præsint tibi,
Et Potestates
Ut protegant te,
Et Cherubim
Ut illuminent te,
Et Seraphim
Ut inflammant te,
Et Sanctam Trinitatem
Ut glorifices,
Et Deum
Ut amplectaris,
Et Hominem
Ut sis,
Et Mortem
Ut non timeas,
Et Judicium
Ut non formides,
Et Gehennam
Ut non incidas,
Et Paradisum
Ut habeas,
Et Vitam æternam
Ut possideas,
Hæc omnia
Ut videas, et intelligas,
Et ut ea
Memoriæ tuæ
Altius infigas,
Pende

Per mel, per violas ſuaueolenteis,
A me quæ cupido leguntur ore ;
Per hunc qui reſidet labris leporem,
Et per omnia chariora charis ;
Aut nulla eſt nimium cupita virgo,
Aut ſi quæ ſatis eſt cupita virgo,
Sola præ reliquis mihi cupita es.

In Ponticum.

Cùm vitiis flagres, dicas tamen omnia bellè,
Vis vt te Marcum, tu mihi Criſpus eris.

De Hamo.

Qui recta mente eſt, qui mente eſt omnibus æquâ,
Qui pulchro natus corpore, quique iocis ;
Cùm placeat cunctis, vxori non placet Hamus,
O fortunato, vir miſer, ingenio ;
Quod mentem minuit non rectum, nec ſatis æquum,
Et quod fortè etiam nomine diminuit.
Hoc ignotum aliis, cùm ſolum nouerit vxor,
Inde ſui labes, hinc & origo mali.
Nam quæ mente ſuum ſummâ velit eſſe maritum,
Hunc tamen illa cupit mentis habere minus.

Ad Vindicem.

Carmine laudabam nuper duo Gallica belli
Fulmina, Guſiadas, Andegauoſque duces.
Protinus ecce ſuæ vix eſt vt temperet iræ,
Meque meo Vindex inuidet ingenio.
Siccine mancipiũ gratis vis (inquit) haberi?
Qui poteras calamo liberiore frui,
Vt celebres nullus tibi quos adiunxerit vſus,
Dic age quem fructum proferet iſte labor?
Blandiris dominis, dominus qui natus apud te,
Nec tuus hic, ſeruus debuit eſſe liber.
Ad quem ſic paucis, illis non blandior inquam,
Cur igitur? Genio blandior ipſe meo.

De Cotta amoribus.

Iuſſerat

Iusserat indomitis vri sua carmina flammis,
Dictarat iuueni quæ iuuenilis amor.
Illa tamen superant, annos habitura secundos;
Inuitoque sibi Cotta superstes erit.
Cùm vigor igneus huic scriptis mandauit & igneis,
Æthereúsne potest ignis ab igne premi?

In Matthæi Vallæ Hymnos diuinos.

Quod patrum sese populo secreuerit ætas,
In memora, & dumis hospita lustra domos;
Scilicet & valleis & syluas numine dignas,
Solaque credebant addita sacra Deo,
Nec nisi delitiis fluitare perennibus vrbeis,
Nec nisi flagitiis vrbibus esse locum.
Verum si nostris redeant Antonius annis,
Et Macarus, Malcus, Paullus & Hilarion,
Rusticus atque Amathas, omnisque corona piorum;
Hisque, diserte, tuum, Valla, teratur opus,
Emoriar, si non antris syluisque relictis,
Tunc postliminio ciuica iura petent.
Nec mirum: nam qui iunxisti vallibus vrbeis;
Hoc facis, vt Superos vallis in vrbe canat.

In Ægesium.

Vendidit Ægesius nuper tibi iugera centum,
Ostrinis niteat clarus vt induuiis:
Dicere nec facile est ostrone ornatus an agro;
Nam quæ vestis ei nunc, ager ante fuit.
Viuere non hoc est hæredi, sed sibi: quid si
Non viuit, tanta qui tumulatus humo est?

Taciturnitas.

Ardua res amplo est causas agitare theatro,
Dicis, & in medio verba tonare foro.
Ast ego verbosæ vouisse silentia linguæ,
Securumque domi dilituisse puto.
Quid quod permulti docuerunt dicere libri:
Qui reticere docet, nullus in orbe liber.

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In Aulum.

Olim viuere cum tibi daretur
Inter Patritios & optimates,
Quàm Deus bone, ſolus inter omneis,
Aſſertor rigidus boni fuiſti!
Quam tu mancipia oderas togata,
Quam te mancipia oderant togata,
Quamque vni tibi diſplicebat iſta
Nundinatio fœda dignitatum,
Quæ nos funditus vſquequaque perdit!
Sed cum munere te tuo abdicare
Cupiſti, hei, mihi totus alter abs te,
Illud proſtituis vel his, vel illis,
Auara nimis auctione coram,
Et vænalitiam hancce dignitatem,
Hanc inquam facis, ante comparandam
Virtutis precio, & probis dicatam,
Dignitas igitur virum indicauit,
Vulgari vt referunt paræmia, imo
Abdicatio dignitatis abs te.

Ad Aulam.

Nubere vis cœco virgo formoſa marito:
An non es cæco cæcior, Aula, viro?

In Perillum.

Quicquid conſilio, quicquid præſtatur & arte,
Doctrinâ, monitis, ſumptibus, ingenio,
Præſtitit hanc operam nato pia cura parentis,
Nam quæ non pupugit ſollicitudo virum:
Et certe fuerat patris ſpes vna Perillus,
Arderet ſtudiis cúm iuuenilis honos.
Sed pater vt moritur, corpus cum creuit & ætas,
Libertaſque animo ſerpſit amœna ſuo;
Diſſipat, effundit, conſumit & omnia perdit;
Nec quicquam videas hoc miſerabilius.
Omnibus exhauſtis, nunc has petit ille tabernas,

Nunc

REVELATION 22:6–21

6 Then [the] / [angel] / [who] / [was] / [showing] / [me] / [these] / [things] / [said], / "These / words / are / faithful / and / true. / And / the / Lord, / the / God / of / the / spirits / of / the / prophets, / sent / his / angel / to / show / his / servants / what / must / soon / take / place. / **7** And / behold, / I / am / coming / soon. / Blessed / is / the / one / who / keeps / the / words / of / the / prophecy / of / this / book."

8 I, / John, / am / the / one / who / heard / and / saw / these / things. / And / when / I / heard / and / saw, / I / fell / down / to / worship / at / the / feet / of / the / angel / who / was / showing / me / these / things. / **9** But / he / said / to / me, / "Do / not / do / that! / I / am / a / fellow / servant / with / you / and / with / your / brothers / the / prophets / and / with / those / who / keep / the / words / of / this / book. / Worship / God!"

10 And / he / said / to / me, / "Do / not / seal / up / the / words / of / the / prophecy / of / this / book, / for / the / time / is / near. / **11** Let / the / one / who / does / wrong / still / do / wrong; / let / the / one / who / is / filthy / still / be / filthy; / let / the / one / who / does / right / still / do / right; / and / let / the / one / who / is / holy / still / be / holy."

12 "Behold, / I / am / coming / soon, / bringing / my / reward / with / me, / to / repay / each / one / for / what / he / has / done. / **13** I / am / the / Alpha / and / the / Omega, / the / first / and / the / last, / the / beginning / and / the / end."

14 Blessed / are / those / who / wash / their / robes, / that / they / may / have / the / right / to / the / tree / of / life / and / may / enter / the / city / by / the / gates. / **15** Outside / are / the / dogs / and / sorcerers / and / sexually / immoral / and / murderers / and / idolaters / and / everyone / who / loves / and / practices / falsehood.

16 "I, / Jesus, / have / sent / my / angel / to / you / with / this / testimony / for / the / churches. / I / am / the / root / and / the / descendant / of / David, / the / bright / morning / star."

17 The / Spirit / and / the / bride / say, / "Come!" / And / let / the / one / who / hears / say, / "Come!" / And / let / the / one / who / is / thirsty / come; / let / the / one / who / desires / take / the / water / of / life / without / cost.

18 I / warn / everyone / who / hears / the / words / of / the / prophecy / of / this / book: / if / anyone / adds / to / them, / God / will / add / to / him / the / plagues / described / in / this / book. / **19** And / if / anyone / takes / away / from / the / words / of / this / prophetic / book, / God / will / take / away / his / share / in / the / tree / of / life / and / in / the / holy / city / described / in / this / book.

20 He / who / testifies / to / these / things / says, / "Yes, / I / am / coming / soon."

Amen. / Come, / Lord / Jesus!

21 The / grace / of / the / Lord / Jesus / be / with / all / the / saints.

Haud aliter princeps debuit esse patriæ.

De Antiocho.

Ætatis multos quamuis transegerit annos,
Nil tamen Antiochus non iuuenile sapit.
Nunc conuiuatur, nunc ridet, ludere palmâ
Doctus, & imbelli ludere nunc cithara.
Versibus vxoris lepidos educit amores,
Adiicit & lepidis oscula carminibus.
Nec quid in Antiocho sentit mala damna senectæ,
Si non barba, caput, tempora cana forent.
Nescio quid tamen est [illegible]rem quod male torquet,
Et cùm aliis placeat, displicet vnus ei.
Quodque putant illum, non vult hæc sola putare;
Istud nescio quid, dic mihi quæso quid est?

De eodem.

Et placet, & cunctis arridet; sed tamen ipsi,
Mirum est, vxori non placet Antiochus.
Illam nescio quid male pungit: scilicet vnus
Is bene si pungat, nil male pungat eam.

Ad Panniculum.

Hospita lena tua est, dicis mihi Pannice semper,
Verùm, hinc est tua ter visa redire soror.

De suis Amoribus.

Vere meo mihi me rapuit formosa puella,
Qua nil splendidius, nil & amabilius.
Sed postquam visa est nulla exorabilis arte,
Omnis ab æstiuo tempore fugit amor,
At nunc Autumnum recidiue, Cupido lacessis,
Et rem blanditiis insidiosus agis.
Atqui si fructus Autumno teste leguntur.
Vere autem sterili flore superbit humus;
Fac quoque si precibus locus est tibi fac Amor vt sit
Amplior Autumno, quàm mihi Vere, fauor.

Ad Sabellum.

Occurro quocunque loco tibi, magne Sabelle,

Mos

Mox aureis querulæ verbere vocis agis.
Tota magiſtratus cecidit reuerentia, dicis,
Nullus honos, heu heu tempora, nullus honos.
Nec niſi nullus honos, nec quid fortaſſis haberes
Dicere, ni ſcires dicere, nullus honos.
Priuato expertum te dicis & iſta periclo,
Perfricto laceret quem malus ore cliens.
Credo: magiſtratu nam qui non digna faceſſit,
An non audire hunc ſe quoque digna decet?

Ad Beatum.

Quod præter reliquos, tuos Beate,
Nobis verſiculos ſoles probare,
Nec poſſunt alii tibi probari,
Admiror: quis enim, poeta magne,
Non laudet lepidam tuam poeſim?
Et laudo quia vis mihi probari.
Magnum eſt ingenium tuum, Beate,
Magnum iudicium: attamen videto
Ne dum vis nimium tibi placere,
Non poſſis aliis ſatis placere.

De Marquettia.

Nubere Paulino mauult Marquettia nudo,
Quam reliquis, cum opibus diuitiiſque ſuis.
Hunc cupit, hunc quærit, quamuis Marquettia nudum:
Iam ſcio cur, nudos plus amat illa viros.

Ad Paetum.

Inuidia eſt, noſtros quod tu tam ſæpe libellos
Arguis, inuidia eſt, dicere Pæte ſoles.
Erras Pæte, hoc non eſt inuidiſſe libellis,
Inuidia eſt ſi tu dignus es inuidia.
Vis non mentiri, vis verum dicere? diſcas
Aut nihil, aut melius ſcribere, vt inuideam.

In Callidum.

Magna ambis, magnos ſequeris tu Callide ſemper,
Nec tibi quid paruum, vel mediocre placet.

Qui-

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Quicquid moliris, vel tentas, omnia magna;
Ludis, amas, rides, omnia magna facis.
Magnus es, at vir qui magnus facis omnia magna,
Vis facere ô maius Callide? fac ſapias.

De Manlio.

Vnus magnificas attollit Manlius ædeis,
Quas plebs reſpiciat, ſuſpiciatque frequens.
Atria vel ſtatuis, vel ſunt variata columnis,
Nullus & in tota clarior vrbe labor.
Verum ſi penitus luſtraueris abdita, grande
Inuenies nihil, at clauſtra perexigua.
Magnificam exercet magnus quoque Manlius artem,
Quâ nil nobilius ſplendidiuſque nihil.
Hunc audit populus magna cum voce tonantem,
Attonituſque ſuo pendet ab eloquio.
At ſi doctrinæ penetraris in ima, receſſu,
Doctrinæ inuenies clauſtra perexigua.
Vis dicam ingenue quod ſentio? Manlius ædeis
Hac ratione ſtruit, qua ratione parat.

Ad Ponticum.

Nullum tempus abit quo tu non carmina ſcribas;
Quoquo animum vertas hinc epigramma tibi.
Et ſcribes, etiamſi rem non legeris vllam,
Sed quia quaque die ſcribere religio eſt.
Attamen è multis vix poſſunt pauca placere,
Iſta nec è doctis qui legat vllus erit.
Deſine mirari: debent Epigrammata nobis
Sponte ſua naſci, Pontice, non fieri.

In Parthenopæum.

Aurea mercator centum mihi vendit, in anni
Lucrum ex biſſenis nummus vt vnus eat.
Inuiſo quid agat, numeret peto; rem ſibi deeſſe
Clamitat, vt paucos auferat inde dies.
Vſuras rogito, narratur fabula ſurdo,
Seque ſuo iactat cedere velle foro.

Rum-

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Ἐκ τῶν ἐν τῷ Ἀλεξανδρινῷ τρίτῳ.

(Si tamen meruit poeta dici)
Acceptum referat ſuo magiſtro.
Scire forte cupis, Valeriane,
Suo Paſchaſius ſuus quid optet;
Tuo Paſchaſius tuus quid optet?
Thomas ille meus, tuuſque Thomas,
Viuat Neſtoreum perennis ævum,
Thomas ille tuus, meuſque viuat,
Viuat ille meus, tuuſque Thomas,
Et mihi, atque tibi, ſibique lætus.

Ad Auguſtinum Prævotium Brevanium.

Ergo tu mea poſtules, Brevani,
Pro candore tuo ac benignitate,
Ipſe non tua poſtulem viciſſim,
Brevani lepide, erudite, terſe?
At contendere pactione tali,
Si dabis dabo, iam mihi ſtatutum eſt,
Sit præſcripta velim iſta forma nobis:
Aurum ſed dabis, æs tibi daturo.

Ad Paullum.

Quod ſequeris Reges, magnus tibi Paulle videris;
Qui magnos ſequitur, Paulle, puſillus homo eſt.

Ad Cinnamum de Charo.

Qui nullo merito ſuo, aut ſuorum,
Factus eſt locuples repente, Charus,
Fortunæ rapidæ impotens alumnus,
Nullam, nec medico, nec Aduocato,
Mercedem luit, immemor laboris;
Quaſi gratuitas ei dicare
Debeant operas: quid? iſ-ne quæſo
Ingratus tibi, Cinname, videtur?
Ignoſcas homini velim nouo. Qui
Neſcit, Cinname, qua beatus arte eſt,
Neſcit quomodo cæteri beentur.

Ad Carolum Marilliacum.

Carole noſtrorum dulciſſima cura laborum,
Dimidiumque animæ, Marriliace, meæ,
Quæ modo deuotus depromit amicus amico,
Accipe amicitiæ pignora chara ſuæ.
Ingenium natura tibi dedit ampla benignum,
Ingenio formam iunxit & ingenuam.
Nec fortuna deeſt tibi, fortunæque voluntas;
Quin & opum varios addidit hæc cumulos.
Nec refero proauos, atauos, claroſque parenteis,
Omnibus & gratum nomen in orbe tuum.
Attamen hoc nihil eſt, nihil eſt mî Carole, crede,
Ni præcepta tuo volueris hæc animo.
Imprimis venerare Deum; Deus ille tuarum
Eſt largitor opum, fautor & ingenii.
Ingenio ne fide tuo; fiducia multos
Perdidit ingenii ſæpe proterua ſui.
Quanto maior eris, tanto iuuat eſſe modeſtum,
Nec ſapias altum, Carole, ſed timeas,
Nec blandire tuæ fortunæ, aſt ipſe videto
Nec iuueni mater, ſitque nouerca ſeni.
Hæc tu ſi tecum multumque diuque reuolues,
Tu tibi ſpes, tibi ſors, tu tibi portus eris.

Ad Lectorem.

Primi atque alterius laudas Epigrammata libri,
Sed tu non tanti poſteriora facis.
Exhauſti ſunt hæc fateor feſſique laboris:
Aſſiduo langueſcit terra ſubacta iugo.
Hunc tamen effœtum potes inſtaurare laborem,
Si non effœtus legeris hæc animo.

Ad Zolinum medicum.

Si quis è populo obuius feratur
(Et ſi vel minimus gregrariorum)
Tantas myriadas precationum
Effundis quibus hunc, & hunc, & illum,
Optes perpetua frui ſalute,

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Vt nullus cupiat magis fruiſci,
Quod ſi has ex animo, Zoline; cunctis
Qui vis tam bene, peſſime tibi vis.

In Iberum.

Neſcio quid, fœtere tibi ſuccenſeo; tu me,
Naſum; vellem te non habuiſſe pedes.

De Artilocho.

Cauerat à ſocero ſolui ſibi mille ſuperſtes
Vxori blandæ ſi foret Artilochus:
Perdidit vxorem: ſed an hoc tibi perdere, ab vno
Qui duplicem fructum rettulit interitu?

Ad Lodoicum Regium.

Spernere diuitias, ex ſe pendere, nec aulas
Fumoſas procerum, mî Lodoice, ſequi,
Poſthabitis reliquis virtuti incumbere totum,
Ludicra nec vulgi ferre theatra leuis:
Hæc tu ſi præſtes, ſed cur non, Regie, præſtes?
Tutius & regno, Regie, maius habes.

Ad Mamercum.

Pingueſcunt oculis heri caballi.
Sic, quo ſit tibi pinguior culina,
Nec carnem inſipidam minuſve ſalſam,
Aut ſubrancidulam vores Mamerce,
Exerces propria manu coquinam:
O caput ſapidum: virumque ſalſum!

In Conſtalium.

Bilbilis edidicit vatis Conſtalius illud,
Abderitanæ pectora plebis habes:
Et tam grata fuit lepidi vox iſta poetæ,
Vt ſit nullus ei verſus in ore magis.
Si quid ego tacitus meditor, mihi protinus ille,
Abderitanæ pectora plebis habes:
Prandeo, cœno, lego, ſcribo, ſedeo, ambulo, rurſum
Abderitanæ pectora plebis habes.
Quin tu qui toties iſto me carmine verſas,

Abde-

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Abderitano prorſus es ingenio.

Ad Calliodorum.

In generum aſciſci tibi Calliodore volebam,
Id tu ſcrupoſa ſed ratione vetas.
Nec quia non dignus, ſed quod ſat tempore ab omni,
Vinctus amicitiâ ſis aliunde mihi.
Qui ſibi vult alium me iudice quærat amicum:
Nam plus ignotis, Calliodore, faues.

De Artlone.

Scribentis animum dum libris adiicit, & non
Extremam ſcriptis adderet Artho manum.
Nec ſe reſpiceret, nullique remitteret horæ,
Non animi hæc potuit tædia ferre Deus.
Huic in conflictu dextram ferus abſcidit hoſtis,
Fecit vt Artho manum tolleret à tabula.

Ad Thomam Sibilætum.

Gratias minimus tibi poeta,
Maximas ago maximo poetæ;
Illas atque vtinam referre poſſem,
Qui me tam vario colas honore.
Quid ſi forte oneres, magis quam honores?
Nam quod me celebras, modo & poetam,
Conſultumque modo, atq; nunc patronum,
Et nunc hiſtoricum ſatis venuſtum;
Facis pro nimiâ benignitate,
Me quod eſſe velis, vt eſſe dicas.
Verum commemorationis huius
Detrecto nec onus, nec ipſum honorem.
Nam ſi iudicio tuo probamur,
O nos terque quaterque iam beatos!
Quod ſi amicitiâ, beatiores:
Sed ſi iudicio ſimulque amore,
O nos Cœlitibus pareis beatos;
Gratum ſi celebreris à ſodali,
Multò gratius à viro probato,

Quàm gratum magis à probo & ſodali!

Ad Petrum Ronſardum.

Dum te delectat ſtrepitus clangorque tubarum,
Armaque Franciadum, ſæuaque bella canis;
Ille ego Paſchaſius tenerorum luſor amorum,
Tela Cupidineis arcubus apta paro.
Tu ſatrapas tumidos celebras, Regeſque ſuperbos,
Queis Deus in nos ius, imperiumque dedit.
Nos tenui mollem plectro modulamur Amorem,
Qui tamen in Reges imperioſus agit.

Ad Paullum.

Emendanda tibi mitto mea carmina, Paule,
Addere quo poſſis ingenio genium.

In Feruidum.

Feruide, quicquid agis nil te petulantius vno,
Feruide, quicquid agis, cuncta proteruus agis:
Nec cohibet mores ampli cenſura Senatus,
Nec dictis adhibet fræna modumque pudor;
Dum ruis huc illuc frænis deiectus apertis.
Nec tibi vis latebras eſſe patrocinio.
Quod ſi te placide verbis exhortor amicis,
Verbaque, cognato teſte, valere velim;
In nos inſurgis furioſaque iurgia nectis,
Iacturamque putas nominis inde pati.
Inſaniſ-ne, doles qui clam tibi, Feruide, dici,
Quod plebs, quodque patres te faciente vident!
Obſequar ipſe tamen, pacemq; colemus vtrinque,
Dum quod me non vis dicere, non facias.

In Democriti auctorem.

Omnia qui ridet, ridetur ab omnibus ipſe.

De Ferrerii & Ferreolæ amoribus.

Ferreolam miſere noſter Ferrerius ardet:
Nomine quos caſus iunxit vtroſque pari,
Hos iungat Venus, hos amor; & ſi cætera deſint,
Mulciberi nectant ferrea vincla duos.

Ad

Ad Craſſum.

Pauperior quamuis ſit egeno, Pantalus, Iro,
Sponſorem tamen hunc nullus in orbe fugit.
Vt ſit Bardus agris & nummi fœnore diues,
Sponſorem hunc omnis creditor eſſe vetat.
Nec quid tam populus quam Bardi nomen abhorret:
O quam, Craſſe, bonum eſt eſſe aliquando malum!

De Iano Brinone.

Ex nihilo factum eſſe aliquid, Deus optimus olim:
Brino nihil fieri nunc docet ex aliquo.

Ad Renatum Chopinum.

Sancta Ruſticitas fuit poetis,
Sanctos viuere principes Monarchas,
Dixerunt etiam ſacri poetæ:
Reges carminibus Maro celebrat,
Aruorum ſtudium celebrat idem:
Et ſi principibus viris Homerus,
Laudandis quoq; ſe dicauit aruis
Aſcræus meritis Homerum adæquans.
Quid quod & vetus ille Cincinatus
A raſtris, & agro, & rudi ligone,
Ad munus populi vocatus olim,
Rurſus depoſitâ ſeueritate,
Ad raſtros redit, agrum & ad ligonem?
Sero veſpere Diocletianus
Faſceis imperii remouit à ſe,
Vt curis vacuus vacaret agris:
Arbores quoque poſteris colendas
Rex Cyrus coluiſſe gloriatur.
Hæc & plura animo tuo, Renate
Perpendens, ſtudium omne collocaſti,
Primo principibus, deinde totum
Abieciſti in agros, libris duobus
Doctis Iuppiter & laborioſis,
Vt nullo tibi ſupprimantur æuo.

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Atque vt dicere filium Philippi
Aiunt, Diogenes quod esse vellet,
Si non filius esset is Philippi:
Sic tantum superat tibi laboris
Dum tu Regia iura scriptitasti,
Vt si ponere Rex in his legendis,
Vel non exiguam grauetur horam,
Regno nil mage censeat beatum:
Mox tantum superat tibi laboris:
Dum tu rustica iura scribis, vt si
Rex non sit, velit agricultor esse.

Ad eundem.

Accipe amicitiæ mea pignora chara, Renate,
Pignora non vllo deperitura die.
Munera parua quidem, sed multo parta labore,
Magnaque si dentur qua tibi mente, putes.
Hæc ego scribebam putri male febre laborans,
Stultus ego hinc fuerit nî medicina mihi.
Nec tamen vt scribam, morbo fit dulce leuamen:
Sed quia Choppino scribo, leuamen erit.

Ad Carolum Castroclarum, Regi à supplicibus libellis.

Quod patronus ego mediis dem carmina nostris,
Quod vir, quodque pater semisenilis amem,
Te pudet, & miseret miserandæ sortis amici,
Prudens atque sciens qui periisse velim.
Hæc est fatorum series, sic voluitur ætas,
Et me iam, nolim fata, velim ve, trahunt:
Insanire licet, semel insaniuimus omneis:
Quid si perpetuo vita furore furit?
Insanit tibi qui medicas profitebitur arteis,
Quemque colit trepidâ pendulus aure cliens,
Et qui longinquas vehitur mercator ad vrbeis,
Et quos spe dubiâ Principis aula fouet:
Atque adeo videas, quod toto cingitur orbe,

Stul-

Ne sçauroit estre plus grand, ny plus petit.
Mais ce qui est entre deux.

Ce qui est entre deux, est ce qui est entre le plus grand, & le plus petit.

Et ainsi des autres.

Et ainsi des autres.

Ce qui est entre deux, est ce qui est entre le plus grand, & le plus petit

Hunc etiam fumis, lege iubente, mori.

Ad Lælium.

Vt te commendem, recitas tua carmina, Lælie
Vis tua commendem carmina? ne recites.

Ad Claudium Reburſium medicum.

Quis mihi ſit Sextus, Marcus, Theobaldus, & Aulus,
Maximus & Paullus, Galla, Marinus, Ado,
Quidve Sabina mihi, quis Curio, Feruidus, Aruns,
Ne quæras: verum nomina ficta putes.
Parcere nominibus fuit hoc ſolemne poetis,
Dum ſibi quod libuit carpere poſſe putant.
Quid ſi criminibus dum non indulgeo pecco,
Inque meo forſan carmine crimen ineſt?
Qui vitiis male vult, homines odiſſe neceſſe eſt;
Et vitium eſt, vitio parcere nolle tuo.
Nominibus tamen eſt aliorum parcere certum;
Et parcam, populus parcat vt inde mihi.
Atque hæc ex noſtro referetur gratia verſu;
Parcat vt & cunctis, omnia carpat item.

In Cæliam.

Tam bene nulla poteſt coniux adamare maritum,
Quam bene vult noſtris Cælia presbyteris.
Hos perit, hos ardet: nec quicquam Cælia narrat,
Ni narret noſtros Cælia presbyteros:
Et male apud cunctos hoc audit nomine. verum
Ne ſtuprum, ſtulti, credite: relligio eſt.
Cùm ſciat vxorem nullam niſi fœdere cleri,
Cum clero fœdus relligioſa ferit,

Ad Soſibianum.

Patronus ſcripſi. nil ſoluis. vt amanuenſi
Soluas à me ſunt credita dena tibi.
Soluere cras iſthæc dicebas cuncta, domique
Te cænaturum Soſibiane meæ.
Cæna parata tibi eſt, cænas & ſoluere ceſſas,
Sicne miſer tanti vendò patrocinium?

Ne

Ne vos Cincia lex patronos torqueat horror,
Cincia lex noſtri mulcta clientis erit.

Ad Manliam.

Mire Maniliam colit Sabellus,
Hanc amplectitur, hanc cupit, peritque,
Huius nunc oculos deoſculatur,
Nunc os, nunc niueas manus, genaſque,
Et ne quid reliqui imputetur ipſi,
Illa: quas dedit oſculationes
Solet ludere verſibus tenellis;
Quos legit ſibi, quos legit ſodali,
Quos legitque domi, legitque in vrbe,
Interſa modo voce, nunc remiſſa,
Narciſſumque putes videre: quod ſi
Tantundem dominam ſuauiatur,
Quantum verſiculos ſuos Sabellus;
Non tam Lesbia vel vetus Corinna,
Non tam Cinthia vel recens Neæra,
Nulla denique tam puella culta eſt,
Quam te Maniliam colit Sabellus.

Ad Marcum

Incedens nullos reſalutas, diſpicis omneis;
Pondere ſubq; tuo triſtis anhelat humus:
Te viſo grandæuus ego: tu lumine toruo,
Grandæuum longe reſpuis alloquio.
Ecquid pro faſtus hac ruſticitate reponam,
Cui pro millenis nulla relata ſalus?
Mî ſatis eſt vnam non impartire ſalutem:
O quanto tete vulnere conficiam!

Ad Petrum Verſorium in Senatu Pariſienſi Patronum.

Cui pectus Natura dedit, cui corpus obeſum,
Mireris quanto polleat eloquio.
Corpus vt ingenio, ſic mens eſt corpore digna:
Nec mens mole capi tanta minore poteſt.

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Et sa fille de plaisance est appellée Volupté.
Et sa fille de Vaillance est appellée Hardiesse.
Et sa fille de Noblesse est appellée Largesse.
Et sa fille de Richesse est appellée Prodigalité.
Et sa fille de Jeunesse est appellée Folie.
Et sa fille de Beauté est appellée Outrecuidance ou Présomption.
Et sa fille de Bon Espoir est appellée Nulle Honte.
Et sa fille de Conscience est appellée Paour ou Crainte.
Et sa fille de Grâce est appellée Bonne Fortune.
Et sa fille de Loyauté est appellée Déception.
Et sa fille de Paix est appellée Doulceur.
Et sa fille de Raison est appellée Simplesse.
Et sa fille de Sens est appellée Folle Fiance.
Et sa fille de Vérité est appellée Chose Mal Sonnante.
Et sa fille de Foy est appellée Bonne Foy.
Et sa fille de Ferme Propos est appellée Obstination.
Et sa fille de Diligence est appellée Haste.
Et sa fille de Science est appellée Ignorance.
Et sa fille de Contemplation est appellée Oraison.
Et sa fille de Prudence est appellée Malice.
Et sa fille de Force est appellée Oultrage.
Et sa fille de Tempérance est appellée Superfluité.
Et sa fille de Justice est appellée Rigueur.
Et sa fille de Charité est appellée Convoitise.
Et sa fille de Miséricorde est appellée Faveur.
Et sa fille de Vérité est appellée Fausseté.
Et sa fille de Humilité est appellée Vilté.
Et sa fille de Virginité est appellée Stérilité.
Et sa fille de Obédience est appellée Rébellion.
Et sa fille de Abstinence est appellée Gloutonnie.
Et sa fille de Chasteté est appellée Luxure.
Et sa fille de Mansuétude est appellée Ire.
Et sa fille de Diligence est appellée Accidie.
Et sa fille de Patience est appellée Impatience.
Et sa fille de Concorde est appellée Discorde.
Et sa fille de Pitié est appellée Cruauté.
Et sa fille de Persévérance est appellée Inconstance.
Et sa fille de Obédience est appellée Désobéissance.
Et sa fille de Humilité est appellée Orgueil.
Et sa fille de Largesse est appellée Avarice.
Et sa fille de Miséricorde est appellée Envie.
Et sa fille de Mansuétude est appellée Ire.
Et sa fille de Diligence est appellée Accidie.
Et sa fille de Patience est appellée Impatience.
Et sa fille de Concorde est appellée Discorde.
Et sa fille de Pitié est appellée Cruauté.
Et sa fille de Persévérance est appellée Inconstance.
Et sa fille de Obédience est appellée Désobéissance.
Et sa fille de Humilité est appellée Orgueil.
Et sa fille de Largesse est appellée Avarice.
Et sa fille de Miséricorde est appellée Envie.

Hæc qui præſtiterit, virum potentem?

Ad Rabirium.

Allia, cæpe, fabas, boletos, piſa, pepones,
Lac pira poma, nuces, Calliodora vorat.
Et niſi vel porri vel ſalſamenta fuiſſent,
Vlla haud vxorem paſceret eſca tuam.
Attamen ætatem longos iam traxit in annos,
Nec licet huic, quamuis optet obire, mori.
His miſer afficeris, nec tam te diſcola torquent,
Diſcola quàm quod edat nec moriatur edens.
Conſulis hinc medicos, naturæque abdita quæris,
Quî fit vt his valeat Calliodora cibis.
Quid cauſſam à medico vltro percontaris inepte?
An neſcis quod ſit fœmina, non ſatis eſt?

Ad Antonium Lacteum in Pariſienſi Senatu Patronum.

Crinibus, ore, oculis, & barba, denique toto
Corpore vir niger es; lacteus attamen es.
Qui nullis vnquam meritos inuidit honores;
Corpore ſi niger eſt, candidus eſt animo.

In Ponticum.

Si quando mihi te das conſultore fruiſci;
Non leges, non ius municipale citas,
Non Paulum, Caium, non cætera lumina iuris:
Tu tibi ius, tibi lex, tu tibi magnus homo es.
Hoc ita me patres (dicis) ſanxere patrono,
Hoc ita decretum, me quoque cauſſidico.
Qui tantas numeres cauſſas, cui tantaq; ſupplex,
Ne viuam niſi ſis maximus arte togæ.
Imo quas olim dixiſti, Pontice, cauſſas,
Quam leuis eſt omneis enumerare labor.

Ad Portum.

Sæpe rogas noſtris adſcribi, Porte, libellis,
Pareo iam; Portus dic mihi, Porte, quid eſt?
Ad tua quid faciunt alienæ nomina chartæ,

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Ad Cornelium Gallum Praefectum Aegypti.
Ad Maecenatem.
Ad Augustum.
Ad Tiberium Neronem.
Ad Florum.
Ad Scribonium Libonem.
Ad Messalam.
Ad Iulium Antonium.
Ad Fabium Maximum.
Ad Tibullum.
Ad Sextum Propertium.
Ad Ouidium Nasonem.
Ad Grattium Falliscum.
Ad Pontium Telesinum.
Ad Flaccum.
Ad Albium Tibullum.
Ad Domitium Marsum.
Ad Cassium Parmensem.
Ad Titium.
Ad Pompeium Varronem.
Ad Vergilium Maronem.
Ad Varium.
Ad Plotium Tucam.
Ad Quintilium Varum.
Ad Lucium Varium.
Ad Cornelium Nepotem.
Ad Valgium Rufum.
Ad Pompeium Grosphum.
Ad Horatium Flaccum.
Ad Titum Liuium.
Ad Cornelium Seuerum.
Ad Sallustium Crispum.
Ad Hostium.
Ad Carum Memmium Gemellum.
Ad Fontanium Capitonem.
Ad Caluum Licinium Imperatorem.
Ad Asinium Pollionem.
Ad Cassium Seuerum.
Ad Cornificium.
Ad Seruium Sulpitium.
Ad Messalinum.
Ad Cornificium Longum.
Ad Aemilium Macrum.
Ad Pedium Publicolam.
Ad Ponticum Heroicum.
Ad Bassum Aufidium.
Ad Pollam Argentariam.
Ad Cassium Parmensem.
Ad Titium.
Ad Pompeium Varronem.
Ad Vergilium Maronem.
Ad Varium.
Ad Plotium Tucam.
Ad Quintilium Varum.
Ad Lucium Varium.
Ad Cornelium Nepotem.
Ad Valgium Rufum.
Ad Pompeium Grosphum.
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Ad Cornificium.
Ad Seruium Sulpitium.
Ad Messalinum.
Ad Cornificium Longum.
Ad Aemilium Macrum.
Ad Pedium Publicolam.
Ad Ponticum Heroicum.
Ad Bassum Aufidium.
Ad Pollam Argentariam.

Cui vitam tanto fœnore reſtituis.
Occubuiſſe putem mihi quæ ſic occidit, vno
Vt Catula, vt Laurus viuat ab interitu?
Sed merito viuit nunc Laurus Marriolenæ;
Sed merito viuit Marriolena tuo.
Quantum igitur Laurus debebit Marriolenæ,
Debebit tantum Marriolena tibi.

De Cintio.

Ad furcas nuper damnatus Cintius, ille
Mundus, fœminei delitiæque chori.
Spectabat iudex, ingens populique caterua:
Inſto, rogo quæ ſit mortis origo nouæ?
Tum iudex, merito pœnas dare, turpiter illum
Fœdera coniugii diſſolüiſſe noui.
At tu ſancte ſile iudex reſpondeo: nemo
Noſtrum illo melior, ſed miſer ille magis.

De Mollæo moriente.

Dum miſer inſtaret mortis Mollæus ad aram,
Has tremulo voces pectore fudit amans.
Delitiæ procerum, mea pignora chara, valete,
Morti dulce decus, vos meminiſſe mei.
Illumne amentem, an potius reputemus amantem,
Mortis in articulo quem rapiebat amor?
Huic ſors mollis erat viuo, mors mollis eidem:
Hinc quoque mollis amor, mollis amaror ei.

Ad Sabinum.

Quod ſacris tabulis docemur illum
Primum patrem Adamum antequam attigiſſet
Fructus arboreæ ſagacitatis,
Suſcepiſſe faces thori iugalis;
Iſtud conſilio Dei ſatoris
Factum crediderim benigniore:
Nam ſi dicere Gallice licebit,
Ni ſis ſimplici & innocente vita
Hoc eſt & fatua & parum ſagaci,

Haud

Ingenium quo dissentit ratione,
Ingenium quo dissentit ratione,
Ingenium quo dissentit ratione,

Vnuſquiſque ſuam tacito dum nomine laudat;
At ſua cuique tamen quam celebraret, erat,
Hoc ego vel vincor, vel tantos vinco poëtas:
Nam quam depereo, nulla Sabina mihi eſt.
Nulla igitur cùm ſint Veneris conſortia noſtræ,
Nulla etiam forſan carmina noſtra putes.
Et ſatius nullos verſus in amore vagari,
Quàm Paphiæ falsò ſcribere damna Deæ.
O mihi quàm dulce eſt mendacem ludere amorem,
Cùm miſerè cunctos cunctaque ludat amor.
Atque vt non potiar veſano vanus amore,
Liber at ingenio ſic fruor ipſe meo.

De Opimo.

Si totum nuper Muſis addixit Opimus,
Atque ex ſecuro tempore viuit inops.
Omnia vel pereant, nihil hunc peritura remordent.
Dum ſit Apollineâ quod canat arte melos.
Illud ſi verum eſt, omnem inſanire poëtam;
Iudice me, vates magnus Opimus erit.

Ad Poſtumianum.

Emittam ne dicta foras ſtipularis amicè,
Si quicquam narras, Poſtumiane, mihi.
Inſanis, qui vis aliis præſcribere legem,
Quam ſancire tibi Poſtumiane nequis.
Vis mihi, vis aliis legem præſcribere? legis
Debueras primus dicta ſubire tuæ.

De Chamelæa.

Hæc quæ fortunæ variè ludibria perfert,
Fortunam variè luſerat illa priùs.

In Aulum.

Te ſum cauſſidico, fateor, fœliciter vſus,
Si quando mihi res litigioſa fuit.
Nam nihil vberius, nil te facundius vno,
Nil quod tam celebris cauſſidicina colat.
Sed cùm me multum fatear debere Patrono;

Nunc

Digitized Googl

Ego Dominus Deus tuus, qui te liberavi de terra Ægypti, de domo servitutis.
Non habebis deos alienos coram me.
Non facies tibi sculptile, neque omnem similitudinem quæ est in cœlo desuper, et quæ in terra deorsum, et quæ in aquis sub terra.
Non adorabis ea, neque coles.
Ego enim sum Dominus Deus tuus fortis, zelotypus, visitans iniquitatem patrum super filios in tertiam et quartam generationem eorum qui oderunt me.
Et faciens misericordiam in millia his qui diligunt me, et custodiunt præcepta mea.
Non assumes nomen Domini Dei tui frustra.
Quia non erit impunitus coram Domino qui assumpserit nomen Domini Dei sui frustra.
Memento ut diem sabbati sanctifices.
Sex diebus operaberis, et facies omnia opera tua.
Septimo autem die sabbatum Domini Dei tui est.
Non facies in eo omne opus, tu, et filius tuus, et filia tua, servus tuus, et ancilla tua, jumentum tuum, et advena qui est intra portas tuas.
Sex enim diebus fecit Dominus cœlum et terram, et mare, et omnia quæ in eis sunt, et requievit in die septimo.
Honora patrem tuum et matrem tuam, ut sis longævus super terram quam Dominus Deus tuus dabit tibi.
Non occides.
Non mœchaberis.
Non furtum facies.
Non loqueris contra proximum tuum falsum testimonium.
Non concupisces uxorem proximi tui.
Non desiderabis domum proximi tui, non agrum, non servum, non ancillam, non bovem, non asinum, non omne pecus ejus, non quidquam quod illius est.

Hic ostenditur, quibus modis
Ars Poetica Horatii tractata
fuerit, & quibus ab Auctoribus illustrata.

ARGUMENTUM
SIVE QUAESTIO
DE TRACTATIONE ARTIS POETICAE HORATII.

Quamvis laudata sunt a veteribus Poetis, tum Graecis, tum Latinis, Poetica praecepta, quae ad Poesin pertinent, ut Aristotelis, Neoptolemi Parii, Philodemi, Horatii, Ciceronis, Virgilii, Ovidii, Quintiliani, Plutarchi, Dionysii Halicarnassei, Longini, Demetrii Phalerei, Hermogenis, Aristidis, Lucianique, tamen nullus eorum Poeticam Artem tam diligenter, tam copiose, tam ornate, tam absolute, tam denique varie tractavit, quam Horatius. Quare non mirum est, quod tot Interpretes, tot Commentatores, tot Scholiastae, tot Criticorum Classes, tot Rhetorum Ordines, tot Professorum Gymnasia, tot Academiarum Lycea, tot Scholarum Auditoria, tot Librorum Bibliothecae, tot Typographorum Officinae, tot Bibliopolarum Tabernae, tot Librariorum Tabulae, tot Mercatorum Nundinae, tot Nundinarum Emporia, tot Emporiorum Regiones, tot Regionum Orbes, tot Orbium Mundi, tot Mundorum Universa, tot Universorum Deus, tot Deorum Coelum, tot Coelorum Aether, tot Aetherum Empyreum, tot Empyreorum Trinitas, tot Trinitatum Unitas, tot Unitatum Simplicitas, tot Simplicitatum Nihilum, tot Nihilorum Chaos, tot Chaorum Tenebrae, tot Tenebrarum Horror, tot Horrorum Vacuum, tot Vacuorum Inane, tot Inanium Abyssus, tot Abyssorum Barathrum, tot Barathrorum Tartarus, tot Tartarorum Gehenna, tot Gehennarum Infernus, tot Infernorum Pandaemonium, tot Pandaemoniorum Satanas, tot Satanarum Belzebub, tot Belzebubum Lucifer, tot Luciferorum Diabolus, tot Diabolorum Daemon, tot Daemonum Legio, tot Legionum Exercitus, tot Exercituum Acies, tot Aciorum Ordines, tot Ordinum Phalanx, tot Phalangum Cuneus, tot Cuneorum Turma, tot Turmarum Cohors, tot Cohortium Manipulus, tot Manipulorum Centuria, tot Centuriarum Decuria, tot Decuriarum Contubernium, tot Contubernalium Miles, tot Militum Dux, tot Ducum Imperator, tot Imperatorum Caesar, tot Caesarum Augustus, tot Augustorum Pontifex, tot Pontificum Papa, tot Papalium Papatus, tot Papatuum Papalitas, tot Papalitatum Papalitatis Papalissimus, tot Papalissimorum Papalissimi Papalissimissimus, tot Papalissimissimorum Papalissimissimi Papalissimissimissimus, tot Papalissimissimissimorum Papalissimissimissimi Papalissimissimissimissimus, tot Papalissimissimissimissimorum Papalissimissimissimissimi Papalissimissimissimissimissimus, tot Papalissimissimissimissimissimorum Papalissimissimissimissimissimi Papalissimissimissimissimissimissimus, tot Papalissimissimissimissimissimissimorum 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Ad Ianum Antonium Baiffum & Claudium Ianium.

Edit molliculos Baiffus igneis,
Addit Iunius his melos canorum:
Clarus Muſicus hic,& is Poëta;
Molleis verſiculi,melos ſuaue,
Alit mellifluam melos Poëſim,
Viret mellifluâ melos Poëſi,
Hem,quis veſtrûm erit alterutri Achilles,
Hem, quis veſtrûm erit alterutri Homerus?

Lex.

Nil magis antiquum quondam dixêre Latini,
Dicere cùm vellent nil venerabilius.
Hoc ideo incautum,niſi me ſententia verſet,
Quod ratio mores inueterata probet.
Antiquare tamen dixit veneranda vetuſtas.
Tollere cui leges aut abolere fuit.
Scilicet vt populus ſciret,non omnia paſſim
Eſſe ſequenda ſibi,quæ vetus ordo tulit.
Atque adeo noua ſint nobis vt priſca colenda,
Si modò quæ noua,ſint de meliore notâ.
Sic rebus ſeruare modum eſt.ſi nec noua priſcis,
Nec tu priſca nouis deteriora putes.
Sic nobis melior Lex eſt quæ antiquior; atque
Sic antiquior eſt,quæ meliora iubet.

De Carolo IX. Rege, & Elizabethâ vxore.

Omnia vincit Amor,nam quis non cedat amori?
Dicebas tumidis,ſæue Cupido,modis.
Tum Diana: At tu mentiris,perfide,dixit;
Me mea per ſyluas libera regna beant.
Hæc vbi dicta foras Dea protulit,ecce viciſſim,
Quas humeris geſtant,abiiciunt pharetras,
Arripiuntque manus manibus,certantque lacertis,
Vincat vt ille Deam,vincat vt illa Deum.
Illis fortè aderat Diua Eliſabethia rixis,

Et dum

Et dum ſecurè iurgia tanta videt,
Colligit en binas pharetra ex vtraque ſagittas,
In Carlumque duo ſpicula vibrat amans.
Hinc venus infixa eſt, hinc & venatio cordi,
Vulnere & è duplici caſta ſuborta Venus.

Cor.

Cùm Corpus capite, & caput cerebro,
Inter cætera membra noſtra conſtet,
Et ſedes cerebrum putetur eſſe
Mentis, iudicii, æſtimationis,
Quî fit vt veteres putent in ipſo
Corde ſiſtere cogitationes?
Quod & pagina ſacra iudicauit,
Et cùm ſe meminiſſe ait Latinus,
Verbo, à corde dato, *Recordor*, inquit,
Et dum ſe memorem eſſe velle iactat,
Per Cor diſcere, Gallicanus vſus
Dicit ſignificantiore voce.
Cordatum quoque *Corculumq;* nobis,
Olim pro ſapiente prædicarunt,
Et *vecordem* itidem virum Latini,
Pro bardo & ſtolido; an quod hi putarent
Cor noſtrum ſophiæ domum eſſe ſolam?
At immo hoc ita credo dictitatum,
Inductos & in hanc opinionem,
Noſtros, & Latios viros fuiſſe;
Quod ſi à corpore dempſeris *Cor* ipſum,
Nil niſi ſaniem, excreationem,
In ſumma niſi *Pus* tibi relinques.

Ius.

Si quod decreuit Prætor; ciuilia iura,
(Quamuis iniuſtum) ius tamen eſſe volunt.
Nec ius iuſtitia metimur; quam male leges
Heu dubiæ, rebus conſuluêre malis!
Nam duce natura certum ſibi bellua fixit:

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Psalm. 100. Iubilate Deo omnis terra.

Psalm. 101. Misericordiam & iudicium cantabo tibi Domine.

Psalm. 102. Benedic anima mea Domino.

Psalm. 103. Benedic anima mea Domino.

Psalm. 104. Confitemini Domino & inuocate nomen eius.

Psalm. 105. Confitemini Domino quoniam bonus.

Psalm. 106. Confitemini Domino quoniam bonus.

Psalm. 107. Paratum cor meum Deus.

Psalm. 108. Deus laudem meam ne tacueris.

Psalm. 109. Dixit Dominus Domino meo.

Psalm. 110. Confitebor tibi Domine in toto corde meo.

Psalm. 111. Beatus vir qui timet Dominum.

Psalm. 112. Laudate pueri Dominum.

Psalm. 113. In exitu Israel de Aegypto.

Psalm. 114. Dilexi quoniam exaudiet Dominus.

Psalm. 115. Credidi propter quod locutus sum.

Psalm. 116. Laudate Dominum omnes gentes.

Psalm. 117. Confitemini Domino quoniam bonus.

Psalm. 118. Beati immaculati in via.

Psalm. 119. Ad Dominum cum tribularer clamaui.

Psalm. 120. Leuaui oculos meos in montes.

Psalm. 121. Lætatus sum in his quæ dicta sunt mihi.

Psalm. 122. Ad te leuaui oculos meos.

Psalm. 123. Nisi quia Dominus erat in nobis.

Psalm. 124. Qui confidunt in Domino.

Psalm. 125. In conuertendo Dominus.

Psalm. 126. Nisi Dominus ædificauerit domum.

Psalm. 127. Beati omnes qui timent Dominum.

Psalm. 128. Sæpe expugnauerunt me.

Psalm. 129. De profundis clamaui ad te Domine.

Psalm. 130. Domine non est exaltatum cor meum.

Psalm. 131. Memento Domine Dauid.

Psalm. 132. Ecce quam bonum & quam iucundum.

Psalm. 133. Ecce nunc benedicite Dominum.

Psalm. 134. Laudate nomen Domini.

Psalm. 135. Confitemini Domino quoniam bonus.

Psalm. 136. Super flumina Babylonis.

Psalm. 137. Confitebor tibi Domine in toto corde meo.

Psalm. 138. Domine probasti me & cognouisti me.

Psalm. 139. Eripe me Domine ab homine malo.

Psalm. 140. Domine clamaui ad te exaudi me.

Psalm. 141. Voce mea ad Dominum clamaui.

Psalm. 142. Domine exaudi orationem meam.

Psalm. 143. Benedictus Dominus Deus meus.

Psalm. 144. Exaltabo te Deus meus rex.

Psalm. 145. Lauda anima mea Dominum.

Psalm. 146. Lauda Ierusalem Dominum.

Psalm. 147. Lauda Ierusalem Dominum.

Psalm. 148. Laudate Dominum de cælis.

Psalm. 149. Cantate Domino canticum nouum.

Psalm. 150. Laudate Dominum in sanctis eius.

Aut Auguſtino fauſtior, aut melior.

Ad eundem Guelæum.

Dilexi iuuenem, meum Guelæum,
Quantum eſt diligere optimum ſodalem:
Dilexit iuuenis meus Guelæus,
Et me tum iuuenem, bonum vt ſodalem:
Vir virum colui: ſed ô Dii quem!
Omnibus numeris virum abſolutum:
Regium veneror modò hunc Patronum,
De Re, quod bene publicâ meretur.
Quid ſenex faciam ſeni requiris?
Alterum iuuat eſſe me Timanthem.

Ad eundem Faium.

Mitto meos ad te, Fai doctiſſime, libros,
Fai vir priſcis æquiparande viris.
Et commendo tibi, qui commendatus vbiq;
Sis Regi, ſis & Patribus, & Populo.

In malum Iesuniorum ſcriptorem.

Tam pia ieiunè tractas ieiunia, vt illa
Dum lego ieiunus, ſim ſatiatus ego.

Ad Torquatulum.

Quod nimius recitem noſtras, Torquatule, nugas,
Ambitioſus ego ſum tibi ridiculè.
Tantillum cur non vis indulgere lucelli?
Non ego rura & opes, diuitiasque peto.
Somnia non Pluti, non diuitis ambio Cœſi;
Illud te tantum dicere poſco: Bene eſt.
Hoc ſi des nolim digitis attingere cœlum,
Ipſo mi videar maior & eſſe Ioue:
Scilicet iſta beat miſerum oſtentatio vatem,
Ludit vt ille ſonos, luditur ille ſonis.

Ad Sabinam

Sis niue frigidior, ſis marmore durior ipſo;
Spem tamen à nobis non fugat acer amor.
Æſtus intus alit nix, vrit quippe, nec ignem.

Beatus vir qui non abiit in consilio impiorum, & in via peccatorum non stetit, & in cathedra pestilentiæ non sedit.

Sed in lege Domini voluntas eius, & in lege eius meditabitur die ac nocte.

Et erit tanquam lignum quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo.

Et folium eius non defluet, & omnia quæcunque faciet prosperabuntur.

Non sic impii non sic, sed tanquam pulvis quem proiicit ventus a facie terræ.

Propterea non resurgent impii in iudicio, neque peccatores in consilio iustorum.

Quoniam novit Dominus viam iustorum, & iter impiorum peribit.

Psal. 2. Quare fremuerunt gentes, & populi meditati sunt inania?

Astiterunt reges terræ, & principes convenerunt in unum adversus Dominum, & adversus Christum eius.

Dirumpamus vincula eorum, & proiiciamus a nobis iugum ipsorum.

Qui habitat in cœlis irridebit eos, & Dominus subsannabit eos.

Tunc loquetur ad eos in ira sua, & in furore suo conturbabit eos.

Ego autem constitutus sum rex ab eo super Sion montem sanctum eius, prædicans præceptum eius.

Dominus dixit ad me, Filius meus es tu, ego hodie genui te.

Postula a me, & dabo tibi gentes hæreditatem tuam, & possessionem tuam terminos terræ.

Reges eos in virga ferrea, & tanquam vas figuli confringes eos.

Et nunc reges intelligite, erudimini qui iudicatis terram.

Servite Domino in timore, & exultate ei cum tremore.

Apprehendite disciplinam, nequando irascatur Dominus, & pereatis de via iusta.

Cum exarserit in brevi ira eius, beati omnes qui confidunt in eo.

Psal. 3. Domine quid multiplicati sunt qui tribulant me? multi insurgunt adversum me.

Multi dicunt animæ meæ, non est salus ipsi in Deo eius.

Tu autem Domine susceptor meus es, gloria mea, & exaltans caput meum.

Voce mea ad Dominum clamavi, & exaudivit me de monte sancto suo.

Ego dormivi, & somnum cepi, & exsurrexi, quia Dominus suscepit me.

Non timebo millia populi circumdantis me, exsurge Domine, salvum me fac Deus meus.

Quoniam tu percussisti omnes adversantes mihi sine causa, dentes peccatorum contrivisti.

Domini est salus, & super populum tuum benedictio tua.

Psal. 4. Cum invocarem exaudivit me Deus iustitiæ meæ, in tribulatione dilatasti mihi.

Miserere mei, & exaudi orationem meam.

Filii hominum usquequo gravi corde? ut quid diligitis vanitatem, & quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum, Dominus exaudiet me cum clamavero ad eum.

Irascimini, & nolite peccare, quæ dicitis in cordibus vestris, & in cubilibus vestris compungimini.

Sacrificate sacrificium iustitiæ, & sperate in Domino.

Multi dicunt, quis ostendit nobis bona?

Signatum est super nos lumen vultus tui Domine, dedisti lætitiam in corde meo.

A fructu frumenti, vini, & olei sui multiplicati sunt.

In pace in idipsum dormiam, & requiescam.

Quoniam tu Domine singulariter in spe constituisti me.

Psal. 5. Verba mea auribus percipe Domine, intellige clamorem meum.

Intende voci orationis meæ, rex meus, & Deus meus.

Quoniam ad te orabo Domine, mane exaudies vocem meam.

Mane astabo tibi, & videbo quoniam non Deus volens iniquitatem tu es.

Neque habitabit iuxta te malignus, neque permanebunt iniusti ante oculos tuos.

Odisti omnes qui operantur iniquitatem, perdes omnes qui loquuntur mendacium.

Virum sanguinum & dolosum abominabitur Dominus.

Ego autem in multitudine misericordiæ tuæ introibo in domum tuam, adorabo ad templum sanctum tuum in timore tuo.

Domine deduc me in iustitia tua, propter inimicos meos dirige in conspectu tuo viam meam.

Quoniam non est in ore eorum veritas, cor eorum vanum est.

Sepulchrum patens est guttur eorum, linguis suis dolose agebant.

Judica illos Deus, decidant a cogitationibus suis.

Secundum multitudinem impietatum eorum expelle eos, quoniam irritaverunt te Domine.

Et lætentur omnes qui sperant in te, in æternum exultabunt, & habitabis in eis.

Et gloriabuntur in te omnes qui diligunt nomen tuum.

Quoniam tu benedicis iusto Domine, sicut scuto bonæ voluntatis coronasti nos.

Psal. 6. Domine ne in furore tuo arguas me, neque in ira tua corripias me.

Miserere mei Domine, quoniam infirmus sum, sana me Domine, quoniam conturbata sunt ossa mea.

Et anima mea turbata est valde, sed tu Domine usquequo?

Convertere Domine, & eripe animam meam, salvum me fac propter misericordiam tuam.

Quoniam non est in morte qui memor sit tui, in inferno autem quis confitebitur tibi?

Laboravi in gemitu meo, lavabo per singulas noctes lectum meum, lacrymis meis stratum meum rigabo.

Turbatus est a furore oculus meus, inveteravi inter omnes inimicos meos.

Discedite a me omnes qui operamini iniquitatem, quoniam exaudivit Dominus vocem fletus mei.

Exaudivit Dominus deprecationem meam, Dominus orationem meam suscepit.

Erubescant & conturbentur vehementer omnes inimici mei, convertantur & erubescant valde velociter.

Psal. 7. Domine Deus meus in te speravi, salvum me fac ex omnibus persequentibus me, & libera me.

Nequando rapiat ut leo animam meam, dum est qui redimat, neque qui salvum faciat.

Domine Deus meus si feci istud, si est iniquitas in manibus meis.

Si retribuebam retribuentibus mihi mala, decidam merito ab inimicis meis inanis.

Persequatur inimicus animam meam, & comprehendat, & conculcet in terra vitam meam, & gloriam meam in pulverem deducat.

Exsurge Domine in ira tua, & exaltare in finibus inimicorum meorum, & exsurge Domine Deus meus in præcepto quod mandasti.

Et synagoga populorum circumdabit te, & propter hanc in altum regredere.

Dominus judicat populos, judica me Domine secundum iustitiam meam, & secundum innocentiam meam super me.

Consumetur nequitia peccatorum, & diriges justum scrutans corda & renes Deus.

Justum adiutorium meum a Domino, qui salvos facit rectos corde.

Deus judex justus, fortis & patiens, numquid irascitur per singulos dies?

Nisi conversi fueritis gladium suum vibrabit, arcum suum tetendit & paravit illum.

Et in eo paravit vasa mortis, sagittas suas ardentibus effecit.

Ecce parturiit iniustitiam, concepit dolorem, & peperit iniquitatem.

Lacum aperuit & effodit eum, & incidit in foveam quam fecit.

Convertetur dolor eius in caput eius, & in verticem ipsius iniquitas eius descendet.

Confitebor Domino secundum iustitiam eius, & psallam nomini Domini altissimi.

Psal. 8. Domine Dominus noster quam admirabile est nomen tuum in universa terra?

Quoniam elevata est magnificentia tua super cœlos, ex ore infantium & lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum & ultorem.

Quoniam videbo cœlos tuos opera digitorum tuorum, lunam & stellas quæ tu fundasti.

Quid est homo quod memor es eius? aut filius hominis quoniam visitas eum?

Minuisti eum paulo minus ab angelis, gloria & honore coronasti eum.

Et constituisti eum super opera manuum tuarum.

Omnia subiecisti sub pedibus eius, oves & boves universas, insuper & pecora campi.

Volucres cœli & pisces maris qui perambulant semitas maris.

Domine Dominus noster quam admirabile est nomen tuum in universa terra?

Psal. 9. Confitebor tibi Domine in toto corde meo, narrabo omnia mirabilia tua.

Lætabor & exultabo in te, psallam nomini tuo altissime.

In convertendo inimicum meum retrorsum, infirmabuntur & peribunt a facie tua.

Quoniam fecisti judicium meum & causam meam, sedisti super thronum qui judicas iustitiam.

Increpasti gentes & periit impius, nomen eorum delesti in æternum & in sæculum sæculi.

Inimici defecerunt frameæ in finem, & civitates eorum destruxisti.

Periit memoria eorum cum sonitu, & ipsi in æternum permanent.

Et Dominus in æternum sedet, paravit in judicio thronum suum.

Et ipse judicabit orbem terræ in æquitate, judicabit populos in iustitia.

Et factus est Dominus refugium pauperi, adiutor in opportunitatibus in tribulatione.

Et sperent in te qui noverunt nomen tuum, quoniam non derelinquis quærentes te Domine.

Psallite Domino qui habitat in Sion, annuntiate inter gentes studia eius.

Quoniam requirens sanguinem eorum recordatus est, oblitus non est clamorem pauperum.

Miserere mei Domine, vide humilitatem meam de inimicis meis.

Qui exaltas me de portis mortis, ut annuntiem omnes laudationes tuas in portis filiæ Sion.

Exsultabo in salutari tuo, infixæ sunt gentes in interitu quem fecerunt.

In laqueo isto quem occultaverunt comprehensus est pes eorum.

Notescetur Dominus judicia faciens, in operibus manuum suarum comprehensus est peccator.

Convertantur peccatores in infernum, omnes gentes quæ obliviscuntur Deum.

Quoniam non in finem oblivio erit pauperis, patientia pauperum non peribit in finem.

Exsurge Domine non confortetur homo, judicentur gentes in conspectu tuo.

Constitue Domine legislatorem super eos, ut sciant gentes quoniam homines sunt.

Ut quid Domine recessisti longe, despicis in opportunitatibus in tribulatione?

Dum superbit impius incenditur pauper, comprehendantur in consiliis quibus cogitant.

Quoniam laudatur peccator in desideriis animæ suæ, & iniquus benedicitur.

Psal. 10. Exacerbavit impius Deum, secundum multitudinem iræ suæ non quæret.

Non est Deus in conspectu eius, inquinatæ sunt viæ illius in omni tempore.

Auferuntur judicia tua a facie eius, omnium inimicorum suorum dominabitur.

Dixit enim in corde suo non movebor a generatione in generationem sine malo.

Cujus maledicto os plenum est, & amaritudine & dolo, sub lingua eius labor & dolor.

Sedet in insidiis cum divitibus in occultis, ut interficiat innocentem.

Oculi eius in pauperem respiciunt, insidiatur in abscondito quemadmodum leo in spelunca sua.

Insidiatur ut rapiat pauperem, rapere pauperem dum attrahit eum.

In laqueo suo humiliabit eum, inclinabit se & cadet cum dominatus fuerit pauperum.

Dixit enim in corde suo oblivioni tradidit Deus faciem suam, non videbit in finem.

Exsurge Domine Deus exalta manum tuam, ne obliviscaris pauperum.

Propter quid irritavit impius Deum, dixit enim in corde suo non requiret?

Videbis quoniam tu labor & dolorem considerabis, ut tradas eos in manus tuas.

Tibi derelictus est pauper, orphano tu eris adiutor.

Contere brachium peccatoris & maligni, quæretur peccatum illius & non invenietur.

Dominus regnabit in æternum & in sæculum sæculi, gentes peribitis de terra illa.

Desiderium pauperum exaudivit Dominus, præparationem cordis eorum audivit auris tua.

Judicare pupillo & humili, ut non apponat ultra magnificare se homo super terram.

Psal. 11. In Domino confido, quomodo dicitis animæ meæ, transmigra in montem sicut passer?

Quoniam ecce peccatores intenderunt arcum, paraverunt sagittas suas in pharetra, ut sagittent in obscuro rectos corde.

Quoniam quæ perfecisti destruxerunt, justus autem quid fecit?

Dominus in templo sancto suo, Dominus in cœlo sedes eius.

Oculi eius in pauperem respiciunt, palpebræ eius interrogant filios hominum.

Dominus interrogat justum & impium, qui autem diligit iniquitatem odit animam suam.

Pluet super peccatores laqueos, ignis & sulphur & spiritus procellarum pars calicis eorum.

Quoniam justus Dominus & justitias dilexit, æquitatem vidit vultus eius.

Psal. 12. Salvum me fac Domine quoniam defecit sanctus, quoniam diminutæ sunt veritates a filiis hominum.

Vana locuti sunt unusquisque ad proximum suum, labia dolosa in corde & corde locuti sunt mala.

Disperdat Dominus universa labia dolosa, linguam magniloquam.

Qui dixerunt linguis nostris potentes sumus, labia nostra a nobis sunt, quis noster dominus est?

Propter miseriam inopum & gemitum pauperum, nunc exsurgam dicit Dominus.

Ponam in salutari fiducialiter agam in eo.

Eloquia Domini eloquia casta, argentum igne examinatum probatum terræ purgatum septuplum.

Tu Domine servabis nos & custodies nos a generatione hac in æternum.

In circuitu impii ambulant, secundum altitudinem tuam multiplicasti filios hominum.

Psal. 13. Usquequo Domine oblivisceris me in finem? usquequo avertis faciem tuam a me?

Quamdiu ponam consilia in anima mea, dolorem in corde meo per diem?

Usquequo exaltabitur inimicus meus super me?

Respice & exaudi me Domine Deus meus, illumina oculos meos ne unquam obdormiam in morte.

Nequando dicat inimicus meus prævalui adversus eum, qui tribulant me exultabunt si motus fuero.

Ego autem in misericordia tua speravi, exultabit cor meum in salutari tuo.

Cantabo Domino qui bona tribuit mihi, & psallam nomini Domini altissimi.

Psal. 14. Dixit insipiens in corde suo non est Deus, corrupti sunt & abominabiles facti sunt in studiis suis.

Non est qui faciat bonum non est usque ad unum.

Dominus de cœlo prospexit super filios hominum, ut videat si est intelligens aut requirens Deum.

Omnes declinaverunt simul inutiles facti sunt, non est qui faciat bonum non est usque ad unum.

Sepulchrum patens est guttur eorum, linguis suis dolose agebant.

Venenum aspidum sub labiis eorum, quorum os maledictione & amaritudine plenum est.

Velocis pedes eorum ad effundendum sanguinem, contritio & infelicitas in viis eorum.

Et viam pacis non cognoverunt, non est timor Dei ante oculos eorum.

Nonne cognoscent omnes qui operantur iniquitatem, qui devorant plebem meam ut escam panis?

Dominum non invocaverunt, illic trepidaverunt timore ubi non erat timor.

Quoniam Deus in generatione iusta est, consilium inopis confudistis quoniam Dominus spes eius est.

Quis dabit ex Sion salutare Israel? cum convertit Dominus captivitatem plebis suæ, exultabit Jacob & lætabitur Israel.

Psal. 15. Conserva me Domine quoniam speravi in te, dixi Domino Deus meus es tu quoniam bonorum meorum non eges.

Sanctis qui sunt in terra eius mirificavit omnes voluntates meas in eis.

Multiplicabuntur infirmitates eorum postea acceleraverunt.

Non congregabo conventicula eorum de sanguinibus, nec memor ero nominum eorum per labia mea.

Dominus pars hæreditatis meæ & calicis mei, tu es qui restituis hæreditatem meam mihi.

Funes ceciderunt mihi in præclaris, etenim hæreditas mea præclara est mihi.

Benedicam Dominum qui tribuit mihi intellectum, providebam Dominum in conspectu meo semper.

Quoniam a dextris est mihi ne commovear, propterea lætatum est cor meum & exultavit lingua mea.

Insuper & caro mea requiescet in spe, quoniam non derelinquis animam meam in inferno, nec dabis sanctum tuum videre corruptionem.

Notas mihi fecisti vias vitæ, adimplebis me lætitia cum vultu tuo, delectationes in dextera tua usque in finem.

Psal. 16. Exaudi Domine justitiam meam, intende deprecationem meam.

Auribus percipe orationem meam non in labiis dolosis, de vultu tuo judicium meum prodeat.

Oculi mei videant æquitates, probasti cor meum & visitasti nocte, igne me examinasti & non est inventa in me iniquitas.

Ut non loquatur os meum opera hominum propter verba oris tui, ego custodivi vias duras.

Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea.

Ego clamavi quoniam exaudisti me Deus, inclina aurem tuam mihi & exaudi verba mea.

Mirifica misericordias tuas qui salvos facis sperantes in te, a resistentibus dexteræ tuæ custodi me.

Ut pupillam oculi sub umbra alarum tuarum protege me.

A facie impiorum qui me afflixerunt, inimici animæ meæ circumdederunt me.

Adipem suum conclusserunt, os eorum locutum est superbiam.

Projicientes me nunc circumdederunt me, oculos suos statuerunt declinare in terram.

Suscepit me sicut leo parat ad prædam, & sicut catulus leonis habitans in secretis.

Exsurge Domine præoccupa faciem eius & supplanta eum, eripe animam meam a impio.

Psal. 17. Diligam te Domine fortitudo mea, Dominus firmamentum meum & refugium meum & liberator meus.

Deus meus adiutor meus, & sperabo in eum, protector meus & cornu salutis meæ & susceptor meus.

Laudans invocabo Dominum & ab inimicis meis salvus ero.

Circumdederunt me dolores mortis, & torrentes iniquitatis conturbaverunt me.

Dolores inferni circumdederunt me, præoccupaverunt me laquei mortis.

In tribulatione mea invocavi Dominum & ad Deum meum clamavi.

Et exaudivit de templo sancto suo vocem meam, & clamor meus in conspectu eius introivit in aures eius.

Commota est & contremuit terra, & fundamenta montium conturbata sunt & commota sunt quoniam iratus est eis.

Ascendit fumus de ira eius, & ignis a facie eius exarsit, carbones succensi sunt ab eo.

Inclinavit cœlos & descendit, & caligo sub pedibus eius.

Et ascendit super cherubim & volavit, volavit super pennas ventorum.

Et posuit tenebras latibulum suum, in circuitu eius tabernaculum eius tenebrosa aqua in nubibus aeris.

Præ fulgore in conspectu eius nubes transierunt, grando & carbones ignis.

Et intonuit de cœlo Dominus, & Altissimus dedit vocem suam, grando & carbones ignis.

Et misit sagittas suas & dissipavit eos, fulgura multiplicavit & conturbavit eos.

Et apparuerunt effusiones aquarum, & revelata sunt fundamenta orbis terrarum.

Ab increpatione tua Domine, ab inspiratione spiritus iræ tuæ.

Misit de summo & accepit me, & assumpsit me de aquis multis.

Eripuit me de inimicis meis fortissimis, & ab his qui oderunt me quoniam confortati sunt super me.

Prævenerunt me in die afflictionis meæ, & factus est Dominus protector meus.

Et eduxit me in latitudinem, salvum me fecit quoniam voluit me.

Et retribuet mihi Dominus secundum justitiam meam, & secundum puritatem manuum meum retribuet mihi.

Quoniam custodivi vias Domini, & non impie egi a Deo meo.

Quoniam omnia judicia eius in conspectu meo, & justitias eius non amovebo a me.

Et ero immaculatus cum eo, & observabo me ab iniquitate mea.

Et retribuet mihi Dominus secundum justitiam meam, & secundum puritatem manuum meum in conspectu oculorum eius.

Cum sancto sanctus eris, & cum viro innocente innocens eris.

Et cum electo electus eris, & cum perverso perverteris.

Quoniam tu populum humilem salvum facies, & oculos superborum humiliabis.

Quoniam tu illuminas lucernam meam Domine, Deus meus illustrabit tenebras meas.

Quoniam in te eripiam peccatum, in Deo meo transgrediar murum.

Deus meus impolluta via eius, eloquia Domini igne examinata, protector est omnium sperantium in se.

Quoniam quis Deus præter Dominum? aut quis fortis præter Deum nostrum?

Deus qui accinxit me virtute, & posuit immaculatam viam meam.

Qui perfecit pedes meos tanquam cervorum, & super excelsa mea stabilivit me.

Qui docet manus meas ad prælium, & posuisti ut arcum æreum brachia mea.

Et dedisti mihi protectionem salutis tuæ, & dextera tua suscepit me.

Et disciplina tua correxit me in finem, & disciplina tua ipsa me docebit.

Dilatasti gressus meos subtus me, & non infirmati sunt talli mei.

Persequar inimicos meos & comprehendam illos, & non convertar donec deficiant.

Confringam illos & non poterunt stare, cadent subtus pedes meos.

Et præcinxisti me virtute ad bellum, supplantabis insurgentes in me subtus me.

Et inimicos meos dedisti mihi dorsum, & odientes me disperdam.

Clamabunt & non erit qui salvos faciat, ad Dominum & non exaudiet eos.

Et comminuam eos ut pulverem ante faciem venti, ut lutum platearum contritum & dissipatum.

Eripies me de contradictionibus populi, constituens me in caput gentium.

Populus quem non cognovi servivit mihi, in auditu auris obedivit mihi.

Filii alieni mentiti sunt mihi, filii alieni inveterati sunt & claudicaverunt a semitis suis.

Vivit Dominus & benedictus Deus meus, & exaltetur Deus salutis meæ.

Deus qui das vindictas mihi, & subdis populos sub me.

Liberator meus de inimicis meis iracundis, & ab insurgentibus in me exaltabis me, a viro iniquo eripies me.

Propterea confitebor tibi Domine in gentibus, & nomini tuo psallam.

Magnificans salutes regis eius, & faciens misericordiam christo suo David, & semini eius usque in sæculum.

Psal. 18. Cœli enarrant gloriam Dei, opera manuum eius annuntiat firmamentum.

Dies diei eructat verbum, & nox nocti indicat scientiam.

Non sunt loquelæ neque sermones quorum non audiantur voces eorum.

In omnem terram exivit sonus eorum, & in fines orbis terræ verba eorum.

In sole posuit tabernaculum suum, & ipse tanquam sponsus procedens de thalamo suo.

Exsultavit ut gigas ad currendam viam, a summo cœlo egressio eius.

Et occursus eius usque ad summum eius, nec est qui se abscondat a calore eius.

Lex Domini immaculata convertens animas, testimonium Domini fidele sapientiam præstans parvulis.

Justitiæ Domini rectæ lætificantes corda, præceptum Domini lucidum illuminans oculos.

Timor Domini sanctus permanens in sæculum sæculi, judicia Domini vera justificata in semetipsa.

Desiderabilia super aurum & lapidem pretiosum multum, & dulciora super mel & favum.

Etenim servus tuus custodit ea, custodiens illa retributio multa.

Delicta quis intelligit? ab occultis meis munda me, & ab alienis parce servo tuo.

Si mei non fuerint dominati tunc immaculatus ero, & emundabor a delicto maximo.

Et erunt ut complacent eloquia oris mei, & meditatio cordis mei in conspectu tuo semper.

Domine adiutor meus & redemptor meus.

Psal. 19. Exaudiat te Dominus in die tribulationis, protegat te nomen Dei Jacob.

Mittat tibi auxilium de sancto, & de Sion tueatur te.

Memor sit omnis sacrificii tui, & holocaustum tuum pingue fiat.

Det tibi secundum cor tuum, & omnem voluntatem tuam confirmet.

Lætabimur in salutari tuo, & in nomine Dei nostri magnificabimur.

Impleat Dominus omnes petitiones tuas, nunc cognovi quoniam salvum fecit Dominus christum suum.

Exaudiet illum de cœlo sancto suo, in potentatibus salus dexteræ eius.

Hi in curribus & hi in equis, nos autem in nomine Domini Dei nostri invocabimus.

Ipsi obligati sunt & ceciderunt, nos autem surreximus & erecti sumus.

Domine salvum fac regem, & exaudi nos in die qua invocaverimus te.

Psal. 20. Domine in virtute tua lætabitur rex, & super salutare tuum exultabit vehementer.

Desiderium animæ eius tribuisti ei, & voluntate labiorum eius non fraudasti eum.

Quoniam prævenisti eum in benedictionibus dulcedinis, posuisti in capite eius coronam de lapide pretioso.

Vitam petiit a te, & tribuisti ei longitudinem dierum in sæculum & in sæculum sæculi.

Magna gloria eius in salutari tuo, gloriam & magnum decorem impones super eum.

Quoniam dabis eum in benedictionem in sæculum sæculi, lætificabis eum in gaudio cum vultu tuo.

Quoniam rex sperat in Domino, & in misericordia Altissimi non commovebitur.

Inveniatur manus tua omnibus inimicis tuis, dextera tua inveniat omnes qui te oderunt.

Pones eos ut clibanum ignis in tempore vultus tui, Dominus in ira sua conturbabit eos & devorabit eos ignis.

Fructum eorum de terra perdes, & semen eorum a filiis hominum.

Quoniam declinaverunt mala in te, cogitaverunt consilia quæ non potuerunt stabilire.

Quoniam ponet dorsum, in reliquiis tuis præparabis vultum eorum.

Exaltare Domine in virtute tua, cantabimus & psallemus virtutes tuas.

Psal. 21. Deus Deus meus respice in me, quare me dereliquisti? longe a salute mea verba delictorum meorum.

Deus meus clamabo per diem & non exaudies, & nocte & non ad insipientiam mihi.

Tu autem in sancto habitas laus Israel.

In te speraverunt patres nostri, speraverunt & liberasti eos.

Ad te clamaverunt & salvi facti sunt, in te speraverunt & non sunt confusi.

Ego autem sum vermis & non homo, opprobrium hominum & abjectio plebis.

Omnes videntes me deriserunt me, locuti sunt labiis & moverunt caput.

Speravit in Domino eripiat eum, salvum faciat eum quoniam vult eum.

Quoniam tu es qui extraxisti me de ventre, spes mea ab uberibus matris meæ.

In te projectus sum ex utero, de ventre matris meæ Deus meus es tu.

Ne discesseris a me quoniam tribulatio proxima est, quoniam non est qui adiuvet.

Circumdederunt me vituli multi, tauri pingues obsederunt me.

Aperuerunt super me os suum, sicut leo rapiens & rugiens.

Sicut aqua effusus sum, & dispersa sunt omnia ossa mea.

Factum est cor meum tanquam cera liquescens in medio ventris mei.

Aruit tanquam testa virtus mea, & lingua mea adhæsit faucibus meis.

Et in pulverem mortis deduxisti me, quoniam circumdederunt me canes multi.

Concilium malignantium obsedit me, foderunt manus meas & pedes meos.

Dinumerare possum omnia ossa mea, ipsi vero conspexerunt & inspexerunt me.

Diviserunt sibi vestimenta mea, & super vestem meam miserunt sortem.

Tu autem Domine ne elongaveris auxilium tuum a me, ad defensionem meam conspice.

Erue a framea Deus animam meam, & de manu canis unicam meam.

Salva me ex ore leonis, & a cornibus unicornium humilitatem meam.

Narrabo nomen tuum fratribus meis, in medio ecclesiæ laudabo te.

Qui timetis Dominum laudate eum, universum semen Jacob glorificate eum.

Timeat eum omne semen Israel, quoniam non sprevit neque despexit deprecationem pauperis.

Nec avertit faciem suam a me, & cum clamarem ad eum exaudivit me.

Apud te laus mea in ecclesia magna, vota mea reddam in conspectu timentium eum.

Edent pauperes & saturabuntur, & laudabunt Dominum qui requirunt eum.

Vivent corda eorum in sæculum sæculi.

Reminiscentur & convertentur ad Dominum universi fines terræ, & adorabunt in conspectu eius universæ familiæ gentium.

Quoniam Domini est regnum, & ipse dominabitur gentium.

Manducaverunt & adoraverunt omnes pingues terræ, in conspectu eius cadent omnes qui descendunt in terram.

Et anima mea illi vivet, & semen meum servet illum.

Annuntiabitur Domino generatio ventura, & annuntiabunt cœli justitiam eius populo qui nascetur quem fecit Dominus.

Psal. 22. Dominus regit me & nihil mihi deerit, in loco pascuæ ibi me collocavit.

Super aquam refectionis educavit me, animam meam convertit.

Deduxit me super semitas justitiæ propter nomen suum.

Nam & si ambulavero in medio umbræ mortis non timebo mala, quoniam tu mecum es.

Virga tua & baculus tuus ipsa me consolata sunt.

Parasti in conspectu meo mensam adversus eos qui tribulant me.

Impinguasti in oleo caput meum, & calix meus inebrians quam præclarus est.

Et misericordia tua subsequetur me omnibus diebus vitæ meæ.

Et ut inhabitem in domo Domini in longitudinem dierum.

Psal. 23. Domini est terra & plenitudo eius, orbis terrarum & universi qui habitant in eo.

Quoniam ipse super maria fundavit eum, & super flumina præparavit eum.

Quis ascendet in montem Domini? aut quis stabit in loco sancto eius?

Innocens manibus & mundo corde, qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

Hic accipiet benedictionem a Domino, & misericordiam a Deo salutari suo.

Hæc est generatio quærentium eum, quærentium faciem Dei Jacob.

Attollite portas principes vestras, & elevamini portæ æternales, & introibit rex gloriæ.

Quis est iste rex gloriæ? Dominus fortis & potens, Dominus potens in prælio.

Attollite portas principes vestras, & elevamini portæ æternales, & introibit rex gloriæ.

Quis est iste rex gloriæ? Dominus virtutum ipse est rex gloriæ.

Psal. 24. Ad te Domine levavi animam meam, Deus meus in te confido non erubescam.

Neque irrideant me inimici mei, etenim universi qui sustinent te non confundentur.

Confundantur omnes iniqua agentes supervacue, vias tuas Domine demonstra mihi & semitas tuas edoce me.

Dirige me in veritate tua & doce me, quia tu es Deus salvator meus & te sustinui tota die.

Reminiscere miserationum tuarum Domine & misericordiarum tuarum quæ a sæculo sunt.

Delicta juventutis meæ & ignorantias meas ne memineris, secundum misericordiam tuam memento mei tu.

Propter bonitatem tuam Domine, propter rectum est Dominus, propter hoc legem dabit delinquentibus in via.

Diriget mansuetos in judicio, docebit mites vias suas.

Universæ viæ Domini misericordia & veritas, requirentibus testamentum eius & testimonia eius.

Propter nomen tuum Domine propitiaberis peccato meo multo est enim.

Quis est homo qui timet Dominum? legem statuit ei in via quam elegit.

Anima eius in bonis demorabitur, & semen eius hæreditabit terram.

Firmamentum est Dominus timentibus eum, & testamentum ipsius ut manifestetur illis.

Oculi mei semper ad Dominum, quoniam ipse evellet de laqueo pedes meos.

Respice in me & miserere mei, quoniam unicus & pauper sum ego.

Tribulationes cordis mei multiplicatæ sunt, de necessitatibus meis eripe me.

Vide humilitatem meam & laborem meum, & dimitte universa delicta mea.

Respice inimicos meos quoniam multiplicati sunt, & odio iniquo oderunt me.

Custodi animam meam & eripe me, non erubescam quoniam speravi in te.

Innocentes & recti adhæserunt mihi, quoniam sustinui te.

Libera Deus Israel ex omnibus tribulationibus suis.

Psal. 25. Judica me Domine quoniam ego in innocentia mea ingressus sum, & in Domino confidens non infirmabor.

Proba me Domine & tenta me, ure renes meos & cor meum.

Quoniam misericordia tua ante oculos meos est, & complacui in veritate tua.

Non sedi cum concilio vanitatis, & cum iniquis non introibo.

Odivi ecclesiam malignantium, & cum impiis non sedebo.

Lavabo inter innocentes manus meas, & circumdabo altare tuum Domine.

Ut audiam vocem laudis & enarrem universa mirabilia tua.

Domine dilexi decorem domus tuæ, & locum habitationis gloriæ tuæ.

Ne perdas cum impiis Deus animam meam, & cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt, dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum, redime me & miserere mei.

Pes meus stetit in directo, in ecclesiis benedicam te Domine.

Psal. 26. Dominus illuminatio mea & salus mea quem timebo? Dominus protector vitæ meæ a quo trepidabo?

Dum appropiant super me nocentes ut edant carnes meas, qui tribulant me inimici mei ipsi infirmati sunt & ceciderunt.

Si consistant adversum me castra non timebit cor meum, si exurgat adversum me prælium in hoc ego sperabo.

Unam petii a Domino hanc requiram, ut inhabitem in domo Domini omnibus diebus vitæ meæ.

Ut videam voluptatem Domini & visitem templum eius, quoniam abscondit me in tabernaculo suo.

In die malorum protexit me in abscondito tabernaculi sui, in petra exaltavit me.

Et nunc exaltavit caput meum super inimicos meos in circuitu meo.

Et immolavi in tabernaculo eius hostiam vociferationis, cantabo & psallam Domino.

Exaudi Domine vocem meam qua clamavi ad te, miserere mei & exaudi me.

Tibi dixit cor meum exquisivit te facies mea, faciem tuam Domine requiram.

Ne avertas faciem tuam a me, ne declines in ira a servo tuo.

Adiutor meus esto ne derelinquas me, neque despicias me Deus salutaris meus.

Quoniam pater meus & mater mea dereliquerunt me, Dominus autem assumpsit me.

Legem pone mihi Domine in via tua, & dirige me in semitam rectam propter inimicos meos.

Ne tradideris me in animas tribulantium me, quoniam insurrexerunt in me testes iniqui & mentita est iniquitas sibi.

Credo videre bona Domini in terra viventium.

Expecta Dominum viriliter agite & confortetur cor tuum, & sustine Dominum.

Psal. 27. Ad te Domine clamabo Deus meus ne sileas a me, ne quando tacens a me assimilabor descendentibus in lacum.

Exaudi Domine vocem deprecationis meæ dum oro ad te, dum extollo manus meas ad templum sanctum tuum.

Ne simul trahas me cum peccatoribus & cum operantibus iniquitatem, qui loquuntur pacem cum proximo suo mala autem in cordibus eorum.

Da illis secundum opera eorum & secundum nequitiam adinventionum ipsorum.

Secundum opera manuum eorum tribue illis, redde retributionem eorum ipsis.

Quoniam non intellexerunt opera Domini & in opera manuum eius destruet illos & non ædificabit eos.

Benedictus Dominus quoniam exaudivit vocem deprecationis meæ.

Dominus adiutor meus & protector meus, & in ipso speravit cor meum & adjutus sum.

Et refloruit caro mea & ex voluntate mea confitebor illi.

Dominus fortitudo plebis suæ & protector salutarium christi sui est.

Salvum fac populum tuum Domine & benedic hæreditati tuæ, & rege eos & extolle illos usque in æternum.

Psal. 28. Afferte Domino filii Dei, afferte Domino filios arietum.

Afferte Domino gloriam & honorem, afferte Domino gloriam nomini eius.

Adorate Dominum in atrio sancto eius, vox Domini super aquas.

Deus majestatis intonuit, Dominus super aquas multas.

Vox Domini in virtute, vox Domini in magnificentia.

Vox Domini confringentis cedros, & confringet Dominus cedros Libani.

Et comminuet eas tanquam vitulum Libani, & dilectus quemadmodum filius unicornium.

Vox Domini intercidentis flammam ignis, vox Domini concutientis desertum.

Et commovebit Dominus desertum Cades, vox Domini præparantis cervos.

Et revelabit condensa, & in templo eius omnes dicent gloriam.

Dominus diluvium inhabitare facit, & sedebit Dominus rex in æternum.

Dominus virtutem populo suo dabit, Dominus benedicet populum suum in pace.

Psal. 29. Exaltabo te Domine quoniam suscepisti me, nec delectasti inimicos meos super me.

Domine Deus meus clamavi ad te & sanasti me.

Domine eduxisti ab inferno animam meam, salvasti me a descendentibus in lacum.

Psallite Domino sancti eius & confitemini memoriæ sanctitatis eius.

Quoniam ira in indignatione eius & vita in voluntate eius, ad vesperum demorabitur fletus & ad matutinum lætitia.

Ego autem dixi in abundantia mea non movebor in æternum.

Domine in voluntate tua præstitisti decori meo virtutem, avertisti faciem tuam a me & factus sum conturbatus.

Ad te Domine clamabo & ad Deum meum deprecabor.

Quæ utilitas in sanguine meo dum descendo in corruptionem?

Numquid confitebitur tibi pulvis aut annuntiabit veritatem tuam?

Audivit Dominus & misertus est mei, Dominus factus est adiutor meus.

Convertisti planctum meum in gaudium mihi, conscidisti saccum meum & circumdedisti me lætitia.

Ut cantet tibi gloria mea & non compungar, Domine Deus meus in æternum confitebor tibi.

Psal. 30. In te Domine speravi non confundar in æternum, in justitia tua libera me.

Inclina ad me aurem tuam accelera ut eruas me, esto mihi in Deum protectorem & in domum refugii ut salvum me facias.

Quoniam firmamentum meum & refugium meum es tu, & propter nomen tuum dirige me & enutries me.

Educes me de laqueo hoc quem absconderunt mihi, quoniam tu es protector meus.

In manus tuas commendo spiritum meum, redemisti me Domine Deus veritatis.

Odisti observantes vanitates supervacue, ego autem in Domino speravi.

Exsultabo & lætabor in misericordia tua, quia respexisti humilitatem meam.

Salvasti de necessitatibus animam meam, & non conclusisti me in manibus inimici.

Statuisti in loco spatioso pedes meos.

Psal. 31. Miserere mei Domine quoniam tribulor, conturbatus est in ira oculus meus, anima mea & venter meus.

Quoniam defecit in dolore vita mea, & anni mei in gemitibus.

Infirmata est in paupertate virtus mea, & ossa mea conturbata sunt.

Super omnes inimicos meos factus sum opprobrium, & vicinis meis valde.

Timor malus apud notos meos, qui videbant me foras fugerunt a me.

Oblivioni datus sum tanquam mortuus a corde, factus sum tanquam vas perditum.

Quoniam audivi vituperationem multorum commorantium in circuitu, in eo dum convenirent simul adversum me accipere animam meam consiliati sunt.

Ego autem in te speravi Domine dixi Deus meus es tu.

In manibus tuis sortes meæ eripe me de manu inimicorum meorum & a persequentibus me.

Illustra faciem tuam super servum tuum salvum me fac in misericordia tua.

Non confundar Domine quoniam invocavi te, erubescant impii & deducantur in infernum.

Muta fiant labia dolosa quæ loquuntur adversus justum iniquitatem in superbia & abusione.

Quam magna multit

Possunt plus reliquis viris apud me:
Et dono tamen his meis libellis
Mille carmina nunc vel his vel illis,
Quorum iudicium notas, lituras,
Nolim, crede mihi, subire Claudi.
Verùm desine conqueri ô amice,
Dono singula singulis amicis,
Et forsan leuibus nouisque amicis,
Ast vni veteri meo sodali,
Æquæuo, facili, fideliori,
Aristarcho etiam graui & seuero,
Vni, inquam, tibi cuncta dedicaui,
Longis seu breuibus fruantur annis.

De Marlio.

Struxerat insidias medico furibundus inepto,
Marlius, & miserum foderat ense caput.
Defertur reus, & me defensore patrono
Vsus pro rostris hæc ego verba dedi:
Quod faustum fœlixque, Patres, commendo clientem,
Quem non mors, verùm præmia digna manent.
Procurauit enim populo patriæque salutem,
Vnius medici Marlius interitu.

Ad Lectorem.

Nox dum alios somno inuoluit condensa tenebris,
His vigil obscuro carmina pango thoro.
Hæc tibi displiceant lector, placeant-ve, quid ad me?
Qui nihil impendi temporis aut olei.

In Adonem.

Formosum informi qui pinxit imagine corpus,
Corporis haud formam sensit, at ingenii.

Ad Ponticum.

Antiquis malè dictitabat error,
Auarum genus esse fœminarum:
Háucne, Pontice, iudices auaram,
Quæ pro munere fortè vel pusillo,

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Corpus deuoueat tibi lubenter?
Tantò munere liberaliore,
Quantò sunt bona viliora nobis.

In Iullum.

Quottidie nouies vel plus cœnabat Iullus,
Nec saturum ventrem cœna nouena dabat.
Iusserunt medici, si quæ sibi cura salutis,
Curaret bis non accubuisse die.
Paruit his monitis; nam matutina beatus
Protrahit in totam prandia lauta diem.

In Iberum.

Se patrociniis famosis iactat Iberus:
Hunc ego famosis credo latrociniis.

In Amorem.

Quem non vlla quies, quem pax non afficit vlla,
Quique nouo antiquum vulnere vulnus alit.
Qui pharetrâ gaudet, pando qui gaudet & arcu,
Pacifici ne meret nomen amoris Amor?

Ad Scæuolam Sammarthanum.

Quod fis esse velis, nulla tabescere cura,
Et metui, & vanæ ponere fræna spei.
Et tenui & modico vitam traducere cultu,
Hæc illa est quæ nos, Scæuola, vita beat.
Nullo contentum, spe multa assumere, nixu
Regibus & totum se dare præcipitem;
Sollicitumque animos inducere fortiter altos,
Hæc via quâ te non nullus in orbe colat.
Gratior vtra mihi sit semita, Scæuola, quæris?
Forsitan illa mihi, forsan & ista mihi.
Illa facit cunctis vt solus abundet egenus,
Hæc miserum ad summas conciliabit opes.
Non satis est, inquis; quod sentis dic mihi: dico:
Illam laudamus, sed magis hanc sequimur.

De Venere.

Si Venus orta salo est, & si glomerante procella,

Naufra-

Naufragus in ſcopulos eiiciatur amans.
Sic & amor ſi mors, & ſi funeſta Cupreſſus
Morti ſacra, maris lenta reuoluit aquas;
Lilia non Veneri, violæ, myrtuſue, roſæue,
Vna ſed è cunctis ſacra Cupreſſus erit.

In Stoicum.

Defunctus pater eſt, ſuccedit Stoicus hæres,
Nec gemitu aut ſacris funera proſequitur.
Non eſt flere meum, ſum Stoicus, inquit: honorem
Funeris, & cœnam Stoica ſecta vetat.
Sicne tibi pietas vllâ eſt violabilis arte?
Sicne tuæ nihil eſt cum pietate ſcholæ?
Neſcio Stoicus hoc facias, an Stoicus hæres;
Quod natura dedit, protegis arte nefas.

De ſeipſa.

Si quando mihi gratulatur vxor,
Æquæuos ſimul eſſe gloriatur,
Naturamque, animiſque, moribuſque,
Nactos conſimilem; proinde ſi quid
Ipſa cogiter hoc mihi putari,
Si quid cogito, cogitare & ipſam:
Vt quos corporibus Deus reuinxit,
Hos & vnanimeis ligarit, atqui
Miſſas has facito, moleſta, nugas:
Nam ſi vah miſerum refers maritum,
Heu quantos thalamo dolos parabis.

De Amantibus.

Et dominam nobis placet appellare puellam;
Et dominæ ſeruum ſe meminiſſe ſuæ;
Et colit aſſiduus glebam, qui ſeruit amori:
Addictus glebæ ſit mihi quiſquis amat.

In Iochimum.

Qui varios variis tumulis ornauerat, idem
Adſcripſit tumulis ſe quoque, & occubuit,
Debuerat potius liber vt completior eſſet,

audiendi? Domine Deus meus, in te speravi.
Salvum me fac ex omnibus persequentibus me, & libera me: nequando rapiat ut leo animam meam, dum non est qui redimat, neque qui salvum faciat. Domine Deus meus, si feci istud, si est iniquitas in manibus meis, si retribui retribuentibus mihi mala, decidam merito ab inimicis meis inanis. Persequatur inimicus animam meam, & comprehendat, & conculcet in terra vitam meam, & gloriam meam in pulverem deducat. Exurge Domine in ira tua, & exaltare in finibus inimicorum meorum, & exurge Domine Deus meus in præcepto quod mandasti, & synagoga populorum circumdabit te, & propter eam in altum regredere. Dominus judicat populos. Judica me Domine secundum justitiam meam, & secundum innocentiam meam super me. Consumetur nequitia peccatorum, & diriges justum scrutans corda & renes Deus. Justum adjutorium meum a Domino, qui salvos facit rectos corde. Deus judex justus, fortis & patiens, numquid irascitur per singulos dies? Nisi conversi fueritis gladium suum vibrabit, intendit arcum suum & parat illum. Et in eo parat vasa mortis, sagittas suas ardentibus effecit. Ecce parturiit injustitiam, concepit dolorem, & peperit iniquitatem. Lacum aperuit & effodit eum, & incidit in foveam quam fecit. Convertetur dolor ejus in verticem ejus, & in cerebrum ipsius iniquitas ejus descendet. Confitebor Domino secundum justitiam ejus, & psallam nomini Domini altissimi.

PSALMUS VII.

In finem pro torcularibus, Psalmus David.

Domine Dominus noster, quam admirabile est nomen tuum in universa terra! Quoniam elevata est magnificentia tua super cœlos. Ex ore infantium & lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum & ultorem. Quoniam videbo cœlos tuos, opera digitorum tuorum, lunam & stellas quæ tu fundasti. Quid est homo quod memor es ejus? aut filius hominis quoniam visitas eum? Minuisti eum paulo minus ab Angelis, gloria & honore coronasti eum, & constituisti eum super opera manuum tuarum. Omnia subjecisti sub pedibus ejus, oves & boves universas, insuper & pecora campi. Volucres cœli & pisces maris qui perambulant semitas maris. Domine Dominus noster, quam admirabile est nomen tuum in universa terra!

PSALMUS VIII.

In finem pro occultis filii, Psalmus David.

Confitebor tibi Domine in toto corde meo, narrabo omnia mirabilia tua. Lætabor & exultabo in te, psallam nomini tuo Altissime. In convertendo inimicum meum retrorsum, infirmabuntur & peribunt a facie tua. Quoniam fecisti judicium meum & causam meam, sedisti super thronum qui judicas justitiam. Increpasti gentes & periit impius, nomen eorum delesti in æternum & in sæculum sæculi. Inimici defecerunt frameæ in finem, & civitates earum destruxisti. Periit memoria eorum cum sonitu, & ipsi in æternum permanent. Paravit in judicio thronum suum, & ipse judicabit orbem terræ in æquitate, judicabit populos in justitia. Et factus est Dominus refugium pauperi, adjutor in opportunitatibus, in tribulatione. Et sperent in te qui noverunt nomen tuum, quoniam non derelinquis quærentes te Domine. Psallite Domino qui habitat in Sion, annuntiate inter gentes studia ejus. Quoniam requirens sanguinem eorum recordatus est, non est oblitus clamorem pauperum. Miserere mei Domine, vide humilitatem meam de inimicis meis. Qui exaltas me de portis mortis, ut annuntiem omnes laudationes tuas in portis filiæ Sion. Exultabo in salutari tuo, infixæ sunt gentes in interitione quam fecerunt, in laqueo isto quem absconderunt comprehensus est pes eorum. Notus factus est Dominus judicia faciens, in operibus manuum suarum comprehensus est peccator. Convertantur peccatores in infernum, omnes gentes quæ obliviscuntur Deum. Quoniam non in finem oblivio erit pauperis, patientia pauperum non perdet in finem. Exurge Domine non prævalescat homo, judicentur gentes in conspectu tuo. Constitue Domine legislatorem super eos, ut sciant gentes quoniam homines sunt. Ut quid Domine recessisti longe, despicis in opportunitatibus, in tribulatione? Dum superbit impius incenditur pauper, comprehendantur in consiliis quibus cogitant. Quoniam laudatur peccator in desideriis animæ suæ, & iniquus benedicitur. Exacerbavit Dominum peccator secundum multitudinem iræ suæ non requiret. Non est Deus in conspectu ejus, inquinatæ sunt viæ illius in omni tempore. Auferuntur judicia tua a facie ejus, omnium inimicorum suorum dominabitur. Dixit enim in corde suo non movebor a generatione in generationem sine malo. Cujus maledicto os plenum est & amaritudine & dolo, sub lingua ejus labor & dolor. Sedet in insidiis cum divitibus in occultis, ut interficiat innocentem. Oculi ejus in pauperem respiciunt, insidiatur in abscondito quemadmodum leo in spelunca sua. Insidiatur ut rapiat pauperem, rapere pauperem dum attrahit eum. In laqueo suo humiliabit eum, inclinabit se & cadet cum dominatus fuerit pauperum. Dixit enim in corde suo oblitus est Deus, avertit faciem suam ne videat in finem. Exurge Domine Deus exalta manum tuam, ne obliviscaris pauperum. Propter quid irritavit impius Deum, dixit enim in corde suo non requiret? Videbis quoniam tu labor & dolorem considerabis, ut tradas eos in manus tuas. Tibi derelictus est pauper, orphano tu eris adjutor. Contere brachium peccatoris & maligni, quæretur peccatum illius & non invenietur. Dominus regnabit in æternum & in sæculum sæculi, peribitis gentes de terra bona ejus. Desiderium pauperum exaudivit Dominus, præparationem cordis eorum audivit auris tua. Judicare pupillo & humili, ut non apponat ultra magnificare se homo super terram. In finem pro occultis filii, Psalmus David.

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Quos ſuſceperis, impotentiore
Amplecti ſtudio ac fouere curâ,
Στοργὴ neſcio quæ iubet parentem.
Miteris tamen iſtud, ò Morine,
His, quos diligere arctiore vinclo
Me quædam inſita vis docet monetque,
Priuari cupiam magis magiſque,
Quàm charam mihi coniugem perire;
Huic vni timeo diem ſupremum.
Si forſan rogitas, Morine, cur id?
Natos coniuge plus amo: ſed illos
Sic amplector, amem prius me vt ipſum.

Ad Lodoicum.

Ludentẽ, palmâ quod te tam torqueat vxor;
Non hoc, verùm aliud, mî Lodoice, dolet.
Id quid ſit rogitas, iã dicimus; illa dolet quod
Cùm facias illud, non facias aliud.

Ad Porcium.

Attritus longos numeras iam Neſtoris annos,
Et ſi quid longo longius hoc ſenio.
Si qua tamen veſtis minimo detrita ſit vſu,
Protinus ecce noua eſt rurſus habenda tibi.
Quid facis infœlix? namque hoc ſi auerterit vxor,
Protinus ecce nouos induet illa viros.

Amnis.

Cætera cõtinuis præteruolo curſibus amnis;
Vno perpetuus ſum tamen ipſe loco.

Ad Pannicum.

Vxorem verbis derides, Pannice, coram,
Idque maritali iure licere putas.
Quid ſi non verbis te clam derideat vxor;
Vxoriſque ſibi iure licere putes?

De Harpalo.

Omnia pauperibus moriens dedit Harpalus, hæres
Vt ſe non fictas exprimat in lachrymas.

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Epidemica, Lib. 2. Sect. 2. Aphor. 5. Ex Cerebro, Nervi, Spinalis Medulla, Sensus, Motus, Respiratio, Vox, Cordis Motus, Vita ipsa, Animalis Facultas, Intellectus, Memoria, Imaginatio, Ratiocinatio, Cogitatio, Actiones omnes animales, Affectus, Somnus, Vigilia, Ingenium, Mens, Cognitio, Ignorantia, Stupor, Insania, Mania, Delirium, Morbi omnes, Symptomata, Dolor, Tinnitus, Pruritus, Titillatio, Horror, Tremor, Convulsio, Risus, Pavor, Lipothymia, Syncope, Vertigo, Nausea, Vomitus, Singultus, Rigor, Pandiculatio, Apoplexia, Paralysis, Tetanus, Gravitas, Levitas, Pondus, Figura, Mollities, Duritia, Lævitas, Asperitas, Tenuitas, Crassitudo, Cacochymia, Cachexia, Cacochymica Excretio, Cacochymica Alimenti Appetentia, Cacochymica Alimenti Concoctio, Cacochymica Nutritio, Cacochymica Generatio, Cacochymica Spirituum Animalium Elaboratio, Cacochymica Sanguificatio, Cacochymica Chylificatio, Cacochymica Ventriculi Affectio, Cacochymica Hepatis Affectio, Cacochymica Lienis Affectio, Cacochymica Renum Affectio, Cacochymica Vesicæ Affectio, Cacochymica Cordis Affectio, Cacochymica Cerebri Affectio, Cacochymica Nervorum Affectio, Cacochymica Musculorum Affectio, Cacochymica Cutis Affectio, Cacochymica Ossium Affectio, Cacochymica Cartilaginum Affectio, Cacochymica Membranarum Affectio, Cacochymica Ligamentorum Affectio, Cacochymica Tendinum Affectio, Cacochymica Venarum Affectio, Cacochymica Arteriarum Affectio, Cacochymica Vasorum Affectio, Cacochymica Glandularum Affectio, Cacochymica Adipis Affectio, Cacochymica Carnis Affectio, Cacochymica Pinguedinis Affectio, Cacochymica Pulmonis Affectio, Cacochymica Pectoris Affectio, Cacochymica Thoracis Affectio, Cacochymica Abdominis Affectio, Cacochymica Ventris Affectio, Cacochymica Inferioris Ventris Affectio, Cacochymica Superioris Ventris Affectio, Cacochymica Intestinorum Affectio, Cacochymica Mesenterii Affectio, Cacochymica Omenti Affectio, Cacochymica Peritonæi Affectio, Cacochymica Diaphragmatis Affectio, Cacochymica Pericardii Affectio, Cacochymica Mediastini Affectio, Cacochymica Pleuræ Affectio, Cacochymica Cutis Affectio, Cacochymica Pilorum Affectio, Cacochymica Unguium Affectio, Cacochymica Dentium Affectio, Cacochymica Gingivarum Affectio, Cacochymica Labiorum Affectio, Cacochymica Linguæ Affectio, Cacochymica Faucium Affectio, Cacochymica Palati Affectio, Cacochymica Uvulæ Affectio, Cacochymica Tonsillarum Affectio, Cacochymica Oris Affectio, Cacochymica Nasi Affectio, Cacochymica Aurium Affectio, Cacochymica Oculorum Affectio, Cacochymica Cranii Affectio, Cacochymica Cerebelli Affectio, Cacochymica Meningum Affectio, Cacochymica Cervicis Affectio, Cacochymica Spinæ Affectio, Cacochymica Medullæ Spinalis Affectio, Cacochymica Humorum Affectio, Cacochymica Spermatis Affectio, Cacochymica Genitalium Affectio, Cacochymica Coitus Affectio, Cacochymica Brachiorum Affectio, Cacochymica Manuum Affectio, Cacochymica Femorum Affectio, Cacochymica Cruris Affectio, Cacochymica Pedum Affectio, Cacochymica Totius Corporis Affectio, Cacochymica Ossium Fractura, Cacochymica Ossium Luxatio, Cacochymica Vulnus, Cacochymica Ulcus, Cacochymica Tumor, Cacochymica Inflammatio, Cacochymica Gangræna, Cacochymica Sphacelus, Cacochymica Scirrhus, Cacochymica Cancer, Cacochymica Fistula, Cacochymica Hæmorrhoides, Cacochymica Varices, Cacochymica Aneurysma, Cacochymica Hernia, Cacochymica Ruptura, Cacochymica Exostosis, Cacochymica Caries, Cacochymica Necrosis, Cacochymica Carbunculus, Cacochymica Scabies, Cacochymica Lepra, Cacochymica Elephantiasis, Cacochymica Vitiligo, Cacochymica Ephelis, Cacochymica Lentigo, Cacochymica Ephialtes, Cacochymica Febris, Cacochymica Febris Ephemera, Cacochymica Febris Synochus, Cacochymica Febris Synochus Putrida, Cacochymica Febris Synochus Putrida Maligna, Cacochymica Febris Synochus Putrida Maligna Pestilens, Cacochymica Febris Synochus Putrida Maligna Pestilens Bubonica, Cacochymica Febris Synochus Putrida Maligna Pestilens Bubonica Petechialis, Cacochymica Febris Synochus Putrida Maligna Pestilens Bubonica Petechialis Carbunculosa, Cacochymica Febris Synochus Putrida Maligna Pestilens Bubonica Petechialis Carbunculosa Exanthematica, Cacochymica Febris Synochus Putrida Maligna Pestilens Bubonica Petechialis Carbunculosa Exanthematica Scorbutica, Cacochymica Febris Synochus Putrida Maligna Pestilens Bubonica Petechialis Carbunculosa Exanthematica Scorbutica Hectica, Cacochymica Febris Synochus Putrida Maligna Pestilens Bubonica Petechialis Carbunculosa Exanthematica Scorbutica Hectica Atrophica, Cacochymica Febris Synochus Putrida Maligna Pestilens Bubonica Petechialis Carbunculosa Exanthematica Scorbutica Hectica Atrophica Marasmodes, Cacochymica Febris Synochus Putrida Maligna Pestilens Bubonica Petechialis Carbunculosa Exanthematica Scorbutica Hectica Atrophica Marasmodes Tabifica, Cacochymica Febris Synochus Putrida Maligna Pestilens Bubonica Petechialis Carbunculosa Exanthematica Scorbutica Hectica Atrophica Marasmodes Tabifica Consumptiva, Cacochymica Febris Synochus Putrida Maligna Pestilens Bubonica Petechialis Carbunculosa Exanthematica Scorbutica Hectica Atrophica Marasmodes Tabifica Consumptiva Mortifera.

Quæ omnia, & singula, Cacochym

Quæue inteſtinis agitatur ſaucia curis,
Seu prodeſſe ſibi, ſiue nocere datur.
Cui proprium cura eſt curare, & currere, nonne
Aulica legitimum Curia nomen habet?

In Hadriani Turnebi aduerſaria.

Scripſerit his auctor licet Aduerſaria libris?
Attamen aduerſo non facit hæc Genio.

Ad Galliam.

O ſorteis hominum vagas, & atrox
Fortunæ ſtratagema blandientis!
Dii te Gallia ſoſpitem perennent,
Hoc ſi conſilium pios beauit,
Hoc ſi conſilium malos fugauit,
Æternamque bonis parat quietem:
Dii te, Dii tua, Dii tuos ſecundent,
Si non perpetuâ noui pudoris
Aſpergit maculâ iuos proboſque:
Hoc hoc quicquid erit boni maliue,
Seclo Gallia plus manebit vno:
Et hoc quicquid erit cruoris atri,
Proh quanto Superi, madebit æuo!

In Arnum.

Arne malè audis, nec mores, vir peſſime, mutas:
Non audire malè eſt illud, at, Arne, nihil.

De Sorbonæ Pariſienſi.

Mille, Dei captus Lodoicus nonus amore,
Cœlicolis Princeps Regia templa dedit.
Tempore Sorbonã condit Robertus eodem,
Quæ nos à ſectis aſſerat hæreticis.
Clareat is multis; hic vno clarior: ille
Templorum ſtructor; tutor at iſte fuit.

Ad Bernardum Girardum.

Gallia Bernardis gaudet fœcunda duobus:
Is re diuinâ clarus, hic hiſtoriâ.

Ad Anitum.

Si tibi

[illegible] Psalm. Deuteron. Isaiæ. Jerem. Ezech.
Dan. Osee. Joel. Amos. Abdiæ. Jonæ. Michæ.
Nahum. Habacuc. Sophon. Aggæi. Zachar.
Malachiæ. Matthæi. Marci. Lucæ. Johannis. Actus.
Pauli ad Romanos. Corinthios. Galatas. Ephesios.
Philippenses. Colossenses. Thessalonicenses.
Timotheum. Titum. Philemonem. Hebræos.
Jacobi. Petri. Johannis. Judæ. Apocalypsis.

Quæ quidem omnia, ut ab ipsis Hebræis accepimus, ita
Latinis literis mandavimus, ut ipsi Hebræi, si
Latine scirent, ea legere possent. Quæ
ut ita esse intelligas, ex his quæ
subjecta sunt, facile
cognoscere
poteris.

Hæc omnia, quæ in hoc volumine scripta sunt, ab
Esdra propheta, ut ipsi Hebræi dicunt, ad
Artaxerxem regem Persarum, ut
ipsi Græci dicunt, ad
Longimanum
regem
Persarum
missa
sunt.

Hæc autem quæ sequuntur, ab Esdra propheta, ut ipsi
Hebræi dicunt, ad Darium regem Persarum, ut
ipsi Græci dicunt, ad Nothum regem
Persarum missa sunt.

Illecebris qui te petit & demulcet amœnis,
Aut querulis tentat vincere delitiis.
Hicne tuo mea lux est irretitus amore,
Diuitiasne magis deperit ille tuas?
Virgo tibi formosa cauè, latet āguis in herba
Anguis nî lateat, non ego, dixit, amem.

In Carbonem.

Me totis olim visebat Carbo diebus,
Nullus & ingenio comior antè fuit.
Blandus vt ille mihi, sic efficiosus in vllum;
Blandior, & mores hospitis hospes amo.
Progrediente suos mutat cum tempore mores;
Tempore sic muto progrediente meos,
Ac grauis vt nullo me tempore Carbo salutat,
Sic & ab antiquo distrahor officio.
Mutuò contenti iamiam discessimus ambo.
Imposuit nobis; sed magis ille sibi.

Ad Sabinam.

Effutire suam Sabina in aurem,
Multa me putat otiosa verba:
O quantum cupiam otiosa ne sint!

De Artemidoro.

Pluribus agnatis meus Artemidorus abundat,
Innumerosque potest enumerare gradus.
Sed veluti pudet hunc inopem agnouisse propinquum,
Sic qui ditior est abnuit esse suum.
Dum fugit ergo alios, alii fugiuntque; propinquos
Qui multos, nullos Artemidorus habet.

Ad Martinum Menartum, Patronum.

Quî fit vt arbitrio cleri dirimatur, oborta
Si quem lis thalami seditiosa vocet?
Attamen hunc genii tædas optare nefandũ,
Vita cui cœlebs sit peragenda Deo.
Si qua Sacerdotem tituli possessio contra
Exagitet, iudex ciuicus hanc dirimet.

At fieri

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Wonder at those, that have been so blinde,
To seek out Helen, and not find
Their owne, at home; and not to know
Such truth, lay there, they went to show
For falshood, seeke out Troy, and prove
Both sacke, and fire, for what was love.
The wanton Greekes, and lusty Troyans,
Were both alike, to blame for women,
Or neither could be, for both fought
For such, as (being bought, or brought)
Proved still their prize: and rapes in those
Were theft, by writers of the close.
But, by the Muses, and their king,
Who with his darts, deckt in the spring,
Hath taught the learned how to sing
Of deeds heroicke, and to bring
Eternity to valour, and light
To truth, and fame to both, that right
Your fortune, and your name hath wrought,
Which (gracious Lord) without my thought
Presumes to mingle it selfe, or touch
Your eares with any busines much
Lesse this: which long agone was writ,
And (forth the fashion then of it)
Fitted to your yeares, and the straine
Of that quicke time: which (now) doth faine
Another dresse, and other wit,
As age doth habite, and discourse fit.
Which I have labour'd to reduce
To some proportion of the use
And manners of the present time,
In which, your lordship, (the supreme
Marke of mans study) only swimme
Pleas'd, and delighted: and the whirle
Of sublunary state, not hurle
Your sight off the celestiall bodies,
Or make you thinke, there can be odies
Sung worthy the Great Rulers eare,
But such, as treat of starres, and beare
Their subject in their name. Which I
Have (now) transgrest, to prove, if high
And noble matters, in a lowly verse
Could find a welcome, or a grace
With any spirit: and not meete
The common fate, that poesie doth greete
Each where, but most, in this our age,
Wherein the writer dares not gage
His modest, and his serious thought
Against the vast, and turbulent draught
Of common censure, but doth fly
Lest he should draw the destiny
Of his free genius, and his quill
Upon him, to write worse, or ill.

Ad quorum cognitionem
Ad quorum cognitionem
Ad quorum cognitionem

Ad Lectorem, de Epigrammatum libello.

Adieu, un Epigramme est un petit Sonnet,
Qui n'a rien de commun avec le Quatrain net,
Ny le Dizain aussi, ny la Chanson gaillarde,
Ny le Sonnet mignard, ny la Stance hagarde,
Ny le Chant Royal, ny la Ballade à refrain,
Ny le Rondeau joly, ny le Madrigal plain.
Il a bien quelque chose et de l'un et de l'autre,
Mais il n'est rien de tout, comme un Sonnet le peut être.
Car il faut, si tu veux, que ton Epigramme ait
Comme un Sonnet parfait, le nombre qu'il luy faut.

Quatre ou cinq lignes pour le moins
Ne font pas un Epigramme non,
Ny plus de quatorze ou quinze,
Car il faut qu'il soit court, et qu'il ne soit point long.
Il faut qu'il ait la fin de la pointe subtile,
Et que quelque Equivoque en gaillardise habile
Le rende plaisant, gay, folastre, et mignard,
Et qu'il ne soit jamais ny rêveur ny hagard.
Il faut qu'il ait le nombre et la juste mesure
Qu'un Sonnet doit avoir, et qu'il ne soit point dur,
Ny rude, ny fâcheux, ny plein de rêverie,
Ny de mots affectez, ny de fade Prêverie.
Il faut qu'il soit coulant, et qu'il ne soit point froid,
Qu'il ne soit point forcé, ny contraint, ny étroit,
Qu'il ne soit point obscur, ny de mots ny de choses,
Qu'il ne soit point chargé de Grecques ny de Roses,
Qu'il ne soit point rempli de Phebus ny de Dieux,
Qu'il ne soit point farci de Satyres ny de Cieux,
Qu'il ne soit point enflé, ny trop plein de Phrases,
Qu'il ne soit point pompeux de grandes Emphases,
Qu'il ne soit point meslé de Turc ny de Payen,
Qu'il ne soit point sentant ny le Pedant ny Gyen,
Qu'il ne soit point traînant, ny qu'il ne coure point,
Qu'il ne soit point obscur, ny qu'il ne soit point long,
Qu'il ne soit point rempli de Fables ny de Songes,
Qu'il ne soit point chargé de Monstres ny de Monges,
Qu'il ne soit point rempli de Termes de Galand,
Qu'il ne soit point sentant ny le Fat ny le Grand,
Qu'il ne soit point rempli de Pointes ny de Turlupes,
Qu'il ne soit point plaisant ny de Turlupins ny Dupes,
Qu'il ne soit point sentant ny le Fat ny le Sot,
Qu'il ne soit point rempli de Pointes ny de Mots,
Qu'il ne soit point rempli de Turlupins ny Dupes,
Qu'il ne soit point sentant ny le Fat ny le Sot,
Qu'il ne soit point rempli de Pointes ny de Mots,

Ad Graecas Kalendas differre.
Ad Graecas Kalendas solvere.
Ad Graecas Kalendas.

Ad Pannicum.

Tanta tuis animi insedit opinio magni,
Conferre vt nullum se tibi posse putes.
Quique tuos omneis socios spe vincis inani;
Dum ludis, victus semper abire soles.
Vinci tam solitus, nolim vt iam quærere, quicum
Luserit, at cum quo tu annice perdideris.

De vxore Auiti.

Torpentem iuuenis cùm cerneret vxor Auitum,
Stertere in ignauo noctè dieque thoro;
Nec priuata illi nec publica commoda curæ,
Hoc sibi supplendum munus vtrumque putat.
An non exercet priuata & publica verè,
Quæ rem cum seruis, cum populoque facit?

De Poeta iocus.

Vis idem bonus & poeta dici:
Erras nemo bonus fuit Poeta:
Mentitur, bonus haud erit, tametsi
Alter Mœonides, Maro, Catullus:
Non mentitur, erit malus Poeta;
Quid si Faustule ne quidem poeta est?
Mentiri proprium est enim poetæ.

Ἄνησις ἢ Φοῦ.

Vis idem bonus & Poeta dici:
Rectè, nemo malus fuit Poeta:
Non mentitur erit bonus, tametsi
Mæuio, Bauioque ineptior sit.
Mentitur: malus haud erit Poeta;
Mentiri proprium est enim Poetæ.

De coniugio.

Coniugio binos veteresque, sophiq;, beatos
Adscripsere dies; & thalami, & tumuli.
Coniugio nihil est homini fœlicius ergo,
Cuius prima hominẽ, summa dieq; beat.

Ad Antonium Scauam Præsidem Melodunensem.

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Vidi ego Prataeum. Phœbo, Musisq; dicatum,
Plurima pars animæ, Scæua diserte, meæ.
Hic vbi gemmato terras flos ornat amictu,
Hic vbi cæruleas arbor obumbrat aquas;
Diuitiæ virides, fœcundi gloria campi:
Nam mihi diuitiæ, quæ tibi delitiæ.
Hic Cereris Flaua floret numerosa supellex,
Hic & Pampineis frondibus vua nitet.
Pascit oues pratum, pratum fons pascit & hortos,
Fontem perspicuus perpetuusque liquor.
Hic Zephyrus blandos spirat leneisque susurros,
Cantibus hic auras garrula mulcet auis:
Vtile nil non hic, nil delectabile non est:
Binus ab alterno fonte resurgit honos:
Naturamque simul fundi miratus & artem,
Vix dicas, anne hæc præstet an illa magis.
Tam benè multiplici sunt ordine consita quæque,
Præpinguis domino tam benè reddit ager.
Quod si vera iubes socium, mi Scæua, referre,
Sic de rure tuo me statuisse puta.
Multa tibi dat ager, multorum debitor huic es:
Ingenio debet plura sed ille tuo.

De I. Brinone.

Fortunis lapsus quòd sim miserabilis Irus,
Non hoc si quæris, Scæuola, me cruciat:
Sed quod sit miseris nunc consolatio Brino,
Illud me miserè Scæuola, dissruciat.

Ad vxorem.

Iam morere, ò coniux animo noua sponsa paratur,
Illa eadem votis sæpe petita meis.
Nubere nollet (ais) mores si norit & annos;
Necnon quina tuæ pignora flere domi.
Tu ne dissimules thalami consortia nostri;
Prælia si ieierit tam generosa, volet.

Ad Christophorum Thuanum P. P.

Nil Mu-

Nil Muſis commune ferunt cum litibus eſſe.
Tanta quies illis, tanta procella foro.
Sed te cùm video lauroq; foroq; decorum,
Et Muſas æquâ ſorte forumque ſequi:
Ipſe tuo totus pendens ſtupefactus ab ore,
Phœbæa, in mediis litibus, arma paro,
Lis mihi (vir ſumme) eſt, at tu qui Phœbus, & idem
Summorum interpres crederis eſſe Deûm,
Vt facis è miſero me, Phœbe, cliente Poetam,
Et reparas vireis alter Apollo meas,
Sis vt litigii rabioſo liberer Orco,
Sis rogo, ſis Hermes, magne Thuane, mihi.

De Iulio.

Muta erat, at locuples quam duxit Iulius Ollam:
Auro, pro dominâ, ſermo venuſtus erat.

Ad Sabellum.

Te ſi quando cliens adit patronum,
Præfatâ veniâ precaris, vt ſi
Quid pro more tuo, Sabelle, dicas,
Quod ſubtile nimis parumque tritum,
Hoc æquique bonique conſulatur:
Tibi iſtud vitium peculiare.
Iamiam pelle metus, Sabelle, vanos,
Non eſt hic tibi deprecandus error,
Hoc te crimine libero, Sabelle.
Hoc ſe crimine liberat Sabellus.

Ad Sabinam.

Arbos eſt, veteres quondam dixere Sabinã;
Et medici certant Arbor, an Herba magis.
Arbore in hac noſtros incidit cuſpis amores,
Eſſet vt in nobis Arbor & Ardor idem.
Arbor ſuccreſcit, pariter ſuccreſcit & ardor;
Et meus in molli cortice gliſcit amor.
Frigore caneſcens brumali elanguit arbos:
Penè etiam in truncũ torpuit omnis amor.

Arbos in veterem reuireſcit læta iuuentam;
Rurſus ab hac veterem colligit ardor opem.
Namque in me, vegetæ volo qui inſeruire Sabinæ,
Igneus haud, verùm ligneus errat amor.
Ligneа quin potius quæ ſis, ò cruda Sabina,
Igneus olim te noſter aduret amor.

Ad Sammarthanum. Architecturam Cercelli donantem.

Quas moles mittis, tibi, Sammarthane, remitto;
Sint licet ingenio munera digna tuo.
Nam quamuis rerum cupiam faber eſſe tuarum;
Ius ego amicitiæ diruo, ſi capio.

Ad Titum.

Plurima qui profers variis Epitaphia libris;
Hoc facis, vt tumulo ſint tua digna magis.

De ſeipſo.

Hæc meditor noctu, meditataque manè Camœnis
Conſecro; tum cauſſis cætera mando meis.

Ad Ianum.

Legi, Iane, tuum non admirande libellum:
Te tantum miror tam placuiſſe tibi.

De Athenagora.

Annoſam, & lippam, quartâ quam duxerat horâ
Vxorem, decimâ liquit Athenagoras.
Hunc animo inſipido cenſes ægroque, repentè
Qui genii luſit ſeditione thoros?
Id ſi fortè tibi, mî Cæciliane, videtur,
Te puto, qui cenſes, deſipuiſſe magis.

In Antigonum.

Afflictis aliquando rogat ſi mutua rebus
Rex, à Cauſſidico nil rogat Antigono.
Dum magnas amplo cauſſas agit iſte Senatu.
Lege etenim hoc priuâ nobilitatis habet.
Quid ſi tam prauas cauſſas orauerit, vt qui
Pauper erat quondam, ſit modò pauperior,
Et cùm nil habeat, nec habendi calleat arteis;

Cur

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Cur ab eo Princeps mutua, quæso, petat?

De Sabinâ.

Carpebam dominâ fragrantia basia ab ægrâ,
His cùm nos breuiter pressit amica modis.
Ah vereor ne te febris contagia lædant,
Languidulis nectis qui tua labra meis.
Huic ego: suauiolis morbi contagio serpat,
Dum tu etiam morbo corripiare meo.

Ad Ludouicum Duretum.

Prisca quod Hippocrati venerando debuit ætas,
Dureto cur non debeat Hippocrates?
Ille suâ morbos immaneis arte fugauit,
Hic à morte suum vendicat Hippocratem.

Ad Gallos.

Qui toties pacem votis precibusque rogatis:
Cum summo prius est pax ineunda Deo.

In Athenagoram.

Si perconteris, respondet, ad omnia præceps,
More Leontini, noster, Athenagoras.
Ergo magnus homo est? nil stultius: omnia qui scit,
Vix verè quicquam nouit Athenagoras.

Ad Lectorem.

Nascenteis violas verno qui tempore carpis,
Has Autumnaleis carpere disce rosas.
Hæc ego maturis scripsi iam longior annis,
O longis possint viuere temporibus!
Non poterunt, dicis: nec lilia verna; sed illa.
Virgineâ videas sæpe resecta manu.

EPIGRAMMATVM LIBER QVINTVS.

Ad Barnabam Brissonium in Parisiensi Senatu Præsidem.

HAs quoque Brissoni. capies doctissime nugas,
Brissoni, nostræ gloria magna togæ.
Ne legito: nam cur in publica commoda peccem?
Mi scripsse satis, sat sit habere tibi.

Ad Librum.

Quid mihi Quinte liber tecum vel Sexte negotî?
Non satis est vni desipuisse quater?
At probat hæc vulgus, dicis: fortasse probabit,
Vtque probet, tantò deteriora puto.
Haud istas capitum multorum bellua nugas;
Inclita sed summi Principis aula leget.
Principis aula leget? quid si magis inuida turba,
Turba proterua magis, turba superba leget?
Non legat aula, colet saltem voluetque Poeta:
Voluat vt assiduus, non tamen ipse colet.
Quid si doctus in os recitanti plaudat? at ipse
Subticeat, videar tum periisse mihi.
Ergo posteritas quondam me sera nepotum
Sentiet: ò vani pabula vana libri!
Viuere vis, malè culte liber, verùm improbe nescis
Quam magno mihi stet viuere velle tuum.

In formularum libros Brissonii T.

Formula quæ Stygiis submersa iacebat in vndis,
Proh dolor, & tumulo condita perpetuo;
Hanc Acherontæo reuocas, vir fortis, ab Orco,
O magno magnum munus ab artifice!
Exprimis hîc almam naturam: filia namque
Naturæ forma est, formula tota tua.

In Attilium.

Iudicium ficti differt sub imagine morbi,
Attilius, caussam dum videt ancipitem.
Caussa in iudicio à nomenclatore vocatur;
Cõclamant omneis, hunc mala febris agit.
Caussidicum, Præses, falso ne crede dolere:
Caussa dolet tantùm; non dolet Attilius.

Tueritis

Tueritia & Senectus.

A puero primum, à ſene deme elementa priora
Tu duo, repperies quid Puer atque Senex.
Nam ſic æterno ſancitum eſt ordine, vt eſſet
Proximus is veri, proximus iſte neci.

In Pontilianum.

Oſtia cauſſidici ſi pulſes Pontiliani,
Eſſe domi nullum Pontilianus ait.
Pontilianus eâ declinet an arte clienteis
Neſcio; ſed verum Pontilianus ait.

Vulgus.

Bellua multorum capitum quia creditur eſſe,
Nullum ego crediderim vulgus habere caput.

Ad Franciſcum Inſulanum.

Inſula ſeu rapidis includitur æquoris vndis,
Seu domus eſt, nam vox vnica vtrumque ſonat,
Debueras aliud ſortiri nomen, & ipſis
Rebus commodius conuenienſque magis.
Pectore namque colis placido, Franciſce, quietem,
Nec famæ ſedes vna, ſed orbis erit.
Lilius es nobis, Gallum ne deſpice nomen;
Huic etiam voci forſitan omen ineſt.
Lilius vt Gallo es, ſic nos ſermone Latino,
Ex libris metimur lilia verna tuis.

Buccula Myronis.

Buccula ſum magni dextrâ cælata Myronis,
Illa ego quæ reliquum fallo iuuenca pecus.
Ipſi etiam pecoris cuſtodi imponere ſueta:
Miraris? per me luſus & ipſe Miron.

Eadem.

Fallo gregem, fallo paſtorem, fallo Myronem:
Induet & pro me Iupiter ipſe bouem.

De Accio.

Reſpondet, medio oſcitans Senatu,
De iure Accius, Aduocatus ille.

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Summus, quem veterum frequens clientū
Turba prosequitur, fouet, tuetur,
Atque dum citat Angelum atque ineptas
Baldi, Barbatiæ, Immolæque nugas;
Mirum quos cumulos coegit auri.
Sed hoc accidit Accio patrono,
Vt quicquid vigili labore texat,
Id noctu quoque somnians retexat,
Doctorumque putet gregariorum
Glossas ducere paginasque longas,
Quæ ciuilia iura dissiparunt:
Vixque est credere, somniet, vigilne,
Legum an spinea dormiens reuellat:
Nam quas mancipat hic suo clienti
Nundinalitias opiniones,
Has quis, si velit, aptiore verbo,
Possit dicere somniationes

De Paulla.

Amissi effigiem lugens quæ monstrat amantis,
Paulla procul dubio rursus amare cupit.

Ad Nicolaum Perrotum Senatorem.

Perrote ò hominum eruditiorum
Exemplar varium, pium, atque iustum,
Qui semper similis tui fuisti,
Faxit consimilem tui, Deus, me.

De Auli testamento

Postremis tabulis vitâ cum cederet Aulus,
Hæredi Caio substituit Titium:
Caio cui mulier meretrix, Titiūq; bicornē,
Vxoris sordeis qui videt & patitur.
O testatoris mens prouida consiliumque!
Non potuit Caio substitui melius.

In Faustum.

Caussas Faustus agit; sed & hoc agit, vt videatur
Vir iustus, quamuis exul egenus agat.

A caussis

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A cauſſis ad rus redeas; agit ille capellas;
Atque illic duro vomere corpus agit.
Huic bilem moueas; diris aget ac maledictis,
Vt te præcipitem vel furioſus agat.
Huius vt in ſummâ ſit nulla notatio vocis,
In quâ non poſſis dicere, Fauſtus agit:
Ne non omnia agat, quid tot voueamus agenti?
Dii faciant animam quàm citò Fauſtus agat.

Ad Amænum.

Pro famulis ad te rogitas medicamina mittat,
Dum modò ſint precii, Pharmacopola, leuis.
Seruorum rebus cenſes hac arte cauere,
Quorum fortunæ, vir bone, te miſeret.
Rides? ipſe tuæ miſereri ſortis, Amæne,
Teque cauere tibi Pharmacopola putat.

Ad Franciſcum Inſulanum.

Conquereris, Franciſce, meas quod lumine nugas
Non donem, at cæco carcere contineam.
Carmina quæ facimus longas meruêre tenebras,
Vt qui nocturnis ludimus hæc tenebris.

Franciſci primi Regis morientis ad Erricum filium verba.

Nato hæc Franciſcus dixiſſe nouiſſima verba
Fertur, & in gemitus proſiluiſſe pios.
Imprimis venerare Deum, chariſſime fili,
Mox tibi ſit populi cura ſuprema tui.
Dixit, & occubuit Duo ne præcepta putato:
In duo peccat, qui peccat in alterutrum.
Nam cui nulla Dei cura eſt, nec cura ſuorum eſt;
Et cui non populi cura, nec vlla Dei eſt;

Ad Sabinam.

Multa, Sabina, tibi fruſtra me dicere narras,
Quæ ſcribas rapidis irrita verba notis.
Confiteor certè, ſed ſi modè vera fatemur;
Si pecco, ſola eſt culpa, Sabina, tua.

Nam

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Nam qui plura tibi frustra me dicere narras,
His ego ne peccem, tu potes efficere.

In Ollam.

Iusserat ægrota vt medicamen sumeret Olla,
Contius; eius fit potio consilio.
Pharmacopola moras verùm dum nectit inaneis,
Conualuit solo Numinis auxilio.
Empta autem sibi ne frustra medicina periret,
Sorbuit hanc sano corpore, & interiit.
Ollæ nil melius successit morte; nisi quod
Hac pereunte, periit & medicina simul.

Ad Pepinum Ruellum.

Dum modò diuitias pangis, modo lædis amores:
Nunc Plutus mihi, nunc esse videris Amor.
Diuitias si quis iunctas miretur amori;
Hoc ipsum causса non leuiore facis.
Cæcus Amor, cæcus Plutus; puer ille senilis,
Iste senex, auro conciliatur amor.

In Dindimum.

Fisci præfceris rationibus, atque videri
Vis probus. ò quantam Dindime rem facies!

Ad vxorem.

Inter nos socio lex hæc statuatur amore.
Quam non ex animo deleat vlla dies.
Exulet à me & te, haud impune domesticus omnis,
Si quid in alterutrum deferat alterutri.
Ecce omneis parent placito. tu semper at in nos
Nescio quid, iactas suspicioſa mali.
Quis tibi tot de me mala nuntia detulit, vxor?
Nullus, ais: per me reſcio quicquid agis.
Lex reſcindenda est, vel tu mea blanda voluptas,
Nostra exturbanda es (lege manente) domo.

In Quintianum.

Multus vt populo placere possit,
Scribit carmina multa Quintianus,

Et con-

Et concinna parum, & parum venusta,
Quæ per compita cuncta spargit vrbis;
Scribit & variis libros refertos
Nugis, queis varios ciet cachinnos.
Hunc rident pueri, senes, iuuenci,
Hunc & Grammatici, aulici, Poetæ,
Matres hunc vetulæ, & puellæ, vt omni
Sit iam fabula Quintianus ore.
Viro consilium dabo fidele,
Quod laudent pueri, senes iuuenci,
Quod & Grammatici, aulici, poetæ,
Quod matres vetulæ, & simul puellæ.
Multus qui populo cupit placere,
A *multo* (queat vt placere multis)
Lambda substrahat, ipse tum placebit.

In Pontilianum.

Omnibus hoc vnum iactas tam sæpe, nequire
Opprobrio sordeis coniugis esse viro;
Vxor vt ipsa suo credat sibi iure licere
Iuratam thalami prostituisse fidem.
In te, crede mihi, si quid peccauerit vxor,
Acceptum referes, Pontiliane tibi.

Ad eundem.

Vxoris sordeis nullius obesse maritis,
Vxori dicis, Pontiliane, tuæ.
Stuprum committat lex adstipulabitur illi:
Cum tibi non obsit, prosit & inde sibi.

In primum amorum Pepini librum cui Siluia; & secundum, cui Victoria nomen.

Et siluas, & agros, primus Maro scripserat annis,
Martius ex aruis clangor ad arma vocat.
Siluia cui primo canitur, Victoria deinde,
Exæquas magni grande Maronis opus.

Ad eundem.

Viceris, an de te Victoria læta triumphet,
Nescio;

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ineſt victoria bello,
Vina ſuperba, pede.
rauit amica,
puella feret.
blica Spartana.
ſiuit moribus vrbem,
Belle Sparta ſuos.
ſu morituras abito.
ere, velle mori.
Pontium.
ſed aperte; rem facit vxor,
rum: Pontice, coniugium!
Paullo.
o ſuccedere cuncta
aſtrologus.
Paullus, ſubigatque
dixerit aſtrologus.
Ramatum.
ſiluinus in auras,
priſca nouam.
veſtigia flammæ,
ddis & hexametris.
ſiſſe; & amata puella,
hic meus, inquit, erit.
Poſtumum.
panum Villanouano,
ſus habebat agro:
no Villanouanum,
ſus habebat Ado:
ſſam dare, Poſtume, pacto;
epit vterque nihil.
edemum.
Menedeme negaris;
il Menedeme petam.
Amphilum.

Quem

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Neſcio; at hoc vnum, culte Ruelle, ſcio:
Seu quærenda tibi eſt, ſeu iam victoria parta,
Parturit iſte tibi longa trophæa liber.

In Frontonis Epigrammata.

Ne leuiora typis cudantur carmina, ſuaſi
Frontoni à prauis vt meliora legat.
Non facit; vt qui aliquid quondam ſupereſſe laborum,
Quam totum malit Fronto perire librum.

Ad Aulum.

Oraſti: ſtatuit medicum ſchola publicè, vt abs te
Ægroto nullam ſumeret, Aule, ſtipem.
Id quoniam Patrum celebri plaudente coronâ,
Rettulit eloquio, mira trophæa, tuo.
Hoc placito ſi ſcire cupis quid proficis Aulæ:
Ægrotes, nullum repperias medicum.

De Offilio.

Offilio mores cur exprobratis auaros,
Tanquam natura ſordidiore viro?
Non domus aut fundus, non æris aceruus & auri;
Verum aliud noſtrum poſſidet Offilium.
Ipſe probus, Gallis, Gallus vult ciuis haberi,
Et cum Chriſtiadis, nominis eſſe pii.
Pars habet vna crucem pars altera, lilia, nummi;
Vir iuſtus, Regis ſigna Deique colit.

Ad Ispinum Ruellum.

Siluia muſcoſis iuueni cum luditur antris,
Et lepidum ſertis cingit amæna caput:
Mox ab agris vrbem repetens, Victoria per te
Cantatur numeris docte Ruelle, nouis;
Euerſæ ſubeunt animos incendia Troiæ,
Oenone, atque Helene, Dardaniuſque Paris;
Excidiique huius terrerer imagine. verum
Vox præſaga boni, ſpem iubet eſſe bonam.
Nam quæ bella tibi canitur Victoria, amoris
O quam conueniens nomen ad arma refert!

Miſ-

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Militat omnis amans, & ineſt Victoria bello,
Quæ fluit inſtabili, Diua ſuperba, pede.
Deſperas? hodie ſi te ſuperauit amica,
Cras te victorem victa puella feret.

Reſpublica Spartana.

Non muris, ſed quæ muniuit moribus vrbem,
Hoc etiam docuit nobile Sparta ſuos.
Victor ab hoſte redi, vel tu moriturus abito.
Pro patria vere eſt viuere, velle mori.

Ad Ponticum.

Rem facit Archidamus, ſed aperte; rem facit vxor,
Sed clam: quam pulchrum: Pontice, coniugium!

De Paullo.

Dixerat aſtrologus, Paullo ſuccedere cuncta
Ex voto: & vere dixerat aſtrologus.
Deperit aſtrologi vxorem Paullus, ſubigatque
Neſcio; ſed ſcio quid dixerit aſtrologus.

Ad Ianum Ramnum.

Aerias rediit Flaccus redimiuus in auras,
Induit & vitam Lydia priſca nouam.
Mox vbi legerunt veteris veſtigia flammæ,
Quæ tu pentametris reddis & hexametris.
Suppuduit Flaccum ſcripſiſſe; & amata puella,
Flacce vale, meus hic, hic meus, inquit, erit.

Ad Poſtumum.

Permutauit agrum Campanum Villanouano,
Qui nihil in toto Feſtus habebat agro:
Permutauit agro Campano Villanouanum,
In quo nil etiam prorſus habebat Ado:
Huic ne crede dolum cauſſam dare, Poſtume, pacto;
Nil vtrinque datum, cepit vterque nihil.

Ad Menedemum.

Debeo multa tibi cui nil Menedeme negaris;
Tu plus, cum pauper nil Menedeme petam.

Ad Pamphilum.

Quem

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Neſcio; at hoc vnum, culte Ruelle, ſcio:
Seu quærenda tibi eſt, ſeu iam victoria parta,
Parturit iſte tibi longa trophæa liber.

In Frontonis Epigrammata.

Ne leuiora typis cudantur carmina, ſuaſi
Frontoni à prauis vt meliora legat.
Non facit; vt qui aliquid quondam ſupereſſe laborum,
Quam totum malit Fronto perire librum.

Ad Aulum.

Oraſti: ſtatuit medicum ſchola publicè, vt abs te
Ægroto nullam ſumeret, Aule, ſtipem.
Id quoniam Patrum celebri plaudente coronâ,
Rettulit eloquio, mira trophæa, tuo.
Hoc placito ſi ſcire cupis quìd proficis Aulæ:
Ægrotes, nullum repperias medicum.

De Offilio.

Offilio mores cur exprobratis auaros,
Tanquam natura ſordidiore viro?
Non domus aut fundus, non æris aceruus & auri;
Verum aliud noſtrum poſſidet Offilium.
Ipſe probus, Gallis, Gallus vult ciuis haberi,
Et cum Chriſtiadis, nominis eſſepii.
Pars habet vna crucem pars altera, lilia, nummi;
Vir iuſtus, Regis ſigna Deique colit.

Ad Ispinum Ruellum.

Siluia muſcoſis iuueni cum luditur antris,
Et lepidum ſertis cingit amæna caput:
Mox ab agris vrbem repetens, Victoria per te
Cantatur numeris docte Ruelle, nouis;
Euerſæ ſubeunt animos incendia Troiæ,
Oenone, atque Helene, Dardaniuſque Paris;
Excidiique huius terrerer imagine. verum
Vox præſaga boni, ſpem iubet eſſe bonam.
Nam quæ bella tibi canitur Victoria, amoris
O quam conueniens nomen ad arma refert!

Miſ-

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Militat omnis amans, & ineſt Victoria bello,
Quæ fluit inſtabili, Diua ſuperba, pede.
Deſperas? hodie ſi te ſuperauit amica,
Cras te victorem victa puella feret.

Reſpublica Spartana.

Non muris, ſed quæ muniuit moribus vrbem,
Hoc etiam docuit nobile Sparta ſuos.
Victor ab hoſte redi, vel tu moriturus abito.
Pro patria vere eſt viuere, velle mori.

Ad Ponticum.

Rem facit Archidamus, ſed aperte; rem facit vxor,
Sed clam: quam pulchrum: Pontice, coniugium!

De Paullo.

Dixerat aſtrologus, Paullo ſuccedere cuncta
Ex voto: & vere dixerat aſtrologus.
Deperit aſtrologi vxorem Paullus, ſubigatque
Neſcio; ſed ſcio quid dixerit aſtrologus.

Ad Ianum Ramatum.

Aerias rediit Flaccus rediuiuus in auras,
Induit & vitam Lydia priſca nouam.
Mox vbi legerunt veteris veſtigia flammæ,
Quæ tu pentametris reddis & hexametris.
Suppuduit Flaccum ſcripſiſſe; & amata puella,
Flacce vale, meus hic, hic meus, inquit, erit.

Ad Poſtumum.

Permutauit agrum Campanum Villanouano,
Qui nihil in toto Feſtus habebat agro:
Permutauit agro Campano Villanouanum,
In quo nil etiam prorſus habebat Ado:
Huic ne crede dolum cauſſam dare, Poſtume, pacto;
Nil vtrinque datum, cepit vterque nihil.

Ad Menedemum.

Debeo multa tibi cui nil Menedeme negaris;
Tu plus, cum pauper nil Menedeme petam.

Ad Pamphilum.

Quem

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Neſcio; at hoc vnum, culte Ruelle, ſcio:
Seu quærenda tibi eſt, ſeu iam victoria parta,
Parturit iſte tibi longa trophæa liber.

In Frontonis Epigrammata.

Ne leuiora typis cudantur carmina, ſuaſi
Frontoni à prauis vt meliora legat.
Non facit; vt qui aliquid quondam ſupereſſe laborum,
Quam totum malit Fronto perire librum.

Ad Aulum.

Oraſti: ſtatuit medicum ſchola publicè, vt abs te
Ægroto nullam ſumeret, Aule, ſtipem.
Id quoniam Patrum celebri plaudente coronâ,
Rettulit eloquio, mira trophæa, tuo.
Hoc placito ſi ſcire cupis quid proficis Aulæ:
Ægrotes, nullum repperias medicum.

De Offilio.

Offilio mores cur exprobratis auaros,
Tanquam natura ſordidiore viro?
Non domus aut fundus, non æris aceruus & auri;
Verum aliud noſtrum poſſidet Offilium.
Ipſe probus, Gallis, Gallus vult ciuis haberi,
Et cum Chriſtiadis, nominis eſſe pii.
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Oenone, atque Helene, Dardaniuſque Paris;
Excidiique huius terrerer imagine. verum
Vox præſaga boni, ſpem iubet eſſe bonam.
Nam quæ bella tibi canitur Victoria, amoris
O quam conueniens nomen ad arma refert!

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Quæ fluit inſtabili, Diua ſuperba, pede.
Deſperas? hodie ſi te ſuperauit amica,
Cras te victorem victa puella feret.

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Tu plus, cum pauper nil Menedeme petam.

Ad Pamphilum.

Quem

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Nam qui plura tibi frustra me dicere narras,
His ego ne peccem, tu potes efficere.

In Ollam.

Iusserat ægrota vt medicamen sumeret Olla,
Contius; eius fit potio consilio.
Pharmacopola moras verùm dum nectit inaneis,
Conualuit solo Numinis auxilio.
Empta autem sibi ne frustra medicina periret,
Sorbuit hanc sano corpore, & interiit.
Ollæ nil melius successit morte; nisi quod
Hac pereunte, periit & medicina simul.

Ad Pepinum Ruellum.

Dum modò diuitias pangis, modo lædis amores:
Nunc Plutus mihi, nunc esse videris Amor.
Diuitias si quis iunctas miretur amori;
Hoc ipsum caussa non leuiore facis.
Cæcus Amor, cæcus Plutus; puer ille senilis,
Iste senex, auro conciliatur amor.

In Dindimum.

Fisci præfceris rationibus, atque videri
Vis probus. ò quantam Dindime rem facies!

Ad vxorem.

Inter nos socio lex hæc statuatur amore.
Quam non ex animo deleat vlla dies.
Exulet à me & te, haud impune domesticus omnis,
Si quid in alterutrum deferat alterutri.
Ecce omneis parent placito. tu semper at in nos
Nescio quid, iactas suspicioſa mali.
Quis tibi tot de me mala nuntia detulit, vxor?
Nullus, ais: per me resciо quicquid agis.
Lex rescindenda est, vel tu mea blanda voluptas,
Nostra exturbanda es (lege manente) domo.

In Quintianum.

Multus vt populo placere possit,
Scribit carmina multa Quintianus,

Et con-

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Et concinna parum, & parum venusta,
Quæ per compita cuncta spargit vrbis;
Scribit & variis libros refertos
Nugis, queis varios ciet cachinnos.
Hunc rident pueri, senes, iuuenci,
Hunc & Grammatici, aulici, Poetæ,
Matres hunc vetulæ, & puellæ, vt omni
Sit iam fabula Quintianus ore.
Viro consilium dabo fidele,
Quod laudent pueri, senes iuuenci,
Quod & Grammatici, aulici, poetæ,
Quod matres vetulæ, & simul puellæ.
Multus qui populo cupit placere,
A *multo* (queat vt placere multis)
Lambda substrahat, ipse tum placebit.

In Pontilianum.

Omnibus hoc vnum iactas tam sæpe, nequire
Opprobrio sordeis coniugis esse viro;
Vxor vt ipsa suo credat sibi iure licere
Iuratam thalami prostituisse fidem.
In te, crede mihi, si quid peccauerit vxor,
Acceptum referes, Pontiliane tibi.

Ad eundem.

Vxoris sordeis nullius obesse maritis,
Vxori dicis, Pontiliane, tuæ.
Stuprum committat lex adstipulabitur illi:
Cum tibi non obsit, prosit & inde sibi.

In primum amorum Pepini librum cui Siluia; & secundum, cui Victoria nomen.

Et siluas, & agros, primus Maro scripserat annis,
Martius ex aruis clangor ad arma vocat.
Siluia cui primo canitur, Victoria deinde,
Exæquas magni grande Maronis opus.

Ad eundem.

Viceris, an de te Victoria læta triumphet,
Nescio;

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Neſcio; at hoc vnum, culte Ruelle, ſcio:
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Parturit iſte tibi longa trophæa liber.

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Hoc placito ſi ſcire cupis quìd proficis Aulæ:
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De Offilio.

Offilio mores cur exprobratis auaros,
Tanquam natura ſordidiore viro?
Non domus aut fundus, non æris aceruus & auri;
Verum aliud noſtrum poſſidet Offilium.
Ipſe probus, Gallis, Gallus vult ciuis haberi,
Et cum Chriſtiadis, nominis eſſepii.
Pars habet vna crucem pars altera, lilia, nummi;
Vir iuſtus, Regis ſigna Deique colit.

Ad Ipinum Ruellum.

Siluia muſcoſis iuueni cum luditur antris,
Et lepidum ſertis cingit amæna caput:
Mox ab agris vrbem repetens, Victoria per te
Cantatur numeris, docte Ruelle, nouis;
Euerſæ ſubeunt animos incendia Troiæ,
Oenone, atque Helene, Dardaniuſque Paris;
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O quam conueniens nomen ad arma refert!

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Quæ fluit inſtabili, Diua ſuperba, pede.
Deſperas? hodie ſi te ſuperauit amica,
Cras te victorem victa puella feret.

Reſpublica Spartana.

Non muris, ſed quæ muniuit moribus vrbem,
Hoc etiam docuit nobile Sparta ſuos.
Victor ab hoſte redi, vel tu moriturus abito.
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Deperit aſtrologi vxorem Paullus, ſubigatque
Neſcio; ſed ſcio quid dixerit aſtrologus.

Ad Ianum Ramaeum.

Aerias rediit Flaccus rediuiuus in auras,
Induit & vitam Lydia priſca nouam.
Mox vbi legerunt veteris veſtigia flammæ,
Quæ tu pentametris reddis & hexametris.
Suppuduit Flaccum ſcripſiſſe; & amata puella,
Flacce vale, meus hic, hic meus, inquit, erit.

Ad Poſtumum.

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In quo nil etiam prorſus habebat Ado:
Huic ne crede dolum cauſſam dare, Poſtume, pacto;
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Ad Menedemum.

Debeo multa tibi cui nil Menedeme negaris;
Tu plus, cum pauper nil Menedeme petam.

Ad Pamphilum.

Quem

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Quem tu inopem reprobas Charidemum, Pamphile, teſtẽ,
Hunc ego vel gemino teſte probabo ſophum.
Eſt mendicus; erat Cynicus mendicus: & ille
Quicquid habet, ſecum fert, tulit ante Bias.

De Adone.

Accuſatur apud Prætorem, peſſimus acreis
Vſuræ pœnas lege daturus Ado.
Sollicite in cauſſam iudex inquirit, & vllum
Non prætermittit temporis officium.
Verum ſedulitas male profuit vna duobus,
Vt quæ Prætorem perdidit, atque reum.
Nam grauiter mulctatur Ado; ſed Prætor iniqua
Factus quærendi ſedulitate perit.
Mille reum nummis Prætor ſic damnat in ære,
Prætorem ad mortem ſic reus accelerat.
Hoc ſi iudicium perpendis; Prætor vterque,
Atque reus, Prætor ſed magis ipſe reus.

De Hallâ.

Dum varie tentat Martem, dum ſæuit in hoſtes,
Italiamque annis proterit Halla tribus;
Ipſe domum, exuuiis belli ſpoliiſque ſuperbus,
Regrediens, puerum repperit anniculum.
Veſtra, Duces, longi ſunt hæc inſignia Martis;
Parta trophæa foris, & ſtropha nata domi.

Ad Atticum.

Partem ego militiæ duce te ſecurus obibo:
A magno tua nos aſſerit vmbra metu.
Hîc vbi ſis, hoſtem nunquam timeamus oportet;
Hoſtis quem nunquam, dux generoſe, videt.

In Dinum.

Conditos nullo qui ſcribit Apolline verſus,
Vatem ſe toto perſonat orbe Dinus.
Qui ſibi tam vanos falſo blanditur honores;
Eſt aliquid cur hunc dicere vera putem.

Chiromantia.

Fati-

Fatidicus noſtram nuper ſucceſſit in vrbem,
Doctus ab aſpectu pandere fata manus
Illum adeo viſoque, parentem huic explico dextram,
Diceret vt ſortis conſcia fata meæ.
Ille magiſtratus & publica munia, quondam
En tibi ſpondet (ait) linea fauſta Iouis:
Lætitia redeo perfuſus, & omnis in iſto,
Abſumo nimia garrulitate diem.
Hinc fit vt hæc animo dum dormio nocte reuoluens,
Inſtar me ſummi Præſidis eſſe putem.
Attamen (ô hominum ludibria putida!) talem
Meme experrectum ſentio qualis eram:
Atque vt verba alius dederit, mihi ſomnia fingam,
Exitus vt ſimilis ſortis &, artis eat.

Ad Gallam.

Mellitos oculos quereris tibi, Galla, dolere,
Conqueror ipſe oculis. Galla, dolere tuis.
Tu ſi vis oculos tandem tibi, Galla, valere,
Fac oculis valeam tu quoque, Galla, tuis.

Ad Theodorum Paſchaſium filium.

Theſauros pacis, verſo mihi nomine, *Sudo*,
Dicis dum libris, mî Theodore vacas.
Ni patri imponas, iam te Theodore, patremque,
Vno ita *Theſauros paſcis* amice *duos*.

Nouis rebus non ſtudendum.

Rebus ſtudere proprie dicas nouis,
Antiquitatis regulam qui deſerit:
Nouis ſtudere rebus, inquit, Iulius,
Dum res nouas molimur in Rempublicam.
Velis vtrumuis, peſſime voles tuis.

Ad Philippum Huraldum Cancellarium.

Sumpſerat à magno Michaele Chiuernius olim
Faſceis Patritii ordinis.
Munus & ille ſuum poſtquam conceſſit Huralto;
Rebus Margaridis præeſt:

Munus & iſte ſuum poſtquam conceſſit Huraltus,
Errici domui præeſt.
Præfectus Michael ſupremo exinde ſigillo,
Cancellarius extitit.
Poſtvarie impenſos exantlatoſque labores,
Rex iſtum hoc ad onus vocat,
Et quem iuſtitia ſimul hunc vult æquet honore,
Princeps maximus optimus,
Ergo age. macte animi, quid enim verearis Huralte,
Tam ſaucto Genio duce?

Ad Atticum.

Nos tua Crudeli præſentia liberat hoſte.
Namque vbi ſis, hoſteis, Attice, nemo videt.

Ad Poſtumum.

Cuncta tibi debere putas pater optime natum;
Cui dederis vitæ munia prima ſuæ.
Contra, ſi pater eſt nati pater: omnia nato
Debentur; ſine quo non potes eſſe pater.

Ad Gallam.

Fœmineą vxorem quoties te voce ſalutat,
Fronto, ſuam pœnam, Galla vocare ſolet.
Illum ita maſculea poteris tu voce maritum
Grammatice Penem dicere, Galla, tuum.

Ad Scæuolam Sammarthanum.

Carmina quæ Gallæ dederam ſcripſiſſe pudebat,
Certum erat & tenebris abdere perpetuis.
Sammarthane vetas, nec te vetuiſſe pigebit:
Nam quo vita datur, quis periiſſe velit?

De viro & vxore.

Atra bile vxor, vir flaua bile laborat:
Felix diuerſis moribus androgynon!

De Leuila.

Fœmineos quæ non patitur Leouilla fluores,
Dic mihi ſemper ab hac quod fluit, ergo quid eſt?

Ad Philopatrum.

Ora-

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Orauit binis pro te, Philopatre, diebus
Flaccus,& ex voto eſt cauſſa peracta tibi.
Ad patrocinium nulla mercede rependis:
Imo mercedis plus ſatis ille tulit.
Patrono quamuis numeres nihil, attamen amplam
Mercedis ſegetem,qui bene dixit, habet.

Ad Achillem Harlæum Præſidem.

Parua domi menſa eſt, nec non anguſta ſuppellex:
Villa focus,reditus, omnia curta mihi:
Sed te villa, focus, reditus, domus atque ſuppellex
Excipit. è paruis omnia magna facis.

Ad Germanum Audebertum.

Quid ſit quod veneremur atque amemus,
Et quid quod cupide colamus omneis;
Certant Grammatici tumultuantes:
Sed has cenſeo diſputationes
Mere ridiculas & otioſas:
Qui te ſic adamo vt colam, deinde
Sic colo,vt venerer magis magiſque.
Ergo Grammatici valete, nec vos
Veſtras vendite ſomniationes:
Vnus nam docet Audebertus eſſe
Quod ſimul venerer, colamque, amemque.

Ad Manlium.

Heſterna Manli, tibi luce Epigramma ſpopondi
Me dare; promiſſi ne mora longa foret,
Illud mitto hodie: nec enim vetus hoc probo, Manli.
Sat cito, ſi bene, ſed ſat bene, ſi cito fit.

Ad Ianum Paſſeratium.

Quid nihil ex nihilo ſtulti contenditis? ecce
Ipſe vnus fieri quid ratione probo.
Tam lepide nihilum, Paſſerti, carmine ludis,
Grande vt de nihilo fecerit inde aliquid.

In Floſculum.

Phormio ſum vobis: quoniam mihi contigit vni,

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In noſtro medicas res agitare foro:
Tu qui vaniloquâ tractare forenſia voce
Tentaſti medicus; dic mihi quæſo quis es?

Ad Aprum.

Mane ego promiſi, ſero luo: tam cito? dicis.
Qui ſerio ſoluit, nil cito ſoluit, Aper.

In Hermogenem.

Hermogenes binis Epigrammata plurima libris
Luſit, & inſanis illa referta iocis.
Nunc hos, nunc alios rabioſo ſcommate pungit,
Nec niſi quid mordax, nec niſi turpe dicax.
Supprimet ergo? non dedit excudenda typis hæc:
Perdere, quam ſua, ſe vult magis Hermogenes.

Ad Philomelam.

Ver rediit; glomerantur aueis, concentibus auras
Mulcent, & miris tu Philomela modis.
Tu tu tot toto modularis gutture voces;
Vt Philomela aliis, ſis Philomuſa mihi.

Ad Sabinum.

Quottidie venas rogo cœnaturus apud me,
Et quamuis rogitem, non tamen ipſe venis.
Vel ruri es, vel forte domi, vel ſcribis amicis
Cauſſas, grandæuum vel meditaris opus.
Verùm hodie Genio vis indulgere, Sabine;
Ignoſcas, mihi nam non vacat eſſe domi.

Ad Labienum.

Diuitias tibi do: nobis Epigrammata mittis:
Verum tu ſtocci munera noſtra facis.
Iam variabo vices; ſiquidem tibi carmina mittam,
Dum modò diuitias des, Labiene, mihi.

Ad Iacobum Cuiacium Iuriſconſultum.

Cuias ſis quæro Cuiaci, tune Toloſas;
An te mundanum totus ſibi vendicet orbis?

Ad Medicos de Theophraſto Paracelſo.

Dicitur eſſe nouus vobis Paracelſus, ob idque

Crimen, in obſcurum pellitur exilium.
At nouus Hippocrates, nouus & Chryſippus, & ille
Romæ Aſclepiades, tempore quiſque ſuo.
Qui noua damnatis, veteres damnetis oportet,
Aut iſta nihil eſt in nouitate noui.

De Amore.

En agere atque pati ſimul & ſemel, ipſe Cupido
Omnia qui potis eſt, hoc quoque poſſe docet.
Quî fit? ais: dominæ des munera compta ſuperbæ:
Munera ſi capit hæc, & capit, & capitur.

Ad Sabellum.

Si rarum, pretioſum idem eſt, Sabelle,
O quanti pretii æſtimemus illam
Quâ placas ſuperos peccationem,
Toto qui precibus Deos adire
Semel non iterum ſoles in anno.

De marito & vxore.

In ſeruos ſemper tumide excandeſcit iniqua;
Quodque viro in ſeruis deferat, vxor habet.
Seruorum at domini leuat indulgentia ſortem,
Nec ſeruis, dominæ ſurda querela nocet.
Audiat hæc, dolet huic miſero: taceat, dolet ipſi
Vxori miſeræ, ſors vtra deterior?

De Ludimagiſtro.

Siſtite, & hæc animis Reges aduertite veſtris,
Quæ de Grammatico pauca ſed apta loquor.
Regibus obueniunt non tantum regna ſuperbis,
Regna etiam noſtro ſunt ſua Grammatico.
Sublimi ſolio ſceptrum geſtatis, & omni,
Pro nutu, populo regia iura datis.
Additis & legi diplomata veſtra ſeueræ,
Quæ ſint Regalis nuntia certa animi.
Is ſedet in cathedrâ, caſtigatorque iuuentæ,
Verbera pro ſceptro geſtat acerba manu.
Legem ex arbitrio fingit, gloſſemata dictat.

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Quas tu si facias, sed cur hæc gaudia sperem?
Nolim ego delitiis accubuisse Deûm.

Ad Catharinam Rupellam Pictauiensem.

Si qua vel Ausoniis vel mando carmina Gallis,
Hæc animo mandas qualiacumque tuo.
Et recitas, saltem vt te sola teste probentur.
Tu, mea cùm pereas, te mea, non peream?

In Calliodorum.

Lauretum clarâ qui laudas voce, nec vllum,
De reliquis verbum Calliodore facis.
Quid tantum fecere tibi Magnusque, Petrusque.
Quidve Denissottus, quid schola tota mali?
Hos vt prætereas quos culta Lutetia, summis
Plausibus in cœlum docta per ora vehit.
Non hoc laudare est, non Calliodore tacere:
Sed malè de reliquis dicere, quando taces.

Ad Quintum.

Mitto tibi lepores, apros, mulosque, luposque,
Mitto aliud quiduis; omnia Quinte capis.
Vtpote qui (dicis) possis mihi nulla negare:
Tu cùm cuncta capis, nilne negare vocas?

De Iure Ciuili Romanorum.

Dum Latias meditor leges & Romula iura,
Quæ sunt immensis aucta voluminibus:
Nunc auidè Paulum, nunc perlego Pappinianum;
Nunc mihi sese offert Scæuola Serbidius.
Eheu quàm miserè illorum me ænigmata torquent,
Illos dum Proculus, Cassius hos agitat.
Vt me his extricem te consulo Bartole, at Echo
Protinus vt dixi Bartole, tolle, refert.
Iudicióne tuo te tollimus, ánne etiam ipsas
Ausonias leges, Bartole? tolle, refert.
Ergo tu cùm sic statuas: ego Bartole, leges
Romanas tollam: patria iura colam.

Ad Ianum Robertum.

Iustitiæ

Iustitiæ antistes, iuris consultus & æqui,
Dic quâ præcipuè te ratione colam?
Plurima iudicibus, patronis plurima, verùm
Vni plus debet Gallia nostra tibi.
Cur non agnoscat plus se debere, tuâ qui
Arte magistratus, caussidicosque facis!

Ad Gullielmum Fornerium.

Téne ergo prætereo, magni pars magna Roberti,
Quos iuris pridem consociauit amor?
Qui soluis veterum spinosa ænigmata legum,
Et mediis prudens eruis à tenebris?
Qui non tam iuris quàm iusti doctor, & æqui,
Gallicus hoc vt sis tempore Sulpitius.

Ad Florentem Christianum Aurelianum.

Quisquis carmina docta Christiani
Leges, seu Latio lepore tincta,
Siue sint sale Gallico referta:
Tam leges pia, tamque Christianâ,
Et modò grauia, atque nunc tenella,
Tam cultis numeris & eruditis,
Vt quamuis taceat tabella nomen;
Florentis tamen esse iudicabis
Poëtæ, Maro qualis aut Catullus,
Et pii pia vota Christiani.

Ad Annam Robertum Iani Rob. F.

Nostris exigis inseri libellis,
O docti patris erudite fili:
Lubens obsequor, vt sciant nepotes
Iunctum amicitiæ fuisse vinclo,
Tibi Paschasium, ac ei Robertum.

Ad Iuliam.

Basia da sed quæ dat casta puella puellæ:
Hæc non deficiunt semper at incipiunt.
Nolo ego delitias lasciui, Iulia, lecti;
Quæ simul incipiunt, deficiuntque simul.

Quas tu si facias, sed cur hæc gaudia sperem?
Nolim ego delitiis accubuisse Deûm.

Ad Catharinam Rupellam Pictauiensem.

Si qua vel Ausoniis vel mando carmina Gallis,
Hæc animo mandas qualiacumque tuo.
Et recitas, saltem vt te sola teste probentur.
Tu, mea cùm pereas, te mea, non peream?

In Calliodorum.

Lauretum clarâ qui laudas voce, nec vllum,
De reliquis verbum Calliodore facis.
Quid tantum fecere tibi Magnusque, Petrusque.
Quidve Deniſſottus, quid ſchola tota mali?
Hos vt prætereas quos culta Lutetia, ſummis
Plauſibus in cœlum docta per ora vehit.
Non hoc laudare eſt, non Calliodore tacere:
Sed malè de reliquis dicere, quando taces.

Ad Quintum.

Mitto tibi lepores, apros, mulosque, luposque,
Mitto aliud quiduis; omnia Quinte capis.
Vtpote qui (dicis) poſſis mihi nulla negare:
Tu cùm cuncta capis, nilne negare vocas?

De Iure Ciuili Romanorum.

Dum Latias meditor leges & Romula iura,
Quæ ſunt immenſis aucta voluminibus:
Nunc auidè Paulum, nunc perlego Pappinianum;
Nunc mihi ſeſe offert Scæuola Serbidius.
Eheu quàm miſerè illorum me ænigmata torquent,
Illos dum Proculus, Caſſius hos agitat.
Vt me his extricem, te conſulo Bartole, at Echo
Protinus vt dixi Bartole, tolle, refert.
Iudicióne tuo te tollimus, ánne etiam ipſas
Auſonias leges, Bartole? tolle, refert.
Ergo tu cùm ſic ſtatuas: ego Bartole, leges
Romanas tollam: patria iura colam.

Ad Ianum Rebertum.

Iuſtitiæ

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Iuſtitiæ antiſtes, iuris conſultus & æqui,
Dic quâ præcipuè te ratione colam?
Plurima iudicibus, patronis plurima, verùm
Vni plus debet Gallia noſtra tibi.
Cur non agnoſcat plus ſe debere, tuâ qui
Arte magiſtratus, cauſſidicosque facis!

Ad Gullielmum Fornerium.

Téne ergo prætereo, magni pars magna Roberti,
Quos iuris pridem conſociauit amor?
Qui ſoluis veterum ſpinoſa ænigmata legum,
Et mediis prudens eruis à tenebris?
Qui non tam iuris quàm iuſti doctor, & æqui,
Gallicus hoc vt ſis tempore Sulpitius.

Ad Florentem Chriſtianum Aurelianum.

Quiſquis carmina docta Chriſtiani
Leges, ſeu Latio lepore tincta,
Siue ſint ſale Gallico referta:
Tam leges pia, tamque Chriſtianâ,
Et modò grauia, atque nunc tenella,
Tam cultis numeris & eruditis,
Vt quamuis taceat tabella nomen;
Florentis tamen eſſe iudicabis
Poëtæ, Maro qualis aut Catullus,
Et pii pia vota Chriſtiani.

Ad Annam Robertum Iani Rob. F.

Noſtris exigis inſeri libellis,
O docti patris erudite fili:
Lubens obſequor, vt ſciant nepotes
Iunctum amicitiæ fuiſſe vinclo,
Tibi Paſchaſium, ac ei Robertum.

Ad Iuliam.

Baſia da ſed quæ dat caſta puella puellæ:
Hæc non deficiunt ſemper at incipiunt.
Nolo ego delitias laſciui, Iulia, lecti;
Quæ ſimul incipiunt, deficiuntque ſimul.

Quas tu si facias, sed cur hæc gaudia sperem?
Nolim ego delitiis accubuisse Deûm.

Ad Catharinam Rupellam Pictauiensem.

Si qua vel Ausoniis vel mando carmina Gallis,
Hæc animo mandas qualiacumque tuo.
Et recitas, saltem vt te sola teste probentur.
Tu, mea cùm pereas, te mea, non peream?

In Calliodorum.

Lauretum clarâ qui laudas voce, nec vllum,
De reliquis verbum Calliodore facis.
Quid tantum fecere tibi Magnusque, Petrusque.
Quidve Denissottus, quid schola tota mali?
Hos vt prætereas quos culta Lutetia, summis
Plausibus in cœlum docta per ora vehit.
Non hoc laudare est, non Calliodore tacere:
Sed malè de reliquis dicere, quando taces.

Ad Quintum.

Mitto tibi lepores, apros, mulosque, luposque,
Mitto aliud quiduis; omnia Quinte capis.
Vtpote qui (dicis) possis mihi nulla negare:
Tu cùm cuncta capis, nilne negare vocas?

De Iure Ciuili Romanorum.

Dum Latias meditor leges & Romula iura,
Quæ sunt immensis aucta voluminibus:
Nunc auidè Paulum, nunc perlego Pappinianum;
Nunc mihi sese offert Scæuola Serbidius.
Eheu quàm miserè illorum me ænigmata torquent,
Illos dum Proculus, Cassius hos agitat.
Vt me his extricem te consulo Bartole, at Echo
Protinus vt dixi Bartole, tolle, refert.
Iudicióne tuo te tollimus, ánne etiam ipsas
Ausonias leges, Bartole? tolle, refert.
Ergo tu cùm sic statuas: ego Bartole, leges
Romanas tollam: patria iura colam.

Ad Ianum Rebertum.

Iustitiæ

Iuſtitiæ antiſtes, iuris conſultus & æqui,
Dic quâ præcipuè te ratione colam?
Plurima iudicibus, patronis plurima, verùm
Vni plus debet Gallia noſtra tibi.
Cur non agnoſcat plus ſe debere, tuâ qui
Arte magiſtratus, cauſſidicosque facis!

Ad Gullielmum Fornerium.

Téne ergo prætereo, magni pars magna Roberti,
Quos iuris pridem conſociauit amor?
Qui ſoluis veterum ſpinoſa ænigmata legum,
Et mediis prudens eruis à tenebris?
Qui non tam iuris quàm iuſti doctor, & æqui,
Gallicus hoc vt ſis tempore Sulpitius.

Ad Florentem Chriſtianum Aurelianum.

Quiſquis carmina docta Chriſtiani
Leges, ſeu Latio lepore tincta,
Siue ſint ſale Gallico referta:
Tam leges pia, tamque Chriſtianâ,
Et modò grauia, atque nunc tenella,
Tam cultis numeris & eruditis,
Vt quamuis taceat tabella nomen;
Florentis tamen eſſe iudicabis
Poëtæ, Maro qualis aut Catullus,
Et pii pia vota Chriſtiani.

Ad Annam Robertum Iani Rob. F.

Noſtris exigis inſeri libellis,
O docti patris erudite fili:
Lubens obſequor, vt ſciant nepotes
Iunctum amicitiæ fuiſſe vinclo,
Tibi Paſchaſium, ac ei Robertum.

Ad Iuliam.

Baſia da ſed quæ dat caſta puella puellæ:
Hæc non deficiunt ſemper at incipiunt.
Nolo ego delitias laſciui, Iulia, lecti;
Quæ ſimul incipiunt, deficiuntque ſimul.

Munus & iſte ſuum poſtquam conceſſit Huraltus,
Errici domui præeſt.
Præfectus Michael ſupremo exinde ſigillo,
Cancellarius extitit.
Poſtvarie impenſos exantlatoſque labores,
Rex iſtum hoc ad onus vocat,
Et quem iuſtitia ſimul hunc vult æquet honore,
Princeps maximus optimus,
Ergo age. macte animi, quid enim verearis Huralte,
Tam ſancto Genio duce?

Ad Atticum.

Nos tua Crudeli præſentia liberat hoſte.
Namque vbi ſis hoſteis, Attice, nemo videt.

Ad Poſtumum.

Cuncta tibi debere putas pater optime natum;
Cui dederis vitæ munia prima ſuæ.
Contra, ſi pater eſt nati pater: omnia nato
Debentur; ſine quo non potes eſſe pater.

Ad Gallam.

Fœmineą vxorem quoties te voce ſalutat,
Fronto, ſuam pœnam, Galla vocare ſolet.
Illum ita maſculea poteris tu voce maritum
Grammatice Penem dicere, Galla, tuum.

Ad Scævolam Sammarthanum.

Carmina quæ Gallæ dederam ſcripſiſſe pudebat,
Certum erat & tenebris abdere perpetuis.
Sammarthane vetas, nec te vetuiſſe pigebit:
Nam quo vita datur, quis periiſſe velit?

De viro & vxore.

Atra bile vxor, vir flaua bile laborat:
Felix diuerſis moribus androgynon!

De Leouila.

Fœmineos quæ non patitur Leouilla fluores,
Dic mihi ſemper ab hac quod fluit, ergo quid eſt?

Ad Philopatrum.

Ora-

Orauit binis pro te, Philopatre, diebus
Flaccus, & ex voto eſt cauſſa peracta tibi.
Ad patrocinium nulla mercede rependis:
Imo mercedis plus ſatis ille tulit.
Patrono quamuis numeres nihil, attamen amplam
Mercedis ſegetem, qui bene dixit, habet.

Ad Achillem Harlæum Præſidem.

Parua domi menſa eſt, nec non anguſta ſuppellex:
Villa focus, reditus, omnia curta mihi:
Sed te villa, focus, reditus, domus atque ſuppellex
Excipit. è paruis omnia magna facis.

Ad Germanum Audebertum.

Quid ſit quod veneremur atque amemus,
Et quid quod cupide colamus omneis;
Certant Grammatici tumultuantes:
Sed has cenſeo diſputationes
Mere ridiculas & otioſas:
Qui te ſic adamo vt colam, deinde
Sic colo, vt venerer magis magiſque.
Ergo Grammatici valete, nec vos
Veſtras vendite ſomniationes:
Vnus nam docet Audebertus eſſe
Quod ſimul venerer, colamque, amemque.

Ad Manlium.

Heſterna Manli, tibi luce Epigramma ſpopondi
Me dare; promiſſi ne mora longa foret,
Illud mitto hodie: nec enim vetus hoc probo, Manli.
Sat cito, ſi bene, ſed ſat bene, ſi cito fit.

Ad Ianum Paſſeratium.

Quid nihil ex nihilo ſtulti contenditis? ecce
Ipſe vnus fieri quid ratione probo.
Tam lepide nihilum, Paſſerti, carmine ludis,
Grande vt de nihilo fecerit inde aliquid.

In Floſculum.

Phormio ſum vobis: quoniam mihi contigit vni,

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In noſtro medicas res agitare foro:
Tu qui vaniloquâ tractare forenſia voce
Tentaſti medicus; dic mihi quæſo quis es?

Ad Aprum.

Mane ego promiſi, ſero luo: tam cito? dicis.
Qui ſerio ſoluit, nil cito ſoluit, Aper.

In Hermogenem.

Hermogenes binis Epigrammata plurima libris
Luſit, & inſanis illa referta iocis.
Nunc hos, nunc alios rabioſo ſcommate pungit,
Nec niſi quid mordax, nec niſi turpe dicax.
Supprimet ergo? non dedit excudenda typis hæc:
Perdere, quam ſua, ſe vult magis Hermogenes.

Ad Philomelam.

Ver rediit; glomerantur aueis, concentibus auras
Mulcent, & miris tu Philomela modis.
Tu tu tot toto modularis gutture voces;
Vt Philomela aliis, ſis Philomuſa mihi.

Ad Sabinum.

Quottidie venas rogo cœnaturus apud me,
Et quamuis rogitem, non tamen ipſe venis.
Vel ruri es, vel forte domi, vel ſcribis amicis
Cauſſas, grandæuum vel meditaris opus.
Verùm hodie Genio vis indulgere, Sabine;
Ignoſcas, mihi nam non vacat eſſe domi.

Ad Labienum.

Diuitias tibi do: nobis Epigrammata mittis:
Verum tu ſtocci munera noſtra facis.
Iam variabo vices; ſiquidem tibi carmina mittam,
Dum modò diuitias des, Labiene, mihi.

Ad Iacobum Cuiacium Iuriſconſultum.

Cuias ſis quæro Cuiaci, tune Toloſas;
An te mundanum totus ſibi vendicet orbis?

Ad Medicos de Theophraſto Paracelſo.

Dicitur eſſe nouus vobis Paracelſus, ob idque

Cri-

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Crimen, in obſcurum pellitur exilium.
At nouus Hippocrates, nouus & Chryſippus, & ille
Romæ Aſclepiades, tempore quiſque ſuo.
Qui noua damnatis, veteres damnetis oportet,
Aut iſta nihil eſt in nouitate noui.

De Amore.

En agere atque pati ſimul & ſemel, ipſe Cupido
Omnia qui potis eſt, hoc quoque poſſe docet.
Quî fit? ais: dominæ des munera compta ſuperbæ:
Munera ſi capit hæc, & capit, & capitur.

Ad Sabellum.

Si rarum, pretioſum idem eſt, Sabelle,
O quanti pretii æſtimemus illam
Quâ placas ſuperos peccationem,
Toto qui precibus Deos adire
Semel non iterum ſoles in anno.

De marito & vxore.

In ſeruos ſemper tumide excandeſcit iniqua;
Quodque viro in ſeruis deferat, vxor habet.
Seruorum at domini leuat indulgentia ſortem,
Nec ſeruis, dominæ furda querela nocet.
Audiat hæc dolet huic miſero: taceat, dolet ipſi
Vxori miſeræ. ſors vtra deterior?

De Ludimag. ſtro.

Siſtite, & hæc animis Reges aduertite veſtris,
Quæ de Grammatico pauca ſed apta loquor.
Regibus obueniunt non tantum regna ſuperbis,
Regna etiam noſtro ſunt ſua Grammatico.
Sublimi ſolio ſceptrum geſtatis, & omni,
Pro nutu, populo regia iura datis.
Additis & legi diplomata veſtra ſeueræ,
Quæ ſint Regalis nuntia certa animi.
Is ſedet in cathedrâ, caſtigatorque iuuentæ,
Verbera pro ſceptro geſtat acerba manu.
Legem ex arbitrio fingit, gloſſemata dictat.

Queis docet ingenii condita sensa sui.
Edictis Reges, indictis exiget illi;
Sic vos, sic vobis, sic metit ille sibi.
Quid quod vos Reges, vocat hunc gens Galla Regentem,
Quod regat & Latium temperet imperium?
Hinc Siculus iuuenis regno exturbatus amæno,
Transiit ad tumidi regna magisterii.
Denique si raptim percurreris omnia; dices
Grammaticum summis Regibus esse parem.
Quin ô Magnifici palmam concedite Reges.
Istum nescio quod grandius ornat opus.
Qui regit atque docet dictatque beatulus, ille est
Rex & Dictator, Grammaticusque simul.

Ad Diodoram

Nostra ego dum recito Diodoræ Epigrammata doctæ,
Exigit à nobis nescio quid breuius:
Mas cupitur, breuius nihil. vnica syllaba: vt auctor
Huic placeat, cui non carmina nostra placent.

Ad Hermotimum iudicem.

Misera Antiocho dandum tibi Curio vinum,
Obtulit; oblatum respuis Hermotime.
Vendidit Antiochus, donatum Curio credit:
Non vinum, famam vendidit ille tuam.

Ad Lucianum.

Quod fugis aspectum præsentisque omina Regis,
Et falsas absens concipis ore minas.
Scire cupis tibi quid prodest mentita simultas,
Rex verè absentis desiit esse memor.

In Seraphinum Monachum.

Nigra quod est iuueni barba, & coma cana; putas me
Sæpe animi vireis exacuisse mei.
At quod cana tibi barba est, coma nigra; puto te
Crebro mandibulas exacuisse tuas.

De Paullo.

Falleris vnius tangi si credis amore

Paul-

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Paullam, quam cultu ſimpliciore vides.
Caſta ergo eſt? non. cur? omnis non viuit in vno,
Sed meretrix omneis deperit vna viros.

In Perſium Iudicem.

Sit diues, pauperque cliens inimicus, amicus,
Hoſpes, vicinus, nobilis aut opifex.
Patronus, medicus, miles mercator eâdem
Lance, manuque ſolet Perſius accipere.
Nec ditem releuat, miſeris nec parcit egenis,
Æqua hos, æqua illos vrnaque ſorsque manet.
Qui perſonarum rationem non habet, hicne
Corrupti parteis iudicis exſequitur.

Ad Paullum.

Quod repetat ſedes vxor Leouilla paternas,
Deſerat & miſerum litigioſa virum;
Quid me tam multis obtundis Paulle querelis?
Sic mea ſit coniux litigioſa velim.

Ad Pontilianum.

Cùm mea diſpliceant tibi carmina Pontiliane;
Auguror inde aliquid, Pontiliane, boni.

Ad Amorem.

Téne Chaos genuit, tun' formæ es natus, an oti,
An potius fato de genitore puer?
At te non fatum, non otia forma, Chaosve,
Progenuêre: parens ſolus Amoris Amor.

In Nævolum.

Fortè erit, vt verſus corrodat Nævolus iſtos.
Stulte tace, vel quid Nævole fac melius.

Ad Sabinam.

In mentem ſi quando venis, magis æſtuo, quàm ſi
Vlla aliunde mihi viſa puella foret.
Quod ſi te video par eſt hæc gratia, quàm ſi
Quæ roſea innectat labra puella meis.
Rurſus te video, rurſus mihi gratius iſtud,
Quàm ſi delitias virgo tenella paret.

Quas tu si facias, sed cur hæc gaudia sperem?
Nolim ego delitiis accubuisse Deûm.

Ad Catharinam Rupellam Pictauiensem.

Si qua vel Ausoniis vel mando carmina Gallis,
Hæc animo mandas qualiacumque tuo.
Et recitas, saltem vt te sola teste probentur,
Tu, mea cùm pereas, te mea, non peream?

In Calliodorum.

Lauretum clarâ qui laudas voce, nec vllum,
De reliquis verbum Calliodore facis.
Quid tantum fecere tibi Magnusque, Petrusque,
Quidve Denissottus, quid schola tota mali?
Hos vt prætereas quos culta Lutetia, summis
Plausibus in cœlum docta per ora vehit.
Non hoc laudare est, non Calliodore tacere:
Sed malè de reliquis dicere, quando taces.

Ad Quintum.

Mitto tibi lepores, apros, mulosque, luposque,
Mitto aliud quiduis; omnia Quinte capis.
Vtpote qui (dicis) possis mihi nulla negare:
Tu cùm cuncta capis, nilne negare vocas?

De Iure Ciuili Romanorum.

Dum Latias meditor leges & Romula iura,
Quæ sunt immensis aucta voluminibus:
Nunc auidè Paulum, nunc perlego Pappinianum;
Nunc mihi sese offert Scæuola Serbidius.
Eheu quàm miserè illorum me ænigmata torquent,
Illos dum Proculus, Cassius hos agitat.
Vt me his extricem te consulo Bartole, at Echo
Protinus vt dixi Bartole, tolle, refert.
Iudicióne tuo te tollimus, ánne etiam ipsas
Ausonias leges, Bartole? tolle, refert.
Ergo tu cùm sic statuas: ego Bartole, leges
Romanas tollam: patria iura colam.

Ad Ianum Robertum.

Iustitiæ

Iustitiæ antistes, iuris consultus & æqui,
Dic quâ præcipuè te ratione colam?
Plurima iudicibus, patronis plurima, verùm
Vni plus debet Gallia nostra tibi.
Cur non agnoscat plus se debere, tuâ qui
Arte magistratus, caussidicosque facis!

Ad Gullielmum Fornerium.

Téne ergo prætereo, magni pars magna Roberti,
Quos iuris pridem consociauit amor?
Qui soluis veterum spinosa ænigmata legum,
Et mediis prudens eruis à tenebris?
Qui non tam iuris quàm iusti doctor, & æqui,
Gallicus hoc vt sis tempore Sulpitius.

Ad Florentem Christianum Aurelianum.

Quisquis carmina docta Christiani
Leges, seu Latio lepore tincta,
Siue sint sale Gallico referta:
Tam leges pia, tamque Christiana,
Et modò grauia, atque nunc tenella,
Tam cultis numeris & eruditis,
Vt quamuis taceat tabella nomen;
Florentis tamen esse iudicabis
Poëtæ, Maro qualis aut Catullus,
Et pii pia vota Christiani.

Ad Annam Robertum Iani Rob. F.

Nostris exigis inseri libellis,
O docti patris erudite fili:
Lubens obsequor, vt sciant nepotes
Iunctum amicitiæ fuisse vinclo,
Tibi Paschasium, ac ei Robertum.

Ad Iuliam.

Basia da sed quæ dat casta puella puellæ:
Hæc non deficiunt semper at incipiunt.
Nolo ego delitias lasciui, Iulia, lecti;
Quæ simul incipiunt, deficiuntque simul.

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Ad Cupidinem.

Cur cinere aſpergunt frontem poſt fata reuerti,
Ecquid & in cineres, nos meminiſſe iubent?
Hei mihi, iam totus viuus conſumor, & igne
In cineres redigor, ſæue Cupido, tuo.

In Diodorum.

Emendare tuos nolim, Diodore, libellos,
Vnica quos, verùm longa litura, notat.

Ad Sabinam.

Talis forma tibi eſt, talis prudentia, tantæ
Sunt & opes, vt ſis Iuno, Minerua, Venus.
Iudicium Paridis nolito vtcumque vereri,
In te cùm ſolam treis coiere Deæ.

Ad Achillem Harlæum.

Alcides quondam, quondam & celebratus Achilles;
Græcus & Alcides, Græcus & Æacides.
Rurſus & Alcides celebratus Gallicus olim:
Et tu nunc nobis Gallicus Æacides.

Ad eundem.

Miſiſti carneis nobis Harlæe ferinas;
Iudicia imperio qui regis ampla tuo.
Cepi. parerem tibi nam grauiora iubenti.
Miſerit vlla cliens, dic age, quid faciam?

Ad Nicolaum Rapinum.

Quos das ſponte, lego relegoque, Rapine, phaleucos,
O animæ, ô animi blanda rapina mei.
At mihi quamtumuis te pollicearis amicum,
I tamen, alterius quære patrocinium.
In ius te rapio plagii te Flauia damnat;
Qui me ſurpueris, culte Rapine mihi.

Ad Franciſcum Coldræum.

Ducere ſeu Gallo tentes Epigrammata filo,
Seu Latiis ſcribas carmina ſparſa iocis:
Exſuperas longè quot Gallica Muſa Poëtas,
Et quotquot pariter Muſa Latina colit.

Et in-

Et iuuenis ſcribis, quæ vix prouectior annis,
Ac ne vix poſſit ſcribere Mæonides.
Hoc verè eſt Phœbi radiis fulgere, vel vno
Sidere plus niteat ſi quid Apollineo.
Ne me (haud agnoſco) Phœbum Franciſce ſalutes:
Cedo ſenex: iuuenem palma lubenter amat.
Vox eſt trita, colat Solis quam rara cadentis,
Et quam turba frequens exorientis equos.

Ad Scauolam Sammarthanum.

Cùm Pulicem ſcripſi patrio ſermone iocabar,
Scilicet vnius, Scæuola, noctis opus.
I fuge, nec vanâ paſcaris imagine vitæ,
Tam moriture citò, quam citò nate Pulex.

De Marte & Venere.

Induerat galeam ſopiti Cypria Martis,
Certa nouo Martem fallere Marte Venus.
Ad quem Mars: & cur armata laceſſis inermem,
Armatum quæ me vincere nuda potes.

Ad Calliodorum.

Edere te, variis quæ ſcribis carmina chartis,
Hortor, tu prohibes: Calliodore ſapis.

Ad Ioſephum Scaligerum.

Ergo vale & longos olim victurus in annos,
Hæc tibi deuoti pignora cordis habe.
Obnixè vt tete obteſtor, ſic exigis à me,
Sis memor ipſe mei, ſim memor ipſe tui.

Ad Scæuolam Sammarthanum.

Hei mihi cur patrios infœlix viſo penates,
An ſine te poſſim viuere, tu ſine me?
Sammarthane vale pars noſtri; ſis licet abſens,
Te ſine non viuo, te ſine non morior.

Ad Ianum Toſſellum Borderianum.

Hoc tibi de reditu dum totus cogito, voui
Immortale meæ pignus amicitiæ.
Viue, vale, atque tui ſemper memor eſto ſodalis,

Hunc

Hunc & ama, qui te, Borderiane, colit.

Ad Paulum Foxium, apud ſummum Pontificem legatum.

I liber, at Romam, noſtro tibi Foxius illic
Nomine, ſic paucis conueniendus erit.
Foxi, ſummorum Regumque Ducumque propago,
Stemmata qui ſeclis ducis ab innumeris.
Et iuuenis, quondam magni pars magna Senatus,
Regi à conſiliis factus & inde ſenex.
Nunc ad Pontificem miſſus ſummumque piumque,
Res regni, & priſcæ relligionis agis.
Me tibi Paſchaſius iubet impertire ſalutem,
Qui patriæ columen ſis, populique ſalus.

Ad Arnaldum Oſſatum.

Dum procul à nobis Romanas ſuſpicis arceis,
Sanctaque ſublimi templa dicata Deo:
Hæc nos è grauibus ſubſtraximus otia curis:
Quæ tibi ſi placeant, ſunt placitura mihi,

Ad Muretum & Morinum, Romanæ Vrbis incolas.

Muretum ſaluere volo, ſaluere Morinum,
Quos doctrina vno iunxit amore duos.
Ambos & Gallos, ambos virtutis alumnos,
Quos ſimul æternæ detinet vrbis amor.
Gens quibus eſt eadem, quibus eſt eademque voluntas,
Vos ſaluere & idem carmen vtroſque iubet.

Ad Ianum Varium Regi à ſupplicibus libellis.

Multa tibi meritò Superi ornamenta dedere:
Nati at præcipue tibi nomine gratulor vno.

Ad Gulielmum Varium Iani filium.

Non roſa me mihi, crede Vari, non lilia noſtros
Exornant verſus: lilia cedo tibi.
Tam bene qui iuuenis lepidis me verſibus ornas,
Ne valeam, niſi ſis tu Roſa verna mihi.

Ad Iacobum Canaium.

Canaium

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Canaium dixi, volui qui dicere Caium:
Longius vt nomen, grandius ingenium.

Ad eumdem.

Cùm te inter primos numeremque colamque ſodaleis,
Scire voles, abs te cupidus quid quærat amicus,
Nec lege, Canai, ſterileis nec deſpice nugas:
Sed medium ſi quid, lex hæc ſtatuatur apud te.
Si quid ages, Pſalmos Bucanani voluito: ſi nil,
Nos legito: ne nil; noſtros defende libellos.

In Frontonem Medicum.

Brutidiam Fronto curauerat arte puellam,
Et nullam medico ſoluerat ægra ſtipem.
Conqueritur medicus: mulier ſed, quam exigis (inquit,)
Mercedem ingenii, corpore Fronto luam.
Nec mora: conueniunt validis vtrinque lacertis.
Italicam medicus colligit inde luem.
Corpore qui pro opera voluit vir ſpurcus abuti,
An non mercedem, quam mereatur, habet?

De Amore.

Quiſquis amas, nec te miſerum ſolatur amica,
Accipe quæ tanto ſit medicina malo.
Et ſubitò & longè, tardè rediturus abito;
Vt peſtis, ſic hac arte fugatur amor.

In Phormionem.

Et legis atque tuos recitas mihi, Phormio, verſus,
Siue domi medio ſeu ſpatiare foro.
Quis te non magnum fateatur, Phormio, vatem?
Tam nulli ſua ſunt, quàm tua grata tibi.

De ſomno.

Sors diuerſa licet, ſomnus ſolertia inani
Ditem inopemque æquâ conditione beat.

Ad Ponticum.

Vxor ducta tibi eſt, & abeſt iam Conſule quinto:
Coniugem habes verè, Pontice, ſed nec habes.

In Mathonem.

Sint

Sint licet argutæ communes asseris esse,
Quas nos Ronsardo scripsimus exequias.
Vtpote quæ possint cuiuis quadrare Poëtæ,
Si modò Phœbææ clareat arte lyræ.
Haud equidem inficior, verùm heus tu, dic mihi carmen
Si quod tu hunc sensum videris antè, Matho?
Annuis ingenuè, nunquam vidisse: quis ergo
Commune hoc, proprium deneget esse mihi?

Ad Candidum.

Ægrotum visis: sanum me visere cessas.
O vtinam nunquam, Candide, me videas.

Ad Lectorem.

Plurima me veterum sensa expressisse fatebor;
Ni fatear, fur sim, vel furiosus ego.
Multa sed ex aliis falsò sumpsisse putabis;
Quæ mea percupiam dicier, & mea sunt,
Conueniunt tamen hæc antiquis. Dii malè perdant
Antiquos, mea qui præripuêre mihi.

EPIGRAMMATVM
LIBER SEXTVS.

Ad Petrum Seguierum in Parisiensi Senatu Præsidem
Petri Seg. Præs. F.

HVnc ego de multis contraxi in pauca libellum,
Integrum sine quo stare valebat opus.
Integer at cùm sis, reliqui prodire libelli
Integri sine te non potuêre mihi.
Atque hic, incautum nisi me sententia fallat;
Fortè alios vincet pondere, non numero.

De Lanceloto Vicino.

Tam bene qui narrat labentis funera Regni,
Vix dicas placeat, displiceatne magis?

Displa-

Diſplicet? immò placet: quidni? fœliciter edit
Concinnam miſeri temporis hiſtoriam.

Ad Marinam.

Me quoties viſis toties hoc exigis vnum,
Scribendis animos adiiciam tumulis.
Namque mihi iuſti licet argumenta doloris,
In quibus hic poſſim multa, Marine, refers.
Obſequerer certè ſupereſſet ſi modò nobis
Materies. ſed deeſt. fac moriaris, erit.

Ad Claudium Binetum de Fragmentis Epigrammatum Petronij Arbitri priſtinæ vitæ reſtitutu.

Vixit & occubuit multis Petronius annis:
Te ſine, ſpes vitæ nulla prioris erat.
Huius ſollicitus, curas extinctus vt auctor
A Phlegetontæis ſit rediuiuus aquis.
Ergo bis natus tanto te vindice viuet
Arbiter arbitrio, docte Binete, tuo.

De Bercia.

Et virgo, & mulier: nupta atque innupta ſimul ſum:
Vir, non vir, tanti eſt, hei, mihi cauſſa mali.

In Zoilum.

Carmine. neſcio quis, nos corrodente laceſſit:
Reſpondere ſibi me cupit, haud faciam.
Rurſus at ecce magis, magis inſectatur & vrget.
Reſpondere ſciat me ſibi, dum taceo.

De Phryge.

Millia ſurpuerat Phryx; furripiuntur eidem:
Exſpes inde ſuâ fertur obiiſſe manu.
Quum nequiit Prætor fugitiuo infligere pœnam.
Nunquid ſe merito Phryx dedit exitio?

In Porticum.

Vt te collaudem, multis tua Pontice verbis;
Nec tua tam, quàm quæ ſunt aliena tenas.
Hinc ego nobilium trabo ſtemmata (dicis) auorum,

Hoc

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Hoc pater, illud auus gesserat, hæc proauus.
Laudo. sed dum tot nobis & tanta recenses,
Non ornare tua est, verùm onerare tuo.

Ad Scæuolam Sammarthanum.

Quod volo, Lælia vult. sed abest occasio, tempus,
Atque locus; nobis his sine languet amor.
Tempus adest, nec abest locus atque occasio; non vult:
Ni velit emoriar ni quoque languet amor.
Et cupit, & tempus, locus & succedit vtrique:
Fortè erit vt nolim cùm magis illa volet.
Sic vel inanis amor, vel si quid amare necesse est
Vnum velle, vnum Scæuola, posse duos.

Ad Carolum Balsacum Dunæum.

Annis iampridem colui te, Balsace, multis,
Qui mihi tum solo nomine notus eras.
Nunc animum video tortem, moresque benignos,
An dubitas posthac, Balsace, quid faciam?

Maximiano de Ano.

Si quos edit Anus libros tibi dedicat; omni
Nec quisquam est illo pauper in orbe magis.
Et tibi fœlici & locupleti donat. at ille
Dum dicat, vt dites, Maximiane, petit.

In Polium.

Dum furit, & ciuèis morbus grassatur in omnes:
Dum dirâ flagrant omnia colluuie.
Dum fugimus; remanet Polius securus in vrbe;
In pestem pestis non habet imperium.

De Sabelliano.

Ampla prædia comparauit ære
Multo, magnificus Sabellianus,
Ille nec locuplete patre natus,
Nec patrociniis suis beatus:
Thesaurum hercule credidi eruisse.
Verùm posteaquam die supremo
Perfunctus superas reuisit arceis;

Ecce fœnora tanta creditores,
Et tam dira petunt, vt vnus vni,
Ne quidem minimus ſuperſit hæres.
Theſaurúsne igitur Sabelliano
Tot palatia, tot domos ſuperbas?
Egeſtas potius parauit illi.

In Lupanaria.

Coniugii coitus vir ſi mulierque diurnos
Eſſugiunt & in hoc hinc ſit & inde pudor;
Quos tamen ipſe Deus, vel publica vinxit honeſtas:
Turpius heu quanto turpe lupanar erit?

Ad Labienum Cauſſidicum.

Nulli operam te, inquis Labiene negare clienti,
Cur neget is, cunctis qui, Labiene, locat?

Ad Lælium.

Sim tuus optat Amor, volo te me Lælia non vis,
Atque velis, meme tempus abire iubet.
Deinde maritus adeſt noſtri explorator amoris:
Heu quid agam ſperem, quid cupiamve miſer?
Quando tot in noſtram coniurauére iuuentam,
Ipſe ego, tu, coniux, tempus, Amorque ſimul.

De muliebri pudore.

Hoc fato muliebre genus natura creauit,
Huius vt aſſiduus regnet in ore pudor.
Vim roburque viro non vllo aſperſa pudore,
Corporibus robur, vim dedit ingeniis.
Corpore & ingenio qui cætera vincit, eundem
Virgineus potis eſt exuperare pudor.

In Frontonem.

Accuſem quòd te, ſuccenſes; radito nomen;
Dum modo Fronto ſimul raſeris & vitium.

Ad Ambroſium Tarœum Regiorum Chirurgorum Primicerium.

Chirurgo primas Reges tribuêre Paræo;
Vſu, naturâ, reliquos quia vincit & arte.

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De Regum ſtipatoribus.

Qui voluit multo ſtipari milite Reges;
Quòd timeant Reges, cenſuit eſſe aliquid.
Ergo timent? cur non? quando metuuntur & ipſi:
Securi, timeant ne timeantur, erunt.

Gallia.

Patrum dicta probo. nec ſacris belligerabo.

Ad Matheum Boſſulum.

Boſſule qui multis fama mihi cognitus annis,
Fœdere nunc propius iunctus amicitiæ.
Argentoliacus quæris quid reddit agellus:
Ambitus hic nullâ languet auaritiâ.
Contentus modico, teneris indulgeo Muſis,
Incumboque meis liber amicitiis.
Hic vini fragrantis opes, aërq; ſalubris:
Nî ſatis hæc, nuſquam, Boſſule, quid ſatis eſt.

Ad Ponticum.

Si quando recito noſtros tibi, Pontice, verſus,
Multa quidem laudas ſed meliora cupis.
Hæc ego reſtituo, vel reſtituente Catullo,
Virgilio, Flacco (dicis) & Auſonio.
Iſta ſatis laudo, verùm non obſequor; vt qui
Quæ mea ſint quamuis deteriora ſequar.
Digna refers fateor, ſed ſenſu diſſona noſtro:
Non rapiant quid tum? carmina noſtra fluent.
Cuique ſuus Genius. nòn omnibus omnia paſſim
Conueniunt, quæ quis dixerit appoſitè.

In Corbulonem.

Serpere humi verſus quos ſcribo Corbulo dicit:
Ipſe ſuos pennis eleuat Icariis.

Ad Rupæas Pictauienſeis matrem & filiam.

Et decorant arteis, decorantur ab artibus ambæ;
Docta parens; doctum, nata, parentis opus.
Fœliceis! virgo, tali quæ nata parente;
Mater, cui talis nata ſuperſtes erit.

Vis eloquentiæ.

Vrbibus Amphion vitam saxisque dedisse,
Fertur, & exanimum versu animasse nemus.
Phœbus, Amor, Mauors, permulcet, delinit, armat,
Voce, dolis, ferro, saxea, bruta, viros.
Imperat iste viris, brutisque virisque Cupido:
Mars, Amor, à Phœbo, quo superentur, habent.

In Marcum.

Serica cùm gestet non vllus tempore mœsto
Quo festum morti sacra dedêre diem;
Vnus inaudito Marcus velatus amictu,
Vestibus ostrinis purpureisque nitet.
Omni autem populo miranti, sicne paternos
Ille noua cineres relligione colat.
Hæc ego (respondit) non gestaturus, amici,
Ni pater è viuis occubuisset, eram.

Ad Torquatulum.

Non viuit sibi, qui soli, Torquatule, viuit,
Si verè tibi vis viuere, viue aliis.

Ad Vxorem.

Si quæ res mihi sit domi foriſve;
Vxor possidet, ac ei quadrantem,
Ne quidem minimum negare possum:
Et penu fruitur pecuniosâ,
Et villas habet, & domos, & agros:
Verùm si genio vaco beatus,
Vel de tempore quid remitto prudens;
Ecce mirificè tumultuatur.
Et magnas misero ciet querelas;
Me mihi, atque sibi, meisque deesse,
At tu, quæ miserum virum lacessis,
O coniux, fruere omnibus meis; sed
Tantillum sine me frui meipso.

In Plagiarium.

Non scribis, furaris inops Plagiarie; & ambis,

Furtiuus volitet notus vt orbe liber.
Quamquam ementiti, patris est laudanda voluntas:
Notus erit quem scit quilibet esse nothum.

Vinum.

Dixerunt tignum, domus. & quo vinea constat,
Hinc tigni iuncti formula prisca fuit.
Quàm pulchrè iuris vetus id prudentia cauit;
Cui ratio Vini, non secus atque domus.
Multa domus nobis, sed profert vinea plura;
Namque domus vitæ est, vinea pars animæ.

Ad Linum.

Carmina multa Matho mittit tibi; nulla remittis:
Spernere non hoc est hunc, Line, sed sapere.

Ad Olium.

Basia nocte, diu multumque Aurelia quærit:
Qui fit vt, Olle, diu basia nocte feras?

Ad Paridem

Venus. Minerua, Iuno. pulchra, prouida,
Potens amat docet, beatque quemlibet:
Fuella Cypridi; Mineruæ honos sacer,
Domos, agros, opes, suprema Iuno dat;
Proinde videris trium elegantior
Quæ erit; datoque ei, miselle præmium:
Caue at, ruina ne sit omnibus tuis.

In Amoru effigiem, ad pictorem.

Quis puer hic nudus, cœcus, pharetratus, & ales?
An Deus, an monstrum, dic mihi pictor? Amor.
Aliger? erro igitur simul & mutabilis? immò
Quòd volat hàc illàc vt potiatur amans.
Ergo cur nudus? nudo quòd pectore amanteis,
In tenebris lateat nec diuturnus amor.
Sed pharetram gestat, ferit, & cur cœcus? amator
Vix est, qui videat, cur amet, aut quid amet.
Quid puerum fingis, qui tot per sæcula vixit?
Viuere tum cessat, quando senescit amor.

Forsan

Forſan ei temerè hæc adſcribis. & hercule cuncta,
Vnum ſi demas. ah miſer experior.
Nulla pharetra mihi! ferit vnica Siluia: noſter
At puer, at nudus, cœcus, & ales amor.

De ſeipſo.

Expoſitæ ædeis ſunt multis aliunde feneſtris,
Nam quod ago, notum cuilibet eſſe volo.

Ad Nicolaum Paſchaſium filium.

Sic age cum Superis quaſi te plebs audiat omnis:
Sic age cum populo, Dii quaſi te videant.

Ad Quintum.

Vix perarata mihi meſſis trigeſima dicis:
Annuo, nam cur id te profitente negem?
Sed ſimulatque tuæ numeraſti tempora vitæ,
Protinus hanc morum ſubiicis hiſtoriam.
Labitur in vitium præceps malè ſana iuuentus,
Sæculaque in peius poſteriora ruunt.
Hoc fit: at illud erat noſtris iuuenilibus annis:
Heu quam diſtabant tempora priſca nouis!
Prima, Quinte, mihi iuuenis tu fronte fuiſti;
Qui tamen hæc narres, te puto, Quinte, ſenem.

De Venere.

Vror & in lachrymas meus hic euanuit ardor,
Vt lachrymis oculi fluminis inſtar eant.
Ignem nec lachrymæ, lachrymas nec temperet ignis:
Scilicet in gelidis Cypria feruet aquis.

De Dina.

Si celebro, Latio celebro ſermone puellam,
Si rogito, Latiis verſibus hanc rogito.
Negligit, vt quæ expers Latii: ſermone colamus
Hanc patrio, rurſus negligit illa magis.
Quid non deſpectus cogit? facit vt Dina linguam
Tam ſapiat Latiam, quàm ſapit & patriam.

De ſua Catella clauda.

At vobis malè ſit malæ tenebræ,

Quæ mi candidulam meam Catellam,
Meas blanditias ferè abstuliſtis.
Lugete ô Veneres, Cupidinesque,
Dicebat lepidus Catullus olim:
Flete nunc Veneres Cupidinesque,
Vestri claudicat heu, catella vatis:
O fatum miserum atque lachrymosum!
Sed non sic lepidus Catullus, at sic:
Passer mortuus est meæ puellæ.
Lusus quæ dabat antea iocosque,
Lusus non dabit amplius iocosque.
Quæ sic vixerit, ah catella non est.

Ad Sabinam.

Æquora quot conchas, voluit quot littus arenas,
Quotque humeris magnus lumina fulcit Atlas,
Oscula da trepidis labris coeuntia, in vnam
Vt se animam geminus colligat intus amor.

Laidis speculum.

Hoc Veneri speculum Lais rugosa dicaui,
Consilium formæ quod fuit antè mihi.
Forsan & impressa huic nostræ sunt spectra iuuentæ;
Exemplar formæ sumat vt inde Venus.

In Labienum.

Versibus expressit Latios Labienus amores,
Et queritur sua quod pectora pungit amor.
Hunccine pungat Amor non sat scio, at hoc scio, amores,
Quos scribit, nullâ pungere particulâ.

In librum Basiorum Iani Bonesii.

Hinc tua si dentur, Veneris mihi dentur & illinc,
Aspernor Veneris basia, sumo tua.
Et tua cur? quoniam quæ nectis basia, mille
Intus alunt Veneres, in Venere vna Venus.

Ad Ianum Baiffium.

Condico tibi, mi Baiffe, cœnam
Hanc non Pontificalem, Apicianam;

At con-

At condico tibi Baiffe: ſed quam?
Gratiis & Apollini dicatam,
In qua quòd dedero velim rependas.
Si ſal, ſi lepores dabo, viciſſim
Tu ſa'es dabis, & dabis lepôres.
Mellitas paro ſi dapes, tuo tum
Apes mellificæ fluent ab ore.
Optimum tibi quid repono? rurſus
Optimum mihi largius refundes.
Verùm tres Charites adimpleamus:
Aureli ſimul, & ſimul Binete
(In tanto grege pars ero puſilla)
Vos accerſo duos ego. ſed an non
Implendus numerus nouem ſororum?
Haudquaquam, quid ita? aduenite, apud me
Treis erunt Charites, nouem ſorores.

Ad Franciſcum Amboſium.

Tam lepidè verſus facis, & tam leniter oras,
Vt nunc ſis Hermes, nunc & Apollo mihi,
Credo ego te, Amboſi, menſis accumbere Diuûm:
Quin ego te credo nectar & ambroſiam.

Ad Ioachimum Bellaium.

Redde mihi ingenium ſolitasque in carmina vireis;
Fauſtinam potius ſed mihi redde precor.
Fauſtinæ atque ſuos ludens Ioachimus amores,
Hæc fundit Cypriæ vota precesque Deæ:
At mihi ſi teneram reddat Cytherea Sabinam,
Reddiderit dominam, reddet & ingenium.

Arbor nucifera.

Non ferior ſterilis, ſim fertilis. heu petit omnis
Me populus ſaxis; quodque fero, ferior.

Ad Sabinam.

Sabinas veteres, vetus pudoris
Exemplar memorat mihi (roganti
Vt deſiderium expleat) Sabina.

Quid hæc virginitatis inuolucra,
Quid hæc ludicra caſtitatis ornas?
His his te cupio magis pudicam.
Iacturam ſiquidem noui pudoris
Fecerunt tetricæ palàm Sabinæ:
Ipſe clàm volo te frui, Sabina.

Ad Angelum Politianum.

Mitto vina, ſitim malles me mittere: mitto.
Quandoquidem acccendunt ignea vina ſitim.

Ad Sabinam.

Amabo, mea turturilla, amabo,
Amabo, volupe ô meum meum cor,
Hic mi blanditias iocos, lepôres,
Da mi fulgureos tuos ocellos,
Frontem, labra genas manus, papillas;
Da totam ſimul adſuauiari.
Ah fugis, fugis ah proterua, quid me
Iſtis nequitiis miſellum ineſcas?
At non, non ita Dii me ament amantem,
Non feram, patiar, ſinamve Amori
Tam graue vt plagium ſceleſta faxis,
Ac te ſurripias mihi tibique.
Atat iam teneo fugacem anhelus,
Victor quem referam Dii triumphum!
En vernas violas ſuaue rubras
Millenâ tero baſiatione,
Victori hic locuples erit triumphus.
Quid renitteris? obſtinatiora
Carpo baſia mille ſingulatim.
Labris millia, millia en ocellis,
Genis millia, millia en papillis,
Obſignabo, licet puella nolit.
Hiſce nequitiis & illecebris,
Iam tranſpiro animam, volauit ad te:
Hiſce nequitiis & illecebris,

Tranſpiras

Transpiras animam, volauit ad me:
O quis se mage prædicet beatum!
Verùm heu quàm miseram beatitatem!
Nam quare mihi das tuos ocellos,
Frontem, labra genas, manus, papillas?
Quid micantibus enecas ocellis,
Labris, fronte, genis, manu papillis?
Isthæc osculer vt satis superque,
At non hæc faciunt satis superque:
Totus ni fuerim, Sabina, ocellus,
Frons, & labra, genæ, manus, papillæ;
Ni sim denique basium, nihil sum.

In Iani Bonefij Basia.

Iani Basia dum lego Secundi;
Ianum censeo nemini secundum;
Quod magnus quoque censuit Poëta:
Iani Basia dum lego Bonefi,
Secundo puto, Iane, te secundum,
Et dum censeo, Iane, te secundum,
Iane, tu mihi totus es Secundus.

In conductitios alienæ industriæ Encomiastas.

Docto præfigis malè doctum Epigramma libello,
Emoriar, si non ingeniosus homo es.
Nam tua parturiant cùm nullos otia libros,
Ex aliis vitam quam dare fingis, habes.

Rege digna sententia.

Iniurii vel viuite, aut non viuite:
Vox hercle verè digna Principe optimo,
Tranquillitati qui studet regni sui.

Ad Nicolaum Paschasium filium.

Perpendas primo tibi quod genus vtile vitæ;
Nec temerè ad quamuis aggrediare viam:
Et ne ventosi fumos sectare theatri,
Sed quod naturæ congruet & genio.
Lecta via est: mox te iubeo bene velle, deinde

Proximus huic tibi sit, non resilire labor.

De seipso.

Hoc Deum rogito benigniorem,
Ne contemnar ego, nec inuideri
Me sinat: tamen alterutrum eorum
Si det (quo mihi nil magis verendum)
Sperni non sinat, at det inuideri.

Tres Charites.

Quicunque Charites tres sacrauit antiquis,
Nudas simul, duasque corpore auerso,
Aduerso & aliam: an mirus artifex ille,
Eâ sub vmbrâ credîdit rependendum
Cùm fœnore duplici beneficium, ac nudam
Verè esse gratiam, nec arte adumbrandam?

Ad Lectorem.

Plurima ne pereant taciturnæ Epigrammata chartæ
Commisi: me sic delituisse iuuat.
Cur igitur tacitæ meruere silentia noctis?
Nempe quod expresso nomine muta cano.
Vera canam, verum nunc audit nemo lubenter;
Falsa placent, sed habent tempora quæque suum.
Eruta de nostris quæ sunt fragmenta libellis,
Forsitan è tenebris eruet alma dies.

Ad Georgium Bucananum.

In te vno quòd sint multi Bucanane, Marones,
Ac dederint talem sæcula nulla virum:
Hoc de te primo cœlum spondebat ab ortu;
Nomine subque tuo, numen & omen erat.
Nam Canere est vatum; vatum Tuba, Buccina, Bucca;
Et Canis Annis nobilitatur opus.
Hæc tua sunt Bucanane, tuoque in nomine cuncta,
Canus & Annus, item Buccina Bucca, Cano.

In Aprum.

Tu me imitatorem seruum pecus asseris, esto:
Dum facilè hoc seruum non imiteris, Aper.

Ad Ianum.

Capta Sabina ſuis, eius ſum captus ocellis:
Dic mihi quem cenſus Iane, dolere magis?

Ad Poſtumum.

Prima mihi meta eſt laudent vt Poſtume docti,
Mireturque meos cætera turba libros,
Proximus inde labos, hoc ſi non aſſequar ipſum,
Vt mea lector, amet; vel mea lector emat.

Nauis.

Quæ iacuit ventorum abies proſtrata procellis,
Hinc timide ventos facta carina fugit.

Ad Robertum Garnerium.

Carmina ſeu Gallo tentes elata cothurno,
Seu patrio reddas ciuica iura ſolo;
Vnus præ reliquis; Garneri candide fulges,
Garneri patrii luxque decuſque ſoli.
Sic ne nocturnis fluitem vagus erro tenebris,
Ecce tuo mittis cerea Paſcaſio.
Nam tu ſi quid agis, Garneri, ſcilicet hoc eſt,
Vis lucere tuis, vis tibi, vis patriæ.

De Helena.

Cerea quo Superis feſto ſacrata parantur,
Vidi Helenam: ô quantum huic conuenit iſta dies.
Lucidula ad ſummos rapiunt nos cerea Diuos:
Huius ego totus lumine raptus agor,
Igne diem celebrat, celebramus & igne viciſſim:
His ſuperi; nobis igne colenda Dea eſt.
Omnia cum ceris ſunt ignea: terque quaterque
Fœliceis, ſi nos cereus vrat amor.

Ad Sabellum.

Ad cœnam Veneris die voco te:
Hac non cœno die, Sabelle dicis.
Ad cœnam te ideo voco, Sabelle.

In Pontilianum.

Olim dilexi, nunc non amo Pontilianum:

Ecquid amem? se non Pontilianus amat.

In Lodoicum IC.

Iurisconsultum hacce nota tete asseris I C.
Quid si inconsultum quis Lodoice putet?

In Alumnum.

Qui crucias seruos, abs te cruciaris Alumne:
Longè est seruili sors tua deterior.

Bacchus.

Annosum lymphis quantumuis ablue Bacchum:
Vinea, vis lymphis ignea semper erit.

Ad Petrum Albenum.

Ad nostros igitur lareis adisti,
Albene ô hominum venustiorum
Quot sunt & quot erunt lepos venuste:
O diem niueum mihique festum!
At quo fœnore te remunerabor?
Non os, non oculos, genas, manusve,
Non caput nitidum suauiabor,
Sed mentem lepidam, iocosque molleis,
Mores ingenuos, pios, vetustos:
Solemnemque tibi ac tuis dicabo
Hunc, Albene, diem, diem quotannis
Hunc albo mihi calculo notandum.

Pinus.

Quæ modò frondebam syluarum gloria Pinus,
Pinus ab Arcadio consita prima Deo.
Inuidere mihi dum celsa cacumina venti;
Æolio infelix turbine victa ruo.
Extimulas quid me mercator auare, iacentem;
Nec tumuli pateris membra quiete frui?
Ad vaga terrarum quid me commercia pungis,
Præcipitique iuuat subdere remigio?
Falleris: esse ratem si senserit Æolus, is me
Obruet æquoreis inuidiosus aquis.

Ad Achillem Harlæum Baumontium præsidem.

Qui

Qui reliquis luces, tibi lucida cerea mitto:
Nam cumulare iuuat fluctibus Oceanum.

In epitaphia Othonis Turnebi, à Stephano & Adriano Turnebis fratribus edita.

Tartareo Alcides Ægidem soluit ab Orco:
Hoc fratri frater præstat vterque suo.
Is ferri, sed vos acie ingenii: ille sodalem,
Vos fratrem. vestrûm quis rogo maior erit?
Et Deus Alcides; vitam dum redditis vni,
Vita in perpetuum panditur vna tribus.

Ad Vidum Liedum.

Ossato, Liedus, meo suoque
Commendet cupio meos libellos:
Aristarchus & hic & ille magnus:
Vteruis probet, omnibus probabor.

Ad Ianum Clericum Libellorum Supplicum Trasidem.

Septenis quod tu repetitis sæpius ornas
Versibus, has Regis, pia lustra, potentis eremos,
Nil Regali animo, nihil hac pietate, tuisque
Nil numeris, numero nil denique sanctius illo.

Ad Renatum Hennequinum Sarmosium Regi à supplicibus libellis.

Te si, perlepide Hennequine, viso,
Mearum locuples ineptiarum
Censor, clam mihi mussitas, in illis
Esse nescio quid quod huic & illi,
Veris nominibus quadrare possit;
Mutato quasi nomine annotarim
Multa, quæ tacitè putes notanda.
Has fingis tibi somniationes
Quas audit trepidè innocens amicus:
Vah scripsisse piget iocos inaneis,
Ansam cum dederint pio proboque,
Nunc me, nunc alios calumniandi.

Ad Callio-

Ad Calliodoræ n.

Quod vagus hac animus mihi nunc, nunc fluctuet illac,
De noſtrâ dubitat, Calliodora, fide.
Quantò in amore leuis paſſim mage fluctuo, tantò
De noſtrâ debet certior eſſe fide.

Ad Sabinam.

Charino ſoror eſt Petronia, in quam
Exercet tacitas moleſtus iras;
Quod ſcit & ſoror: attamen Charino
Si quid accidit, aut rei, aut negoti;
Ecce protinus itur ad ſororem:
Nec Petronia denegat roganti.
Hinc quod iudicium, Sabine, faxis?
Fratrem peſſimum, & optimam ſororem.

Ad Steph. Taborotium Regium apud Diuionenſes Patronum.

O mihi nec facie, nec nomine cognitus olim
Verùm nunc ſolo notus ab vngue Leo.
Siccine tu, quod ſim, cupias auidiſſimus eſſe,
Siccine ſim voti pars ego tanta tui?
Sic Macedo, Regno hunc niſi ſors auguſta beaſſet,
Optabat Cynici non niſi ſorte frui

In Pannicum.

Ad nutum vendit quicquid, librarius, edis,
Et legitur paſſim nomen in vrbe tuum.
Neſcio quæ noſtras, hoc dum fit, vox ferit aureis;
Deſipiunt plures, Pannice, quàm ſapiunt.

Ad Iulium Garſentium.

Orat magnificè vnus inter omneis,
Verſum Iulius & facit venuſtè:
Inter fatidicos Patronus, idem
Inter cauſſidicos Poeta ſummus.

De Poetarum amoribus.

Ardet amore ſuæ Daphnes miſerandus Apollo,
Quem Peneia fugit, nullâ violabilis arte,

Hinc

Hinc fit laurus. & hinc laurus ſacrata Poetis:
Hinc vates & amant, dominamq; hinc verbous ornant;
At dominâ rarò, raro potiuntur amicâ
Atque vt Phœbæa decorant ſua tempora lauro,
Sic iidem referunt ingratæ præmia Daphnes.

In Cæcilianum.

Quæ faciunt omneis, tibi ſunt bona, Cæciliane;
Atque hinc vis vt te, Cæciliane, probem.
Nec probo, nec probus es nobis: cui cuncta probantur;
Emoriar ſi ſit, Cæciliane, probus.

Ad Librum.

At tu perfide quo libelle pergis?
Dum non vis dominum manum à tabellâ
Summam tollere, fis Liber, Libelle.
Libellum dare, non Librum ſpopondi.

Ad Lectorem.

Si qua vel hîc ſcateant mendis, vel ſi qua lituris;
Iunctaque ſint falſis plurima verba notis:
Id ne tu nobis adſcribe, librarius ipſe
Ingenuè culpam dixerit eſſe ſuam,
Multa ego percurri, quæ me ſcripſiſſe puderet;
Purgandiſque locum Bibliopola dedit.
Hunc lege, vel ſupple ſi quicquam te male torquet;
Nî facias, vitium dic mihi cuius erit?

Ad eundem.

Paſquierus, Gallo (nomen ſi forte requiris)
Nuncupor, at Latio nomine Paſchaſius.
Hæc ego de multa ludebam carmina nocte:
En ſol è tenebris exoriare mea.

EPITAPHIORVM LIBER.

Ad Lectorem.

Luſimus,

LVsimus, at lusus tumuli lachrymæque sequuntur:
Scilicet obrepit mors inopina iocis.
Sed quia te forsan lususque iocique iuuabunt,
Sunt etiam lachrymis ludicra mixta meis.

Alexandri Magni Epitaphium.

Oppressis Indis, Asiâ, Ægyptoque subactâ,
Magnus Alexander protinus interiit.
Viuit in æternum, quia primis occidit annis:
Si plus vixisset, viueret ille minus.

Iustiniani Imperatoris.

Flauius, Augustus, fœlix, pius, inclytus, Afri,
Vandalici, Alani victor & imperii,
Francicus, Anticus, & Goticus, Germanicus, idem
Allamannicus, hoc marmore contegitur.
Quis docet hæc? lapis vnus: at ò spes vana potentum,
Tot titulos, mutum non nisi marmor habes.

Francisci Lothareni, Principis Gussii.

Pro patriâ victor, toto qui cognitus orbe
Gusius, auerso vulnere procubuit.
Occiditergo fugax? imò fortissimus hostis
Non potuit tanti lumina ferre ducis.

Desiderii Erasmi.

Quæ Desiderio mors nos orbauit Erasmo,
Heu desiderium quam longum liquit Erasmi.

Guillelmi Budæi.

Nec voluit viuus fingi pingiue Budæus,
Nec vatum moriens ambiit elogia.
Hunc, qui tanta suæ mentis monumenta reliquit;
Externa puduit viuere velle manu.

Oppiæ.

Vestalis virgo, violati ob claustra pudoris,
Oppia, eheu, diro marmore viua premor.
Quam natura aliis mortalibus esse quieti
Iussit humum, soli est hæc mihi supplicio.
Siste, & mirandum hoc, miserandumque aspice: virgo,

NON

Non virgo, tumulo, non tumulata tegor.

Ianæ Violæ.

Nata inter Violas molli requiesco sopore,
Illa ego flos formæ, floſque pudicitiæ
Cætera flos, niſi quod breuius ver floris; at iſtud,
Quæ vireo æternùm, neſcia ſola pati.
Vere meo potui quamuis longæua perire;
Nam fuit ætatis ver mihi perpetuum.
Pro lachrymis igitur flores hic ſparge, viator,
Parua etiam Violas hæc dabit vrna nouas.

Hermaphroditi.

In binis vnum, duo corpora corpore in vno,
Hoc tumulo, his tumulis conſociata iacent.
Fœmina virque; at enim quid ſi nec fœmina, nec vir;
Iſtorum neutrum, ſint quod vtrumque ſimul.

Franciſci Caſtanii Rupepoſæi.

Scaligeri iacet hic Mœcænas ille Ioſephi:
Non ſatis? hoc vno cætera, Lector, habes.

Franciſcæ Belinæ vxoris.

Iuſta hæc viuenti coniux, tibi ſoluo Belina:
Nempè amor extinctæ me ſupereſſe vetat.

Sebaſtiani Luxemburgæi.

Quem lucem in Burgo Galli dixere penates,
Ille ego Gallorum luxque decuſque fui:
Et quem Martigenam, Martis de nomine, verè
Mars ego pro patriâ fortiter occubui.
Ergone Mors Martem? Mortem Mars ipſe peremit:
Nec lucem mihi Mors abſtulit, imò dedit.

Gaſparis.

Gaſparis vnius non funus; funere in vno
Eheu quantorum funera mœſta vides.

Caroli Burgundiæ Reguli.

Carolus hic ſitus eſt, Burgundi, Carrolatenſis;
Ille Brabantini dux dominuſque ſoli.
Flandrorum, Atrebatum dominus, dominuſq; Namurſi,

Et Frisiæ; dominus non tamen ipse sui.

Francisci Momorantii, Equitum Magistri.

Cui nihil in votis potius quàm Francia, quàm res
Francorum, quam lex Franca salusque fuit;
Hoc Franciſce iaces, heu verè Francice, saxo:
Quid si etiam tecum Francia tota iacet?

Arturi Cossæi Gonnorii Equitum Magistri.

Sat sibi. sat domui, claro sat vixit honori
Cossæus; patriæ non satis, ac populo.

Adriani Turnebi.

Quod, Turnebe, tibi doctoque, proboque, pioque,
Solemneis rarus soluerit inferias:
Ne culpæ adscribas doctisque, probisque, piisque,
O raros inter, vir numerande, viros.
Nam quid in astra iuuat tumuli tibi ducere sumptus,
Quem certum est seclis viuere perpetuis?

Philippi Cominei.

Gallorum, & nostræ laus vna & gloria gentis,
Hîc Cominæe iaces, si modò fortè iaces.
Historiæ vitam potuisti reddere viuus,
Extincto vitam reddidit Historia.

Bonifacii.

Qui quondam irrequietus, & frequentes
Belli miscuit, & graueis procellas;
Versutus, tumidus, procax, cruentus;
Aduersis humilis, ferox secundis;
Fumos vendere doctus atque ventos:
Qui neutris placuit, nec his, nec illis;
Hic idem sibi dum parat quietem,
Ventorum varias ciet procellas,
Quas nusquam veteres tulere soles.
Sic mors turbine turbulentum honorat.

Michaelis Hospitalii Franciæ Cancellarii.

Hîc cineres Michaelis habes, hîc conditur ille
Gallus Aristides, nostri & ato temporis alter,

Quique

Quique ſophis ſeptem numero ſuperadditur vnus.

Caroli Molinæi Iuriſconſulti.

Hic iacet ille fori Molinæus gloria noſtri;
Hic iacet antiquæ lauſque decuſque togæ.
Vidimus hunc operam multam nauare clienti;
Vidimus hunc ipſis ſcribere Cauſſidicis.
Sacri ergo ingentes auri cumularat aceruos?
Propria non domus huic, qua recubaret, erat.
Roma ſuos taceat. nihil hoc celebratius? eſſe
Cui licuit noſtro tempore Fabritium.

Guillelmi Marliaci.

Dum tibi non parcis, requiem dum Regis & aulæ
Vnus præ cunctis irrequietus obis.
Mors quoque dira (nefas) non parcit, at imò pepercit;
Quam tu neſcieras, nam tibi dat requiem.
Ergo qui vixit patriæ, ſibi mortuus olim;
Nunc moritur patriæ, viuat vt ille ſibi.

Cároli Marliaci Conſiliarii, Guilielmi filii.

Ævi quinque ſui vix luſtra peregerat, omni
Iſque Palatino munere functus erat.
Scripſerat, orarat, Patrum mox ſcriptus in albo,
Grande aliquod tacita mente premebat opus.
Miraris verno raptus quod flore iuuentæ
Carolus? à pueris cœperat eſſe ſenex.

Ioſephi Molæi.

Vos ego Veneres, Cupidineſque,
Vos ego Charites Venuſtiores,
Et quicquid tegit ampla Regis aula,
Melliti, lepidi, atque mollioris.
Vos imploro ego, flete mollicellum:
Periit molliculus Molæus ille
Qui vos toto animo petebat olim,
Quem vos toto animo magis periſtis.
Periit molliculus Molæus ille:
Qui ſi mollitiem ſuam ſequutus,

Nullam militiam nouam paraſſet;
Hoc nil gratius elegantiuſque,
Verùm dum male miles excitatus
Claſſicum patriæ ſonare fertur,
Molirique ſuis, miſer, ruinam;
Anceps mobilis anne mollis eſſet,
Mollis mole ſuâ miſer periuit.
Vos tamen Veneres, Cupidineſque,
Vos tamen Charites venuſtiores,
Et quicquid tegit ampla Regis aula,
Melliti, lepidi atque Mollicelli,
Mellitum, lepidum atque mollicellum
Flete molliter vt miſellus hic qui
Vobis viuere molliter ſolebat,
Mortuus ſibi molliter quieſcat.

Petri Aretini.

Primorum maſtix, molli hac requieſco ſub vrnâ;
Viuenti cui mens irrequieta fuit.
Nulli ego mortali; Superis ſi forte peperci,
Ignoti Superi fortè fuere mihi.

Iani Brinonis.

Hîc ſitus eſt Brino quondam ditiſſimus, at qui
Prodigus in cinerem cuncta redegit inops.
Sed dum fortè aliquid, decoctis omnibus, eſſet;
Heu moritur; verè fiat vt ille cinis.

Baptiſtæ Mænilii Regii Patroni.

Mænilius iacet hic, quo non ex omnibus alter
Comior, aut melior candidiorque fuit.
Nec tamen innumeris videas è vatibus vnum
Qui tanti decoret funera clara viri.
Scilicet hoc vno moriente euanuit omnis,
Et pudor, & pietas, ſimplicitaſque patrum.

Petri Rami.

Dum famam totum Ramus diſpergit in orbem,
Ramus & Foïs notus & Heſperiis,

Hunc

Hunc mare florentem terris inuidit, eumque
Fex populi rapidis effera merſit aquis.
Ergo apud ignotos, tumulique vagaberis expers,
Rame, heu Gallis exul & erro tuis.
Qui diſciplinas, variaſque vagatus in arteis,
Cuius per celebreis fama vagata vias:
Qui Geometra animo tantum telluris obiuit,
Vno non potuit mortuus eſſe loco.
Exulat erro? imò fortunatiſſimus; vt quem
Mors vetet ingrato condere membra ſolo.

Cuiuſdam.

Quæris quis iacet hac, viator, vrnâ:
Nomen neſcio, neſciebat ipſe.

Mariti & vxoris.

Vna dies natalis eis, fatalis eiſdem.
Attulit alba duos, abſtulit atra duos.
Ambo fœliceis; tumulo conduntur in vno,
Fœliceis vno qui iacuere thoro.

Iaiæ Marianæ.

Haud tumulum, at thalamū: thalamū? non, imo viator,
Et tumulum & thalamum ſi pote cerne ſimul.
Sæuus adulterii pœnas à coniuge coniux
Dum petit, heu. iugulat me miſeram hoc thalamo.
Sic mihi qui thalamus tumulus quoque: ſcilicet idem
Cauſa mihi lethi, lætitiæque fuit.

Cleandri infantuli.

Hæc prima eſt teneri lux & ſuprema Cleandri,
Cui vix dimidium fata dedere diem.
Vidit vt ærumnas mundi pereuntis acerbas,
Ingemuit: cœlum mox ſine labe petit.

Marriolenæ Catellæ.

Fida ſuo domino cuſtoſque comeſque, viator,
Si qua catella fuit, Marriolena fuit.
Quattuor hæc mecum vixit mihi, non ſibi, luſtris;
Nutibus applaudens officioſa meis.

Atque vni vt prorsus vixit, mihi prorsus obiuit;
Hanc abiisse tamen, non obiisse putes.
Illam etenim annosæ lauri in radice locaui,
Vt Catulæ Laurus viueret, interitu.
Quod si languentem reuocas à funere Laurum,
Per quam fatidicis vatibus esse datur,
Et quæ ipsos potis est vitâ donare poetas,
An non te morti succubuisse nefas?
Ergo cum Lauro, Lauri columenque salusque,
Æternùm viues, Marriolena, tuis.
Et domini viues gemitu, lachrymisque rigata:
Non poteras vita nobiliore frui.

Othonis Turnebi Adriani Turnebi filii.

Heu vos aduoco, lachrymosi adeste,
Turnebi duo, Christiane, Drace,
Audeberte pater, simulque fili,
Aureli, Brueri, Vari, Binete,
Et quot lumina Gallicana nobis,
Isto Pierides dedere seclo,
Heu vos, vos iterum aduoco poetas.
Hæc sit næuia; næniam canamus
Turnebo veteri pioque amico:
Atque istas Veneres Catullianas,
Molleis versiculos, sales, lepores,
Missos iam faciamus, ò amici.
Et cur id? nec enim sub hoc sepulchro,
Turnebum videas, viator, vnum:
Gratiæ, veneres, sales, lepores,
Hac (illi comites) teguntur vrna.

Franciſci Balduini Iuriſconſulti.

Franciscus iacet ille Balduinus,
Mirum quàm varius, sub hoc sepulchro:
Nam quicquid tibi proferebat ætas,
Quicquid pagina sacra vel profana,
Pulchrè calluit: vnus inter omneis

Consul-

Conſultiſſimus vtriuſque iuris,
Anceps vt patria hæſitarit illum
Baldum diceret, anne Balduinum.

Genuini.

Hic Genuine iaces primæ roſa verna iuuentæ;
Bellus, vt aſſideas cum Ganimede, Ioui.

Trium Epitaphium.

Hoc auia, hoc neptis, nata &, materque, ſororque,
Frater, vir, coniux, filius atque pater
Marmore contegimur. Tot in vno condita? dicis.
Ne credas; ſolum corpora trina ſumus.

Cuiuſdam.

O quam ridiculum eſt, qui ſim fuerimve rogare,
Cum qui ſis, tibi ſit diſcere cura leuis.
Ne quæras qui ſim; ni ceſſes dico nihil ſum:
At tu ſollicitus diſce vel inde quid es.

Corydonis.

Annua ſolemni tumulo votiua parate;
Non hic mortuus, at mors reſupina iacet.

Eiuſdem.

Si vitam inſpicias, nihil hoc ignauius: ore,
Geſtu, habitu; ac toto corpore pondus iners.
Æternos tamen eſt Corydon victurus in annos,
Nam non viuet, quo Mors moriente cadit?

Petri Ronſardi.

Has tibi viuenti, magne ô Ronſarde, ſacramus,
Quas nos defunctis ſoluimus exequias.
Haud aliter poteras donari hoc munere; vt in quem
Inuida Mors nullum vendicet imperium.

Capionis.

Tune etiam viuus tumuli decoreris honore,
Tene etiam ſacris manibus adiiciam?
Tu vero tumulo longe digniſſimus; vt qui
Es nihil, aut ſi quid, nil niſi truncus iners
Ergo has ex animo, vir cordatiſſime, claras

Quas damus accipies funeris inferias.
Cæpio viuit adhuc: quid si mage Cæpio mortuus,
Mortuus est: quid si Cæpio viuit adhuc?
Hic ne forte putes marmor spectare, nisi quod
Cæpio sit toto pectore marmoreo.
Rem fortasse nouam nobis, fortasse nec vllis
Auditam seclis, edidit hic tumulus.
Cæpio mortuus est nec marmore conditur vllo;
Viuit, & est tumuli marmorei tumulus.

I. Boguieru Consilarii.

Cui subiti fuit, heu, grauis aer causa soporis,
Fac post fata, Deus, sit mihi terra leuis.

Cerdonis.

Nusquam tantillum viuus possedit agelli,
Quo posset miserum ponere Cerdo pedem:
More sed Æthiopum terras vagus hospes obiuit;
Donec mortuus hac nunc requiescit humo.
Extincto dat mors, viuo quod vita negarat,
Scilicet & terram, scilicet & requiem.

Ægidii Burdini, Regii Procuratoris.

Seu subscribere supplici libello,
Seu defendere Regis acta vellet,
Voluendisque libris domi vacare;
Librorum helluo, Regius Patronus,
Regno & munere nobilis forensi;
Stertebat media Patrum corona:
Stertebatq; domi, palamque clamque;
Nec tempus vacuum, locus vel vllus,
Quo non sterteret ille; tamque dormiit,
Vt mors hunc inopina dormientem
Interceperit; omnium bonorum,
Magno cum gemitu, altiore damno.
Mortuum tamen, ô viator, illum,
Tu ne credideris: quid ergo? vere
Somno perpetuo quiescit ille.

Christophori Tuani primi Senatus Præsidis.

Ne lachrymis frustra manes temerate Tuani:
Non tumuli summis marmora nulla Deis.
Πᾶν mihi qui Graio es, Gallo qui nomine Totus,
Tu mihi Pan totus, tu mihi Numen eris.

Gordiani Imperatoris.

Hoc iacet tumulo ille Gordianus,
Romani Imperii Imperator, atque is
Germani & Gothici soli subactor,
Idem Sarmatici subactor; at non
Subactor miseri miser Philippi.

Parmenionis cuiusdam.

Paucis te volo si voles viator,
Siste dum miseram, imo dum beatam
Narrat historiam, hoc tibi sepulchrum,
Vxorem tumidam & proteruam habebat
Noster Parmenio, vir vndiquaque
Miser, siue fortis, miser domive;
Nec vllum solitus diem videre
Aut faustum, aut modice negotiosum.
Is dum forte sui in domo propinqui,
Ludenti bene tessera, videret
Fœlices ita subsilire talos,
Vt hunc alea nulla summoueret;
Vni contigit inter hos iocanti
Isto ludere sic eum cauillo;
Illum scilicet alea secunda,
Hac & sorte frui benigniore,
Vxorem quod is osculatus esset.
Nempe & asserere hoc solent iocanteis.
Ergo Parmenio sui misertus,
Sorti obsistere sic volens nouercæ,
Vxorem statuit suauiandam;
Atque vt constituit, suauiatur.
Nec has dat tamen osculationes,

Quas ſolent dare filiis parentes?
Sed has quas dare clanculum iuuenci
Dum furtis cupide vacant amantes.
Et tantam ſegetem oſculationum
Sparſit vir bonus in thoro iugali,
Quo fortuna ſibi veniret æqua,
Vt exhauſtus ab oſſibus medullam.
Fato ceſſerit; omnium ſuorum
Summa triſtitia,& graui dolore.
Sed ſucceſſit. vt ominatus, alter.
Nam qui ſe aſſerit à procacitate
Vxoris tumidæ,improbæ, proteruæ,
Morte tam ſubito bene auſpicata;
Quid? non iure putes eum beatum?

Gellia.

Hanc ſi forte vides iſto ſub marmore condi,
Gellia cum vixit marmoris inſtar erat.
Nil nunc, nil etiam cum Gellia viueret, audiit;
Nec precibus flecti docta puella meis.
Muta iacet; nullum expreſſi medicabile verbum:
Immota eſt, nulla mobilis arte fuit.
Atque vt longa dedi quondam ſuſpiria viuæ;
Heu lachrymis ſoluo manibus inferias.
Denique vix dicas an vixerit illa ſepulta;
Anne ſepulta ſub hoc marmore viuat adhuc.
Si tamen è viuis hanc exceſſiſſe putabis;
Inciſum, tali carmine, marmor habe:
Gellia conditur hic, cum qua Venus ipſa ſepulta eſt;
Imo hæc in nobis viuit,& ipſa Venus.

Arni.

Iacet vitigera obuolutus vlmo,
Bibax, pamphagus, helluo, vorago,
Qui cum præ nimia bibacitate,
Iudulget madido frequens Lyæo,
Totus factus erat Lyæus, Arnus.

At

At dum plus ſolito, madet Falerno,
Obſtipus media crepans ab aluo,
Ecce pampineum vomit cruorem,
Ecce ſanguineum vomit Lyæum.
Vitam quod dederit necemque vitis,
Vua conditur: hanc viator, vrnam
Ne fruſtra violis, roſis, amomo,
Nardo perlue, ſed mero: ſit illi
Nex vitæ ſpeculum, necis ſepulchrum:
Hinc & forte animam reſumet Arnus.

Tyrami & Thisbes.

Non feritas, non ira trucis trepidanda Leonis;
Sed feritas, ſed culpa trucis miſeranda furoris:
Idem amor, idem enſis Pyramum Thisbemq; peremit;
Ambos votum & idem tumulo ſociauit eodem:
Vt quod nec bona ſors, nec vita indulſit vtrique,
Mors id in æternum miſero repararet amori.

Læandri.

Læandrum ne forte putes periiſſe, viator.
Ardet & in facili ludit amatque ſalo.
Cypria deprenſos vbi Martis ſenſit amores,
Atque truci, iacuit cæſus Adonis, apro;
Dum natat, & leuibus prurit Læander in vndis,
Illius ecce nouis ignibus vſta Venus,
Quod cælum huic Martem, terra inuidiſſet Adonim;
Læandro mediis tecta potitur aquis.

Niobes.

Quis putet Niobes ſepulchrum inane?
Ipſa cum Niobe ſui ſepulchrum eſt?

Narciſſi.

Hei mihi quid prodeſt vanæ oſtentatio formæ
Quæ peritura fugit, quæ fugitiua perit?
En ego flos, olim noſtri tam ſtultus amator,
Obiicior pecori paſtus & eſca leuis.
Quod commune aliis, mihi cur natura negauit,

Vmbram vt qui colui, mortuus vmbra forem?
Nempe quod, & viuum, & morientem, pendere pœnas
Inuisi fastus me voluere Dii.

Callisthenu Samarini.

Fortior an Samarine tuis, an pulchrior esses,
Certarunt varie Marsque Venusque diu.
Nam simul vt visus, simul & contendit vterque,
Esse suum Mauors, & Venus esse suum.
Lis tandem posita; & nomen Callisthenis, hoc est
Et pulchri & fortis imposuere tibi.
Scilicet & bellus, bellique instructus ad arteis,
Haud alio sane nomine dignus eras.
Et tam mellitus, mollem vt censeret Adonim,
Tam ferus, vt Martem crederet esse Venus.
Sparge rosas tumulo, strictos enseisque, viator,
Et galeam & violas, tela, crocumque simul,
Adde lyræ dulceis modulos, strepitusque tubarum,
Tristia sint lætis iurgia mixta iocis:
Purpureus non flos, non lilia, non hyacinthus,
Ex Chao sed nouus hoc exorietur Amor,

Cenotaphium.

Quis iacet hic? nullus, nec quid nisi marmor inane:
Quamuis sis aliquid, tu quoq; nullus eris.

Vidi Fabri in Senatu Parisiensi Præsidis.

Patribus & populo longe gratissimus omni
(Hunc vt iure voces, delitias populi)
Conditus hic Faber est, quo sanctior haud fuit alter.
Rursus vt hunc possis dicere Fabritium.

Viri & vxoris.

Nimirum vitæ speculum, mors dicitur esse:
Vita vt dissimilis, mors quoque dissimilis.
Ecce viro medicus medicamen porrigit ægro:
Abnuit ægrotus sumere & occubuit.
Corpore sed firmata magis medicamen inhaustum
Ne pereat, mulier sumpsit, & interiit.

Dissi-

Dissidiis tantis dedit exitus iste quietem?
Falleris, inter se iugiter ossa strepunt.

Ad Lectorem Ænigma.

Tolle caput quin & *pulchrum* si dempseris abs se,
Quod reliqui tamen est, pulchrum restabit eidem.
Omnis ad hoc vergit iuuenumque senumque propago,
Nec quiquam est quod tam timeant iuuenesq; senesque:
Et cum tam varie pulchrum, mirabile dictu,
Nil rerum Natura parens informius odit.

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Ceruorum in tranando freto coniuncta sodalitas 414 p
Charitas Christiana 266 p
Chartæ doctæ in fœcula viuunt 391 p
Chartæ lusoriæ detestatio 684 p
Chimæra, ciuis effigies 597 m
Chiromantiæ detestatio 977 p
Chrisippus 853 p
Christiani nomine, non re 277 m
Christ. Longolii laus 476 m
Christophori Thuani tumulus 1017 p
Christus à Ioanne baptizatur 547 m. manifestatur prærupto in colle Taboris 548 m. resuscitat Lazarum 549 m. Cœnam Dominicam instituit 550 p
Cicero in mortem intrepidus 780 m
Cincinatus à rastris ad munus populi vocatur, sed redit rursum ad rastros 931 m
Cinerum dies 811 f
Ciues oppida, & vicissim oppi-

oppida ciues suos sæpe commendant 410 m
Ciuis effigies, chimæra 597 m
Cláudianus 685 m
Claudius Imp. 418 f
Claudus & cœca verè androgyni 906 m
Clementia propria est Regum 243 m
Clementiæ regiæ speculum 392 m
CL. Lotharingi ducis Aumalorum ad Rupellam extincti tumulus 657 f
Cnæus Pompeius 849 p
Cœna hamata 958 m
Collignius dux strenuus 716 m. Aureliam obsidione cingit, ibid. inuocat Deum, vt auxilietur 717 m. 718 p
Commodus Imp. 419 m
Concordia coniugalis laudatur 486 p
Coniuges rixosi & pari nequitia præditi 375 m
Coniugia verè coniurgia 758 p
Coniugi futuro 581 p
Coniugii bini dies beati 963 f
Coniugium impar 375 m
Coniuratorum præmium mors 580 m
Consilium in mero 796 p
Contius I C. 862 p
Cor an sedes iudicii & mẽtis 945 m
Cornelius Tacitus 853 f
Crassi ex æde sacra furtum & pœna 504 f
Cremona 19 m. 88 m
Crispus Sallustius 853 m
Culicis Globulo succino siue Electro inclusi tumulus 371 p
Cupidini curalæ duæ 648 m
Cupidinis duæ portę 657 m
Cupido 458 m. 459 p
Cupido ales 603 f. genus auis sinistrum 604 m
Cupido Caucasea de rupe ortus 666 m
Cupido Deus dissidii 601. f
Cupido perire facit 666 m
Cupressus Veneri sacra 951 p
Curæ mundanæ detestatio 527 p
Curia aulica 954 f
Curiosus lentâ morte perit 775 p
Cyriaci Herdesiani laurea Doctoratus 405 m
Cyrus Rex Pers. arborum plantandarum studiosus 931 m

D

DAphne fugiens 592 f
Degeneres filii, Æthiopes 411 m
Delato dicta sunt obtrudenda, præsente delatore 237 m
Delatorum genus vtile 237 f. 238 p. tetrum exitialeq; monstrum Regibus & populis 238 m
Democritus & Heraclitus 852 f
Demosthenes vis populi 848 p
Deo potius, quàm principibus obtemperandum 316 m
D. Erasmi Roterod. imago 624 p
Desiderii Erasmi tumulus 1008 m
Desiderius Erasmus 860 p
Dex funiferæ furibus obnoxiæ 595 p
Deus cauponi similis 794 p
Dies iudicii nouissimi 305. 306. 307
Diogenes Cynicus 853 p
Digniratum nundinationis in Gallia detestatio 920 p
Diocletianus Imp. agriculturæ studiosus 931 m
Dionysius Parisiensis Antistes 858 p
Diplomata Regia, quæ Pragmatici de proprio motu vocant 916
Discipuli Epicuri in aula multi 277 m
Discordiæ coniugalis detestatio 486 f. 487 p
Ditis ianua duplex 657 m
Diua Catharina pro fide Christiana mortua 775 m
Diuitiarum comparandarum modus 778 f
Diuitiarum & voluptatis huius sæculi detestatio 360 m. 361 p
Diuitiæ egestate comparatę 992 f
Diuitiæ, quas nec ærugo, nec tineæ, cariesve rodunt, veræ 527 f
Diuitiæ sæpe mouent suspicionem iniustæ acquisitionis earum 236 f
Diuitias & honores comitatur inuidia 94 p
Diuitum ad munia in aulis principum obeunda detestatio 85 m
Diu vixit, qui honestè vixit 271 f
Doctus ab indocto quantum differat 106 m

Domini

Domini noſtri natalis 863 m. 808 f
Dominicæ paſſionis memoria 812 m
Domitianus Imperat. 419 p
Domus, pars vitæ eſt 996 p
Duarenus 862 p
Duorum amantium tumulus 742 p
Duorum incredibilis amor in odium verſus 601 p
Dux literatus eſſe debet 106 m

E

ECho de Fabulla 891 p
Echo in amorem M. Monerii 624 m
Effigies Paſchaſii ſine manibus 836 m
Egeſtate diuitiæ comparatæ 592 f
Eloquentiæ vis 995 p
Epicurus 853 m
Epigrammata falſa 770 m
Epiphaniæ dies 810 f
Eraſmus 860 p
Error fama & nomine conſtans, non eſt reparabilis 17 p
Exempla aliena mouent 105 p
Exortus diei 771 f

F

FAbius ad Pœnos legatus è ſinu bellum effundit 164 p
Fabulæ de duobus peris explicatio 187 f
Facta Chriſti 28 m
Fatis parendum 771 p
Fauni inuocatio 466 p
Fauor potius quàm pietas & virtus in eligendo Pontifice Romano 42 m
Felices populi, quibus rex philoſophus imperitat 557 p
Femina quò plus vapulat, plus fera fit 581 m
Feſcenninum in nuptiis Iſabellæ Portiæ 475 m
Ficto pectore maledicus potius deteſtãdus, quàm manifeſtus 482 m
Fidei ſemel noſtris medullis conceptæ efficacia 44 f
Fides ficulna virgini, ſi riſerit 616 p
Florentis Chriſtiani Aurelianilaus 985 m
Fœminarum luxus in veſtitu reprehenditur 197 p
Fœtus formatio in vtero 435 f. 436 p

Forma domat 665 m
Forma vice roboris & teli mulieribus data 633 f
Fortuna mutat vices ſuas, & in bello præcipuè 157 m
Fortuna ſequitur virtutem 411 p
Forum Iuli 256 f
Franciſci Balduini I C ti tumulus 1014 f
Franciſci Caſtanei Rupipoſæi tumulus 1009. m
Franciſci Coldræi in ſcribendis carminibus laus 986 f
Franciſci Franciæ Delphini & Mariæ Scotorum Reginæ nuptiæ 220 f
Franciſci Galliæ Regis in doctos munificentia 524 m
Franciſci Hottomanni IC. tumulus 406 f. 814 f. 815 m. eiuſdem laus, ibid. & 407 p
Franciſci I. Regis morientis ad Erricum filium verba 971 f
Franciſci Regis laus 540. p
Franciſci Regis victoria Inſubriæ decantata 484
Franciſci II. Gall. Regis inauguratio 234
Franciſci Lanoi fortiſſimi Ducis epicedium 405. m
Fr. Lotharingi Ducis Guiſii 348 m. 1008 m
Franciſci Lothareni Guiſiorum Ducis laus 346
Franciſci Momorantii Equitum magiſtri tumulus 1010 p
Franciſci Moncaudi Eurdigalenſis laus 763 p
Franciſcus Duarenus 862. p
Franciſcus Rabeleſius 861 m
Francorum Regum maneis 844 p
Frugalitas veterum laudata 193 p
Furius Camillus 848 f

G

GAbenna, vulg. *Clairmoint en Auuergne* 479 f
Galenus 856 p
Gallia ciuilibus bellis vexata, Brutos nullos habuit, at Cæſares quamplurimos 367 m
Galliæ contra Henricum Regem coniuratio 580 m
Gallia tempore belli ciuilis rerum damnoſa mole fati-

fatisfcit 231 m
Gallica poëfis ad numerum & pedes Latinæ à Iano Aurato eft directa 880 m
Gall. Regum feries & ordo à Clodoueo vfque ad Ericum tertium Galliarum & Poloniæ Regem 844. 845. 846
Gardouis pons admirabilis 347 p
Gelonis laudatur 453 f. 454 455. 456. 457. 458 p
Gencua 691 m
Georgii Bucanani laus 102 m
Georgius Buchananus 861 m
Germani Brixii laus 529. m
Gloria virtutis comes 393 p
Gordiani Imper. tumulus 1017 p
Grammatici cum Rege comparatio 982 p
Gratiarum actio pro receptо Caleto 160
G Rondeletii Medici præftantiff. tumulus 609 f
Guicciardinus 860 f
Guifius Dux eadem die interfectus, qua Rex Nauarræ natus 368 f
Guilielmi Miloardi tumulus 406 m
Guiliel. Marliaci tumulus 1011 m
Guilielmi Mombafii Epifcopi Lectorenfis laus 762 p
Guil. Budæi laus 492
Guil. Budæi tumulus 1008 m
Guil. Budæus 860 m
Guilielmi Salluftii Bartafii, poëtæ Galli incomparabilis epicedium 406 p
Guyfii Cardinalis laus 558 m
Gul. Gonzagæ Duci Mantuæ 807 m
Gul. Ranchini obitus 409 m
Gul. Stuckii tumulus 410 m

H

HAdrianus Imp. 419 p
Hattonis, Archiepifc. Mogunti à muribus corrofi tumulus 603 p
Hecubæ captiuæ querela 516 m
Henrici III. Gall. Regis parricida vix fatis punitur 580 m
Henrici III. Gall. Regis tumulus 580 f.

Henrici IV. Gall. Regis imago 580 f
Henrici Memmii Supplicum libell. in Regia magistri laus 594 p
Heraclitus & Democritus 852 f
Hercules Franciscus Alenconii & Andegauensium Princeps 846 f
Hercules Lanificus 847 m
Herculis portus 258 m
Hermaphroditi 1009 p
Hermolaus Barbarus 859 f
Herodotus 851 f
Hesiodus 851 p
Hieronymus 857 p
Hilarius Pictauiensis Antistes 857 f
Hippocrates non vir, sed genius 851 f
Hirundinis detestatio 625 f
Historiographorum & poëtarum inopia apud maiores nostros 483 m
Homeri patria 593 m
Homerus 851 p
Homines plerunque lucro dediti sunt 503 p
Homini vita gustanda, non fruenda datur 793 m
Hominis voracissimi tumulus 773 p
Homo è præduro luto lacrymis dissoluto 593 p
Homo pomo similis 389 p
Horatii Farnesii tumulus 347 f. 348 p
Horatius Flaccus 855 p
Hortensius cur habitus sapiens 341 m

I

IAcobi Balleguerii manes 377 f
Iac. Burdini Regis Secretarii 348 m
Iacobo Britanniarum Regi encomium 398 m
Iana, quam virginem Aurelianam vocant 847 p
Ianæ Violæ tumulus 1009 p
Iani Aurati laus 866 m
Iani Lascare Rhyndaceni laus 487. f. 488. 489. p
Iani Tillii Episcopi Meldensis epitaphium 886 m
Ianus Fernellius 860 f
Ianus Passeratius æmulus Catulli 900 p
Ianus Picus Mirandula 859 f
Ianus Ramatus poëta præstan-

ſiãtiſſimus, æmulus Flacci 975 m
Ianus Secundus 859 p
I. Boguierii Conſiliarii tumulus 1016 p
I C. aut iurisconſultum aut inconſultũ denotat 1004 p
I. Coraſii Iuriſconſulti Cõſil. Burdigal. imago 637 m
I. Gerſo Theologus 858 m
Ignis è media aqua 758 p
Ii, qui defunctos deflent, reprehenduntur 274 p
Imago præſentis ætui 359 f 360 p
Imperantum & potentum ſors plena periculis 728 p
Imperia, inter fines ſuos quæ ſe contineant, fortunata cenſentur 192 m
Impiorum notæ 318 m
In aula feret ſapientis nomen, qui non ignorat fallere & mentiri 196 p
Induſtriæ alienæ conductitii encomiaſtæ 1001. m
Inferior & maior quis 779 p
Inſtitutio puerilis 801.802. 803.804 p
Intercute vino mortuus 605 m
Inuidia canina 961 p
Inuidia virtutis comes 393 p
Io. Belbrutii epicedium 669
Io. Capellani & Hon. Caſtellani Medicorum Regiorum, tumulus 349. m
Io. Chaſſanei Præſidis Burdigalenſis tumulus 596. p
Io. Coſſeia virgo nobiliſſima ob eruditionem laudata 520 p
Iohanna Aurelia ſceptri Gallici vindex, acris cõtra Britannos bellatrix 718 m
Ioſephi Molæi tumulus 1011 f
Ioſephi Quercetani poëmatum laus 403 m
Io. Sereſii Eccleſiaſtæ piiſſimi laus 593 f
Iouis amores 911 m
Iouis amor in Danaën 499 f
I. Peruſæi Medeæ Tragœdiæ ſcriptoris tumulus 608 f

Isabellæ, Angliæ Reginæ epinicion 396 m
Isocrates 852 m
Italiæ laudata fertilitas 89 m

Iudex cœcus & auritus 412 p
Iudex incorruptus 983. p
Iudicis virtus primaria seruare ciues, quàm perdere 16 f
Iul. Cæsaris Scaligeri laus 759 p
Iulianus 850 f
Iulii Cæsaris maiestas 722
Iulius Cæsar non rex, sed dictator 725 m
Iulius Scaliger 861 p
Iuramenti amatorii varia genera 917 m. 918 p
Iuris ciuilis veteres interpretes 861 f
Ius ciuile Romanorum 984 m

Ius, quamuis iniustum, ius est 945 f
Iustiniani Imper. tumulus 1008 p

Iustinianus Imperator 861 m

Iustitiæ oculus 412 m
Iuuenalis 855 f

L

LAbor difficilis, fertilis, 391 m
Lacrymæ mariti in vxoris suæ obitum 570. 571
Læandri tumulus 1019. m
Laidis speculum 998. m
Lanceloti Carli Episcopi Rhegiensis poëtæ præstantissimi laudes 45. 46
Lauræ tumulus Auenioni 252 p
Laurentius Valla 858 m
Laurus arbor laudata 528 f
Lazari Bayfii supremæ curiæ Consiliarii laus 489 m. 490 p
Lazarus à Christo resuscitatus 549 m
Leges puris manibus vix vnus & alter tractat 74 p
Lemouica Gall. *Limoges* 670 m
Lepus à puero cursu captus 590 f
Lethi viam calcabimus omnes 271 m
Lex 944 m
Lex absque gladio inhonora 392 m
Libertas coacta 411 m

Libertas scribendi nimia vitanda 280 m
Librorum lectio perquam vtilis 104 f. 105 p
Licentia nimia in bello 328 p
Ligdus potor egregius 652 m
Liger prope Roanam primum nauigabilis 246. f
Lingua 796 p
Linguæ commoditas multiplex 447. f. 448. p
Lis cadendo suscitat alias quamplurimas 74. m
Litium execratio 71
Litium in foro detestatio 110. 111
Locus nullus iucundior, quàm sua cuique domus 325 m
Luca 256 m
Lucanus 855 m
Lucra & reditus de litibus ampli 74 m
Lucretia reprehenditur 416 p
Lucretius 854 m
Lucri & emolumenti parum ex bellis 232. m
Lugdunum 711 m. 284 m
Ludouicæ Francisci Regis matris mors 490 m
Lupanarium detestatio 993 p
Luscinia 703. f. 704. p
Lusus cum amica 758. m
Lutetia 2 p. 115 f Româ præstantior 2 p
Lutetia Parisiorum, vulgo *Paris*, per anagr. *Rapu*, 914 m. Italico more rapit, Gallico more amat ibid. f
Luxuries tristia bella generat 191 p
Luxus & delitiæ immoderatæ in conuiuiis reprehenduntur 198 f
Luxus & deprauatio huius seculi 189. f. 190. p
Luxus in vestitu immoderatus 192 f
Lyra 888. p
Lyræ inscriptum 636 m

M

MAcrini laus 170 m
Magistratus venales 864 p
Magni (quos Galli vocant) dies Pictauii 912 m

Maledicta inimici hominis prosunt interdum 48 f
Mammeæ Alexander 850 m
M. Antonii Mureti laudes 580 p. 590 f
M. Antonius Flaminius tergeminus 559 m
Mantua 807 m
Marcus Antonius Philosophus 850 m
Marcus Aurelius Martialis 855 m
Marcus Tullius Cicero 850 p. nouus Arpinas populo ibid.
Margarita Regina Nauarræ 764 m
Margaritæ Valesiæ Francisci Regis filiæ laus 531 p
Mariæ Magdalenæ fanum prope Massiliam, vbi dicitur post passionem Christi habitasse 252 f. 253 p. eiusdem ossa ignorata quomodo fuerint retecta 256 p
Mariti lacrymæ in obitum vxoris 561 f. 562. 563. p
Maritus de vxore sua nimis rigorosa queritur. 995. m
Maritus vxorem decumbentem defiet 568. motuam deplorat 570
Maritus vxoris deform 609 m
Mars & Amor vterq; quàm pares 595
Marthæ Fatidicæ prognostica 251
Martinus q. μάστυρ οἶνο 960 p
Martinus Turonensis Antistes 858
Martinalia 955
Marullus 859
Massilia 249 m. 254
Materfamilias diligens 35 f. 352. 353 354. 355 p
Mathematicæ detestatio 6 p
Matrum, quæ filios suos pse non alunt, nec apud se domi educari patiuntur, detestatio 14 144
Maur. Lascurius cythar arte incomparabilis 61 m
Mauritii Landgrauii Hassiæ in Galliam incognitus aduentus 39 m
Mausoli coniugis in mar tum amor 572

Maxima pars hominũ curis acquirendarum opũ sepulta iacet, 533 p
Maximus idemq; optimus est 242 p
Medici & Causidici in multis consimilantur 922 m
Medicina contra amorem 989 m
Medici qui vltro se ægrotantibus obtrudit, detestatio 12 m
Mendacii merces 628 m
Mentem parum prodesse. nisi interpretem linguã habeat 447 m
Mentiri proprium poetæ 963 m
Mentis velocitas 795 m
Metis 101 m
Metis capta 97 f 98
Michael Hospitalius Cancellarius & eius nominis encomion 894 m
Michael Hospitalius Flacci æmulus 558 m
Michaelis Hospitalii Franciæ Cancellarii tumulus 1010 f
Miles aut amator fiat, qui vetcrnos timet 600 p
Miles nunc magno emitur 279 p
Militaris ferocitas & crudelitas 163 m
Militaris vita periculis obnoxia 525 m
Milites Barbari non sunt delegendi 232 p
Militum ferocitas & nimia crudelitas 328 m
Miseriæ ex bellis ciuilibus in Gallia 667
Mithridatis ob mortẽ vxor eius periit laqueo 572 m
Mœchi famosiss. tumulus 634 f
Molinum 246 p
Monachus non segnis nec sine mente vir 769 p
Monitor blandus fugiendus 185 m
Morbo decumbentib. quid faciendum 51 f 52 p
Morborum vtilitas 48 m
Morbus mala res non est 51 f
Mores Romæ vrbis corrupti 611 m
Mori præstat quam turpiter viuere 95 p
Mors Christi deploratur 538
Mors sua quemque manet 389 p
Mortis & amoris symbolum 413 p
M. Sabellicus 859 m
Muliebris indoles 581 m
Muliebris pudor 993 m

Mulierum consilia quandoque profuere 733 m
Munera quo maiora, eo ante Deū difficiliora 42 m
Musarum inuocatio 464 m
Musarum Romanarum inuocatio 1 p
Musis nil commune cum litibus 965 p

N.

Narcissi fabula philautię figura 186 m
Narcissus in florem 847 m
Narcissi tumulus 1019 f
Nasus ornamenti gratique decoris causa creatus 453 p
Nasus terribilis formæ 771 p
Natalis Christi 26 m
Natiuitas Christi 542 543
Natura hominum diuersa 783 f
Natura, quæ semel humanos & pios affectus exuit, pessima 291 f
Natura variis figuris illudit hominibus 35 m
Nauis combusta 637 f
Nemo non insanit 932 f
Neq; auari neque prodigi probandi 766 m
Nequiss. homo reprehenditur 651 p
Nero Imp. 418 f
Nero impius & iustus 850 p
Nero, matrem interficiēs 602 m
Nic. Derlachii epicedium 410 p
Nicæa 257 m
Nicetas 856 m
Nicolai Pithœi obitus 407 m
Nicolaus Clamengius 858 p
Nihil ignauum in corpore humano 423 f
Nil prodest multa scire, si te ignoras 183 m
Niobes tumulus 1019 m
Nobiles reprehenduntur 318 p
Nobilis nil præstat mendico 782 f
Nobilitas, fumus inanis 783 p
Nobilitas omnis iudex 283 p
Nobilitas vera 782
Nobilis vere quis 783 p
Nobilium decus proprium per magnos iurare Deos 318 p
Nocentem deferre etiam turpe 282 m

Noctes Atticæ Gellii 912 f
Noctes Gallicæ 912 f
Noctes Reburſianæ 913 m
Non ſemper eris 411 f
Non viuendum in delitiis, exemplo diſcipulorum Chriſti 31 m
Noſtradamus vbi dederit reſponſa contorta petẽti 253 m
Nouæi obitus 372 373 374
Nouercarum matres ſimulantium cum ſeli virgineæ faciei coparatio 616
Nox 754 m
Nulla non videntur plena malis 522 m
Nulli ſatis ſua conditio cõſtat 78 m

O.

OCtauius Cæſar 849 m nomine Auguſti factus Imperator 849 f
Oculis vidiſſe prima ruina 665 p
Offredi lucubrationum ad Hippocratem Cõmendatio 404 p
Oliua pacis typus 525 f arbor Mineruæ ſacra ibidem
Oppiæ veſtalis virginis tumulus 1008 f
Oratorem ars facit 889 p
Ouidius Naſo 854 f

P.

PAcem ſequuntur multa incommoda 94 f
Pacis Galliæ tumulus 864 p
Parcæ 389 p 594 f
Palmarum dominica 812 f
Parin ſoror eius hortatur ne Troiam proficiſcatur 733 m
Paris caute proſpiciat quã Deam præferat. 996 f. m
Paſchæ dies 813 m
Paſſionis Chriſti deſcriptio 550 551
Patriam defenderunt etiã qui fuerant antea deterioris vitæ 64 65
Patriam præferre vitæ ſuæ laudatiſſimum 727 m
Pauli Meliſſi imago 842 p
Paulus Iouius 860 p
Paupertas inuiſa ac anguis 503 m
Pax cum perduellibus inita 899 f
Pax è tenui victu iucunda 191 p
Pecuniæ cuſtodiendæ cura per quam moleſta 504 m
Pericles 847 f

Persius 855 m
Petri Aretini tumulus 1012 m
Petri Bracchii laudes 575 p
Petri Castellani Aureliorũ Episcopi, qui inter concionandum defecit & obiit, tumulus 347 m
Petri Castellani Epis. Matisconensis Bibliothecæ Regiæ præfecti laus 62 f 63
Petri Pithœi obitus defletur 815 m vsque ad pag. 832
Petri Poppæi poematum Gallicorũ commendatio 400 p
Petri Rami tumulus 1012 f
Perri Ronsardi epicedion 836 m
Petri Ronsardi laus 867 p
Petri Ronsardi tumulus 1015 m
Petrus Christum abnegat 550 m
Petrus Lombardus 858 m
Petrus Ramus 861 p
Phelinus aleator improbissimus 594 m
Philomelæ ficta cantio 980 m
Philosophanti diuitiæ, graues 414 m
Phœbus inuocatur pro incolumitate amicę 613 f
Philippi Cominæi tumulus 1010 m
Philippus Cominæus 859 m
Philipp. Melanchthon 860 m
Pictauia 744 f
Pictor Paschasium absque manibus pingentem reprehenditur 834 m
Pindarus 851 m
Pinus 1004 m
Pinus nautica 591 f
Placentina clades 18 m
Plagæ amoris medicaminis sunt expertes 659 p
Plato 852 m
Plinius Secundus 855 f
Plutarchus. 856 p
P. Montaurei Aurelii tumulus 349 f. laus eiusdẽ 350 p
Pocula ter terna ad carmen componendum præstant 789 m
Podagrã Venus & Bacchus augent 917 p
Poetæ ars præcipua quæ? 24 m
Poetæ caute scribant contra obscuros 340 m
Poetę cur vino dediti 769 m
Poeta egregius 772 p

Poetæ faciunt Mœcenates 897 m
Poetæ fictis plerunq; vtuntur nominibus 934 m
Poetæ Gallici 478 m
Poetæ importuni 777 m
Poetæ ingenium non dissimile cygno 403 p
Poetæ nostra ætate pauci admodum 107 m
Poetæ potoris aquæ carmina frigent 789 f
Poetæ proprium mentiri 963 m
Poetæ requie amœna gaudent 494 m
Poeta ineptus 972 f.
Poeta malus 762 m
Poetam natura facit 889 p
Poetæ obscurus 773 f
Poetarum conditio misera 691 p
Poetarum pretium laus 885 m
Poetas semper insequitur paupertas 107 p
Poetices studium reprehēditur 597 p
Poetis tria numina grata 907 m
Pogius Flontinus 858 m
Polycratis Samiorum regis se felicem prædicantis mors abominabilis 504 m
Pompa regia, Regis & Reginarum ingressus in vrbem Lutetiam 555 556
Pompilius Numa 848 m
Pons rara mirabilis arte 251 m
Pons superbus Auenioni 252 p
Pontanus 858 f
Pontifices vitam mutant priorem 41 p
Pontificum ferocitas 34 p
Pontificum vitæ reprehensio 34 m
Potentia obscurorum lasciua 392 p
Potoris insignis tumulus 605 m
Potoris nobilis. tumulus 610 p
Præcepta, in honoribus apiscendis & gerendis 77 p
Præcepta vitandæ Philautiæ 187 m
Præmia Vatum æterna 20 m
Preces ad Deum de pluuiis & tempestatibus 495 f
Preces ad virginem Mariam 533 m
Presbyteros amare religio est 934 m
Princeps cõsilii expers 392 m
Priuatæ vitæ laudes 322 p

Prodigus nunc est in pretio 183 m 194 p
Propertius 855 p
Propositum regis iniustum laudare, non optabile est 322 m
Proteruitas beata 709 f
Prouidentia Dei est omniũ rerum gubernatrix 355 m 356 357 p
Pteronis famosiss. furis tumulus 589 f
Pudicitia præcipua laus mulieris 394 p
Pudor absit munera petentibus & rogantibus 53 m
Puella personata reprehenditur 767 p
Puer collapsa nouercæ statua contritus 623 m
Puer formosiss. mors 633 m
Pueri super Hebri glacie ludentis repentina mors 587 f
Pueritia & senectus 969 p
P. Victorii laus 309 p
Pulex Catharinæ Rupellæ 836 f 576 p non pulex est, sed dæmon fuscus 838 m
Puteani C L. tumulus 408 f 409 p
Pyrami & Thysbes tumulus 1019 m
Pyrrho Septicus 853 m
Pyrrhus Epirotarũ rex 848
Pythagoræ imago 589 m
Pythagoras 852 p

Q.

QVatuor Monarchia 359 m
Qui nunc malus est, erit vtilis olim 64 p

R.

RAphaelis Vrbin. tumulus 794 m
Rebus assuescere duris ad modum difficile 108 m
Rebus in aduersis plerique Deum inuocant, non item in prosperis 49 m
Rebus suis contentum esse præstat, quã nimios inhiare census 505 m
Reditus ex sapientia vberrimi 291 m
Reges & potentes, quos euexere, sæpius deprimũ grauiore ruina 76 m
Regi conuenientia præcepta 234 f 235 p
Regi cur liceat vxorem ducere antequam ad iustæ ætatem peruenerit 22 m
Regnum infelix. 34 p
Regum magnorumque ducum conditio miserabilis 200 m
Regum placida 863 m
Regum vita deterior & periculi-

riculoſior priuata 54 m
Reipub. quamuis pacatę ſe immiſcere periculoſum 411 p
Respub. pacata, mare pacatum 411 p
Respublica Spartana 975 p
Rex debet eſſe ſimilis Deorum 243 m
Rex medium teneat 241 p
Rhenus Galliæ & Germaniæ limes 101 m
Roana 246 m
Roma 87 p
Roma, buſta Romæ 699 p
Roma cunctis Monarchiis potentior ſuis viribus ſubacta eſt 359 f
Roma libera interfecto Iulio Cæſare 735 f
Roma nec vir, nec equus melior redit vnquã 177
Romę deteſtatio 37 f
Romulus 848 m
Ruris amœnitas ineffabilis 798 m
Ruris delitiæ 113 m 114 p
Ruſſilo 249 f
Ruſticæ vitæ laudes 297 m 747 m
Ruſticus vere quis? 776 p

S.

SAcerdotes cur debeant eſſe Caſtrati 864 m
Salica lex 864 m
Salmonii Macrini poetæ præſtantiſs. laus 180 f
Sammarthani elogiorum commendatio 405 p
Sapientia mũdi, vana 303 p
Sappho 851 m
Saulis & Ionatæ obitus 566 · 567
Scæuola luſiſſe ſæpius pila dicitur 120 m
Scæuolæ Sãmarthani laus 385 m
Scipio Africanus maior 848 m
Scotus Rex à Francis Regibus frater ſociuſque cur vocetur 222 m
Scotti cur Francorum Regum corpora frequentes ſtipent 222 m
Scotti incurſant Angliam, Anglis pugnantibus cũ Gallis 222 p
Sebaſtiani Luxemburgi tumulus 1009 f
Seneca 855 f
Sequana fl. 272 f
Sequana fl. Tyberi præſtantior 2 p (156 m
Seræ pœnitẽtiæ deteſtatio
Sermo rem omnem conficit 394 m
Seſoſtris currum trahunt captiui reges 483 p
Seuerus 850 m

Sidera 754 m
Sidoniorum ritus in celebrandis orgiis, vbi pueros mactabant 501
Signa veræ amicitiæ dignoscendæ 291 p
Silere satius de maiestate, quam nec digna nec apta loqui 561 m
Silius Italicus 855 m
Silosonis tyranni crudelitas & prodigalitas 504 m
Simplicitas Deo grata 809
Simeonis cantio Christum in vlmis gerentis 546 p
Simonis Arcurii vmbra & laus 376 m 377 p
S. Iohannis Euangelistæ dies 809 f
Sirenes 564 m
Siluester 857 p
Socrates 852 p
Socrates semel tantum in vita sua vrbe exiit 3 p
Somno nulla fides 730 p
Somnus 989 m
Sorbona Parisiensis 955 m
Sors omnibus dominatur rebus 723 p
Sortis, tanquam omnium rerum dominæ, detestatio 723 p
Specillorum laus 369 p
Spes etiam in extremis suis perstes 662
Spes noua veterē detrud 585 m
Spes omnes fouit 743
SS. Innocentium dies 8 m
S. Stephani dies 809
SS. Trinitatis dies 814
Stephani Paschasii imag manibus destituta 832
cur illis careat 835
Stephanus Doletus 860
St. Forcatuli laus 600
Stipatores Regis 994
Suetonius Trāquillus 85
Sulla 848

T.

TAciturnitas 9
Taurinum 89
Themistocles 847
Theonvitta 127 m 161
Thenuilla capta 1
Theophrastus 852
Tholoza 640
Thomas Aquinas 858
Thucydides 851
Tiburis Ital. vrbis descr ptio 796 m 79
Tibullus 814
Titus Imp. 458
Titus Liuius 853
Tres charites 1002
Trilinguis quidam repr henditur 764
Trinacrius poeta maluit i ca

carcere esse, quam laudare ineptos versus tyranni 322 m
Trium epitaphium 1015 p
Tumultus Gallici 962 p
Turnebi obitus 386
Turnonum 250 m
Tutor malus 590 p
Tyrannos occidere Deus præcipit 717 m
Tyrannum senem inuenire difficile 375 m
Tyrannus raro sua morte perit 728 p

V.

VAccæ Itali laus 308 p
Valentia 250 m
Valerius Maximus 853 m
Varus fl limes Galliæ & Italiæ 257 m
Vates rari, qui sacra tractãt 24 p
Vbera duo cur fœminis 634 m
Veneficia traxisse originem à vetulis 663 m
Veneficii efficacia 664 p
Venerem & Martem compede vno Ianus Faber ligat 908 m
Venetiæ 88 m
Venetiarum vrbis encomion 893 f
Venus Apellis 864 f
Venus armata 589 p
Venus armata in Martem 987 m
Venus marmorea 419 m
Venus marmorea in fonte 910 p
Venus viuere facit 666 m
Veris descriptio 537 m 401 m
Verona 88 f
Versibus scribendis atque legendis primates sæpius recreati 170 m
Versum bonum bene claudere res magna 122 m
Versus retrogradus in Galliam 994 p
Vestalis corrupta 573 p
Veternos qui timet, fiat miles aut amator 600 p
Vetula Venefica reprehenditur 663 m
Via expedita ad pauperiem 622 f
Via primo difficilis est peregre abeuntibus patria domibusque relictis 244 m 245 p
Victoriæ dimidium, hostẽ noscere 390 m
Vidi Fabri in senatu Parisiensi Præsidis tumulus 1020 f
Vienna Allobrogũ 249 m
Vini ratio non secus atque domus 996 p

Vires ostentare non semper tutum 389 m
Vir & vis 872 p
Vir fortis non vlla mouetur fortuna 297 f 298 p
Virgilius 854 m
Virgilius loquitur 765 m
Viri & vxoris tumulus 1020
Virtus honore sepulchri sola caret 103 p
Virtus nescia mori 770 p
Virtus, non fortuna, palmã fert 511 m
Virtus odiis exercita crescit 392 f non exercita torpet ibid.
Virtus plus in secessu quam in fronte 412 m
Virtus prodest viroso 614 f
Vis & ius 872 p
Vita breuis 33 f
Vitæ Christi descriptio 542 m 543
Vitæ tenendus modus tenellis ab vnguib. 790 m
Vita æterna 890 m
Vita beata 606 f
Vita humana 593 p 604 f 608 m
Vita priuata laudata 32 m 728 m.
Vitellius Imp. 41
Vitia parentum non se per natis inhærent
Viuere meditantibus v cuolat 793
Vlyssis duodecim gesta 6
Vlysses fugit illecebras renum 56
Volaterranus 85
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Voluptas in naui quã R rio regit 77
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Vrbani Pagnini Epice um 41
Vulgus ad exemplar Re 865 p
Vulgus bellua multoru capitum 969

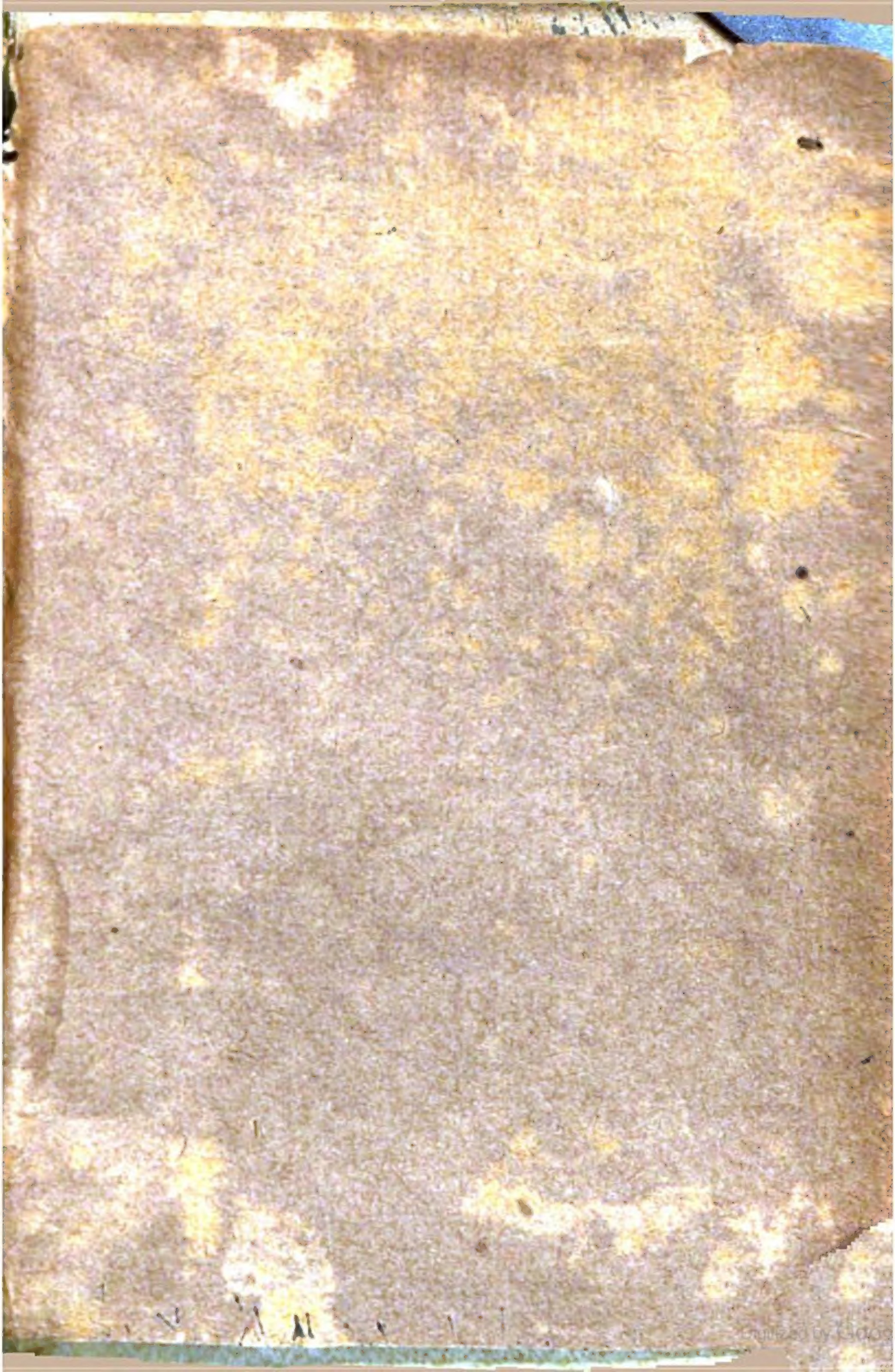
X.

XEnophon 852

Z.

ZAmosci Poloniæ Ca cellari laus 805
Zoilus reprehenditur 5 p 658 p

FINIS.



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